



THE SHORTER WORKS OF
JAMES WHITE

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Leading Doctrines Taught by the *Review*

The Bible, and the Bible alone, the rule of faith and duty.

The Law of God, as taught in the Old and New Testaments, unchangeable.

The Personal Advent of Christ and the Resurrection of the Just, before the Millennium.

The Earth restored to its Eden perfection and glory, the final Inheritance of the Saints.

Immortality alone through Christ, to be given to the Saints at the Resurrection.

- *Advent Review and Sabbath Herald, October 3, 1854*

- *James White, Editor*

Foreword

JAMES White was one of the few faithful from the early Advent awakening started by William Miller, who followed the advancing light on into the movement that became known as the Seventh-day Adventist church. He was instrumental in establishing the Adventist church, and especially in leading out in its publishing work. For these reasons, he was a “pioneer of pioneers,” and therefore is most worthy of our study.

His writings testify to the thoroughness with which these early Advent pioneers approached their study of the Bible. The writings also show how the “blocks and pillars” of the truth were searched out, and laid down carefully, one by one.

This book will not be a complete collection of all his shorter works. That would require a lot of work in searching through all the old periodicals, to see which ones contained articles written by him. Instead, I have concentrated mainly on those materials included in the *Advent Pioneer Library*, and a few works that I was able to find by searching the *Adventist Archives*. I have also included a collection of articles that appeared in the *Review and Herald*, and the *Signs of the Times*, particularly in the years leading up to James White’s death.

The following larger works, will be released as separate volumes:

- The Signs of the Times (1853)
- The Four Universal Monarchies (1855)
- The Sounding of the Seven Trumpets (1859)
- Life Incidents (1868)
- Bible Adventism (no date)
- The Second Coming of Christ (1871)
- Sketches of William Miller (1875)
- The Life and Experiences of Joseph Bates (1877)
- Life Sketches (1880)
- Bible Hygiene (1890)

It has been a pleasant task to gather all these writings and go through them carefully. In many cases, I was reading them for the first time myself, while preparing them for others. Unlike some of the pioneers, who tended to depend upon legal arguments too much, James White had a good grasp of the gospel. For him, the purpose of the Advent message was to bind the people back to God, as His newborn children. He often refers to Jesus as “our adorable Redeemer.”

In his early work on conversion, *Death and Burial* (1864), he shows a good understanding of the death of the old life, to make way for the marriage to Christ:

This carnal mind, which is represented by the first husband, must be slain before the person can be united to Christ; then the enmity against God and His holy law is gone, and he is subject to the divine law, and keeps all its precepts with delight.

This is an important point, which later was almost lost, and the truth was replaced with a very superficial understanding of the nature of sin and forgiveness.

That James White had a good grasp of the gospel is also shown by the testimony of his wife, Ellen White. When she heard the revival of the Advent gospel message as presented by E. J. Waggoner and A. T. Jones in the General Conference of 1888, and thereafter, she testified in a sermon in 1889:

I have had the question asked, “What do you think of this light that these men are presenting?” Why, I have been presenting it to you for the last 45 years—the matchless charms of Christ. This is what I have been trying to present before your minds. When Brother Waggoner brought out these ideas in Minneapolis, it was the *first clear teaching* on this subject from any human lips I had heard, *excepting the conversations between myself and my husband.*¹

Ellen White identified this special gospel emphasis, not only as what she had been given by God to teach, but also as something that she had discussed before with James in conversations to-

¹ *The Ellen G. White 1888 Materials*, Chapter 42 – Sermon, p. 349.

gether. This shows that James White's understanding of the gospel was clear and true. Had he been alive in 1888, he undoubtedly would have rejoiced in the messages that were being presented.

James White also possessed a good grasp of prophecy. In the last paragraph of his article, *Unfulfilled Prophecy* (1855), he shows that he understood that there was further light to be shed on the prophecies of the latter half of *Revelation* 14, but that he was content to work with what the Lord had given, until the time came for these further revelations to be given.

In a *Review* article by the same name, *Unfulfilled Prophecy* (1877), he rightly disagrees with the interpretation of Turkey as the king of the north in *Daniel* chapter 11, an interpretation that was widely promoted in Uriah Smith's book on *Daniel and the Revelation*.

In the article, *Knowledge Shall Be Increased* (1880), originally titled "The Time of the End," James White clarifies that the prophecy about "knowledge being increased"² applies to knowledge about the prophecies, not to carnal knowledge about science and inventions. Unfortunately many worldly-minded Adventists were writing about this prophecy and expounding it so as to apply to man's scientific and technological advances. This caused glory to be given to man, and not to God alone, as the first angel's message commanded.³ James White kept the spiritual meaning always before him.

Recently, some small independent Adventist groups have attempted to use James White's writings to justify their view that Christ was not in the fullest sense equal with the Father on His divine side. One of these preachers used this phrase, which was quoted from James White's article in the *Review and Herald*, January 4, 1881, "The Mind of Christ":

² *Daniel* 12:4.

³ *Revelation* 14:7.

The Father was greater than the Son in that He was first. The Son was equal with the Father in that He had received all things from the Father.

This modern preacher went on to make the point that calling Christ the “Son of God” was correct, but calling Him, “God the Son,” was trinitarian, and promoted competition and strife for the highest place, among the Godhead. However, in the very same article by James White, there IS a reference to “God the Son”:

It was God the Father that said to *God the Son*, “Let us make man.”

Furthermore, there is an article from about three years earlier in which James White makes some clearer statements about his concept of the Godhead. The article is “Christ Equal With God,” from Review and Herald, November 29, 1877. I invite you to read the whole article, as I will just quote a few pieces now:

The reason why it is not robbery for the Son to be equal with the Father is the fact that *He is equal*.

The inexplicable trinity that makes the godhead three in one and one in three, is bad enough; but that ultra Unitarianism that makes *Christ inferior to the Father is worse*. Did God say to an inferior, “Let us make man in our image?”

True, Christ prayed to a superior. This is *during the time of His humiliation*, when enfeebled by the seed of Abraham.

We may look upon the Father and the Son before the worlds were made as a creating and law administering firm *of equal power*. Christ did not then rob God in regarding himself equal with the Father.

The question of the trinity and the unity is not practical, and yet we call attention to it to guard the people against *that terrible heresy that takes from our all-conquering Redeemer His divine power*.

Here James White clearly upholds Christ’s equality with the Father in His divine nature, while recognizing the dependent position Christ has taken by uniting His divinity with a created body.

James White was also deeply involved in establishing order in the early Adventist church. This was necessary as the work grew and developed in the various branches of health, education, publishing, and missionary work. His article on Organization and Discipline (1881), shows that he understood that ministers and leaders in the church were servants and helpers, and Christ, through the Spirit, was the true Head:

Organization was designed to secure unity of action, and as a protection from imposture. It was never intended as a scourge to compel obedience, but, rather, for the protection of the people of God. Christ does not drive His people. He calls them.

Our living Head leads the way, and calls His people to follow. Human creeds cannot produce unity. Church force cannot press the church into one body. Christ never designed that human minds should be molded for Heaven by the influence merely of other human minds. "The head of every man is Christ." 1 *Corinthians* 11:3. His part is to lead, and to mold, and to stamp His own image upon the heirs of eternal glory. However important organization may be for the protection of the church, and to secure harmony of action, it must not come in to take the disciple from the hands of the Master.

He ends the article with a dire warning:

The minister who throws himself on any Conference Committee for direction, *takes himself out of the hands of Christ*. And that Committee that *takes into its own hands* the work of directing the ambassadors for Christ, *takes a fearful responsibility*: "One is your Master [Leader], even Christ, and all you are brethren." *Matthew* 23:8. May God preserve to us our organization and form of church discipline in its original simplicity and efficiency.

But there is so much more that is excellent in his writings, and I don't want to take any more of your time, when you can read these beautiful truths for yourself.

Revelation 14

¹³ ...they rest from their labors; and their works do follow them.

Frank Zimmerman
practicaprophetica.com

Letter to Rev. L. F. Dimmick

*A Brief Review of His Discourse,
“The End of the World Not Yet”*

1842

This is the first published writing of James White (August 4, 1821 to August 6, 1881). From the age of 19 to 20, he had been employed as a school teacher, and at the end of that year, he was converted to give his life to Christ, through the influence of the Advent awakening in 1841.

One year later, he was writing in defense of the Advent message, and this letter is the early fruit of what was to be a lifetime of service in the cause that he loved, and for the Saviour who first loved him.

It was published by Joshua V. Himes, Boston.

Letter to Rev. L. F. Dimmick

North Wrentham, July 20, 1842

Rev. L. F. Dimmick,

DEAR SIR, In the advertisement to the third edition of your discourse on *The End of the World Not Yet*, speaking of Mr. Miller's Review, you say,

The latter half of the Discourse, moreover, occupied in examining the proofs of the new theory, is almost entirely unnoticed in the *Review*.

By this, I suppose that your Discourse, especially the latter half of it, was an effort against the views of Mr. Miller, concerning the Second Advent of our Lord. As you intimate that you have shown Mr. Miller's theory is an "airy castle," I will devote a little time in the examination of your argument.

On page 22, after giving some of Mr. Miller's views of the four kingdoms in *Daniel*, you ask,

Does not the common view of the passage appear altogether more likely to be the true one; which makes the four kingdoms extend to the coming of the Messiah, and the establishment of His dispensation?

If you mean by this, that the common view makes the four kingdoms extend to the coming of the Messiah, and no farther, I would say this is *not* the common view; and if you mean that this view makes the four kingdoms extend to the coming of Christ, and then on to the time when...

Daniel 7

²⁷ The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High,

–which you admit on page 23, then you mean just what Mr. Miller says; therefore your remarks on this point amount to nothing. Again, you ask,

Is not the Christian dispensation the kingdom which the God of heaven would set up, according to the preaching of John the Baptist, and Christ himself, when He appeared, “The kingdom of heaven is at hand”?

I suppose you mean the gospel dispensation, and if so, the two cannot be the same, yourself being judge; for you very properly say the kingdom brought to view in *Daniel 7*, “is an *everlasting* kingdom.” Or, do you think the gospel dispensation will last *forever*?

The kingdom in Daniel is a kingdom which the God of heaven was to set up; of course this would be God’s kingdom. That the kingdom brought to view here is *not* the gospel dispensation, is clearly proved from the New Testament.

Luke 19

¹¹ And as they heard these things, He added and spoke a parable, because He was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.

¹² He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.

¹³ And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.

¹⁴ But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us.

¹⁵ And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

The reason for which Christ spoke this parable is asserted,

¹¹ Because they thought that the kingdom of God should immediately appear.

He, by this parable, corrected their mistake. He compares himself to a nobleman who went into a *far* country, etc.; thus He gave them to understand that the kingdom of God was *not* about to be set up, as appears,

Matthew 25

¹⁹ After a *long time* the lord of those servants came, and reckoned with them.

Comparing the two places where this parable is recorded, we plainly see, that the kingdom in *Daniel* and the gospel dispensation cannot be the same. We also see that this kingdom will not be set up, nor appear, until Christ comes to judgment. Therefore we prove that the four kingdoms in *Daniel* do have reference to the final judgment, and end of the world.

In *Luke* 21, where Christ gives an account of his coming and of the end of the world, He says,

Luke 21

³¹ So when you see these things come to pass, know that the kingdom of God is nigh at hand.

They were not to consider it *nigh* at hand, until they should see these come to pass. Are, then, these kingdom the same? If so, pray tell us when the latter commenced. Our Lord connects His kingdom with His coming,

Matthew 16

²⁸ Verily I say unto you, there be some standing here which shall not taste of death, till they see the Son of man coming in His kingdom.

This, Peter, James, and John saw in miniature on the mount of transfiguration.⁴ By this and other instructions of the Saviour, the disciples learned to couple the kingdom of heaven with the coming of their Lord. Hence Paul says,

⁴ *Matthew* 17:1-5, *2 Peter* 1:16-18.

2 Timothy 4

¹ ...who shall judge the quick and the dead at His appearing and His kingdom.

So far is the kingdom of God from being the gospel dispensation, that we are taught under the latter, to pray,

Matthew 6

¹⁰ Your kingdom come.

And when it comes it will fall on the Roman kingdom in its last form,—the feet,—and break all other kingdoms to pieces, and carry them away forever. Then will God's...

¹⁰ ...will be done in the earth as it is done in heaven.

Then, again, on page 23, you say,

The millennium, moreover, or Christ's personal reign upon earth, which some are expecting, is to be but a *thousand* years; while the kingdom here brought to view is an *everlasting* kingdom.

You ask,

Can the two be the same?

I answer, No. Neither can this kingdom of God and the Christian dispensation be the same as any other limited time, however long. Thus the argument turns against yourself, and by your own showing, you prove that the kingdom and the Christian or gospel dispensation, cannot be the same. Besides, you speak of some who believe that the reign of Christ upon earth is to be but a thousand years. This remark will not apply to Mr. Miller; for he believes, when Christ comes to set up His kingdom, that He will sit on the throne of His father David,

Luke 1

³³ ...and of His kingdom there shall be no end.

Pages 24-30, you devote mostly to remarks upon the little horn, brought to view in *Daniel* 8. You try to show that this pointed out Antiochus. You ask, in conclusion,

What will you make of those coincidences?

Now if we can credit the history of the Roman power, we know that the things spoken of the little horn will apply far more strictly to that power than to Antiochus; and I ask, in reply, "What will you make of *these* coincidences?" In applying the 2300 days to Antiochus, you have failed to show their fulfillment; so has every other writer that I have seen. To fail here, is to fail in the main point; and you seem to be aware of this. You might have called to your aid, Chase, Dowling, Skinner, and others; still you would have made a sad failure. I ask, "What will you make of this discrepancy?"

You have thrown in a number of questions, for what purpose I cannot say. On page 26, you ask,

Must days always be reckoned for years?

I ask, "Who ever said they must?" Page 27,

Is the world ever called the *sanctuary*?

Who ever said it was? After noticing the 1260 days, during which time the witnesses were to prophesy in sackcloth, on page 31 you ask,

Now what evidence is there that these numbers are designed to reach to the end of the world?

What do you mean by this question? If you have read Mr. Miller, or Mr. Fitch, from whom you have quoted, you know that they say no such thing. They say, that these numbers ended in

1798. These are a sample of the questions you have put throughout your discourse. Do you *mean* to misrepresent Mr. Miller, and throw darkness upon this most interesting subject, the Second Advent of our Lord? I would hope not, though these are the direct effects.

Then you next introduce the “first resurrection,”⁵ which you understand to be figurative. The first argument you present is, that the book of *Revelation* is highly figurative. But will not this argument against a literal resurrection apply with equal force to a literal judgment, in the same chapter? You have written verses 11-13 in capitals, thus making the language doubly emphatic. Then you say,

This is the judgment which the Bible reveals.

With equal propriety I might bring the same objections to a literal judgment, and thus write verses 4-5 with a double emphasis, and say, “This is the resurrection which the Bible reveals.”

Again, you say that the seven churches brought to view in *Revelation* 2 and 3, were “real churches.” To apply them to seven periods, or to make them figurative, you think is “fanciful in the extreme.” Why so? Are they not in a “highly figurative book?” Why, then, are they not to be understood figuratively? You have not told us. Yet you say that the resurrection is figurative; and to strengthen the argument, you say,

The *book, seals, trumpets, beasts, witnesses, dragon, old serpent, key, and the chain*, are all of this description.

You have gone over most of the book to find figurative words to make your argument the stronger. Now suppose I apply this to the seven churches, will not the argument hold good? In the description of the last church we find the following: *rich, goods,*

⁵ *Revelation* 20.

blind, naked, gold, fire, white raiment, nakedness, eye-salve, spew, door, knock; all figurative words. Is not, therefore, the Laodicean church figurative? You say no. And you are obliged to say no. Why so? Because, if these churches are prophetic, the Laodicean being the last, the representation of it stands opposed to that character of the church, in its last state, which a figurative resurrection supposes it to possess.

This is the point to which you are driven by your argument against a literal resurrection in *Revelation 20*. What shall we say of the interpretation of a passage, which, in order to sustain it, compels a person to contradict himself in the interpretation of another passage? “Let the inquiring consider this point.” You have said, on page 39,

The whole book of *Revelation* is a highly figurative book.

Yet, in order to prove that the end of the world is not yet, you find no difficulty in understanding as much of it literally as will answer your purpose. I may understand the seven churches to be either literal or figurative, and my views of the first resurrection remain unaffected.

In the second place, you argue against a literal resurrection, because John saw the *souls*, etc. You say, “their *souls* simply.” Almost from one end of the Bible to the other, the word *soul* or *souls* is used so as to include the “whole being in an embodied state.” Take one example.

Acts 27

³⁷ And we were in all, in the ship, two hundred, three-score and sixteen souls.

Did Paul mean their *souls* simply, or their souls and bodies? We see that the word *soul*, on which you lay so much stress, does not stand in the way of a literal resurrection. You may say that the circumstances make it evident that Paul included the bodies of

those who were in the ship. And for the same reason I understand John to include the bodies of those who...

Revelation 20

⁴ ...*lived* and *reigned* with Christ a thousand years,

–before the rest of the dead, or wicked, lived again. Then again you say, on page 33, after quoting verse 4,

It is a description of the martyrs. These alone, with the righteous living at the time of the judgment, who are to be changed, are to constitute the subjects of Christ during the millennium!

No other will have any share in the first resurrection. Now to me it is plain that John includes *all* the righteous. After noticing the beheaded for the witness of Jesus, he says,

Revelation 20

⁴ ...and which had not worshiped the beast, neither his image,...

That is, those who had not worshiped, nor received the mark of this world. The *martyrs* had not done this, of course, and so they are distinguished from all others in the vision of John, by their name simply. What you mean by the...

...change of the righteous living at the time of the judgment,

–I am unable to say, unless you believe with Mr. Miller, that the judgment begins and ends with the millennium.

Your third argument is, that a literal resurrection “makes two final judgments.” But this by no means follows. The judgment may take place with all at one time, and the execution of the judgment may take place at different times, as believed by some who embrace Mr. Miller’s views of the manner and time of Christ’s coming. You ask,

Is not the sentiment at variance with all the views that have been entertained on this subject by sober men?

If you mean by two judgments, what Mr. Miller says, I would say no, and I would be glad to think that you did not know it. In support of your argument, you bring:

Acts 17

³⁰ God has appointed a day, in which He will judge the world in righteousness.

Not two days, but A DAY,

—on which you lay double emphasis. By this I should suppose that you mean God will judge *all* men during the time of 24 hours. The length of this day depends on circumstances. It evidently covers all the time that God is pleased to take from beginning to end; and this may be a thousand years, as believed by Mr. Miller; at the beginning of which the righteous may be raised and judged, and at the end the wicked may be raised and judged. The day of temptation in the wilderness covered all the time of provocation, which Paul says was 40 years, *Hebrews* 3:8-9; so the day of judgment may include 1,000 years. The judgment may begin with the house of God,—the righteous,—and end with the wicked a thousand years after, when those will be raised, on whom the second death will have power.

Your next refers to:

John 5

²⁸ The hour is coming, in which all that are in their graves, shall hear His voice,

²⁹ And shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation.

But why did you not make this *hour* as emphatic as you have the *day*, in the above passage, and confine it, either to sixty min-

utes, or to *one time*, as the latter, perhaps, is what you meant by a DAY? Was it because it would look out of place when compared with the hours in verse 25? Then you, say,

Are not both classes raised and judged at the same time?

This passage by no means proves it. Our Saviour simply asserts the fact, that both classes shall be raised and judged, and this would remain a fact though one thousand years should follow the resurrection of the righteous, as John says,

Revelation 20

⁵ The rest of the dead lived not again until the thousand years were ended.

So with your other passages; they fail, when brought to prove your position. As another argument to prove that this resurrection is figurative, you refer to several texts where the idea of conversion is conveyed. Such as the following:

1 John 3

¹⁴ ...passed from death unto life.

Then you ask: Is not...

...passing from death unto life a *resurrection*?

But unfortunately for you, the Bible does not call such a change a resurrection. In every place where you have used the word under this head, it is a word of your own making. We wish to know what the *Bible* calls a resurrection.

Then on page 80 you refer to John the Baptist, who was called Elias. You seem to think that the martyrs will live, in the same sense that Elias lived in John. That is, those who have a part in the first resurrection will possess the spirit and power of the martyrs, in the same sense that John possessed the spirit and power of Elias. I know that this is the opinion of many. Yet I conceive

that the case of John and Elias has no bearing on the subject; and for the following reasons:

1. NOT NAMED IN THE FIRST RESURRECTION

There is not the remotest reference to them in the account of the first resurrection, other than the fact, that they are included in common with all others.

2. NO SUPPORT IN THE TEXT

The promise of Elias, given to the Jews, was explained to mean John, and that before he was born:

Luke 1

¹⁷ He shall go before Him in the spirit and power of Elias.

But the resurrection is nowhere explained to be any other than what John says, “the first resurrection.” The above being true, we have no more right to say that John did not mean, by the resurrection, just what is meant by the word when used in other places in the Bible, than we have to say, where John declares,

1 John 5

²⁰ This is the true God, and eternal life,

—he did not mean as he said. In both places he uses a sentence explanatory of his subject.

3. THE COMPARISON NOT PARALLEL

The case of Elias and John is not parallel, hence it fails to illustrate the “first resurrection.” The promise was not made to Elijah, but to the Jews.

Malachi 4

⁵ Behold, I will send *you* Elijah the prophet.

But what Jesus says of those who have a part in the first resurrection, is a fulfillment of promises made to those very persons. Christ told His disciples, that they who followed Him, should in the regeneration, when the Son of Man comes, sit on twelve

thrones, judging the twelve tribes of Israel.⁶ This, and other promises of the same kind, are never lost sight of by the Apostles. Hence Paul says,

1 Corinthians 6

² Do you not know that the saints shall judge the world?

³ Know you not that we shall judge angels?

This promise of our Saviour, John first sees in his vision, in anticipation by the whole church through their representatives.

Revelation 5

⁹ For, You were slain, and have redeemed us to God by your blood, out of every kindred, and tongue, and people, and nation, and have made us kings and priests, and we shall *reign on the earth*.

Then in chapter 20 his mind is carried forward to the fulfillment of the promise.

Revelation 20

⁴ And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads; and *they lived and reigned* with Christ a thousand years.

Here, too, is the fulfillment of:

2 Timothy 2

¹¹ For if we be dead with Him, we shall also live with Him; if we suffer, we shall also reign with Him.

I ask, can it be proper to explain the first resurrection by the case of Elias and John? You give a person the same latitude of the rest of the Bible, that you have taken of the first resurrection, and he may prove anything, and everything, just as his fancy may lead him.

⁶ *Matthew* 19:28.

On page 35, you object to a literal resurrection, because, as you say,

It makes the state after the resurrection too gross, too much like our present state, to be consistent with other representations of the Bible on this subject.

Then you go and cover about three pages, with the opinions of different persons in different ages of the world, in order to make your objection good. Now if you are arguing against Mr. Miller, or “the new theory,” as you call it, why did you not give his views, at least some of them? Was it because by so doing you could not make your objection good?

If in what you have said here, you mean to give Mr. Miller’s views, you have most grossly misrepresented them. There is scarcely a sentence in all that you have said under this head, which Mr. Miller believes, except two or three quotations from the Bible. Mr. Miller’s views of the state of the righteous after the resurrection are such as John presents in chapter 21, with which, I presume, all the righteous will be satisfied.

Then on page 42 I read the following:

The failures which have occurred in attempts to reckon times and seasons, would seem sufficient to deter any man from adventuring far in those paths.

And how far may he adventure? As far as you have on page 9 in favor the opinion that 1000, or 365,000 years...

...is to pass previous to the coming of Christ.

Your argument here against fixing on ’43 for Christ to come, will apply with equal force to any other time. Of this you seem to be aware, hence you do not, as most *commentators* have done, fix on any definite time for that event. You, however, prefer one of

the longer periods; rather than think but two years, you would choose to think that three hundred and sixty-five thousand years will expire before Christ comes.

Here is the trial. Mr. Miller has fixed on a time too near us. We are not ready for that event. Had he fixed on 2000 AD for the commencement of the millennium, and on the end of one thousand years from that time, for the coming of Christ, no one in these days would have thought that *Matthew 24:36* was an objection to the time. In that case this objection would have lain in obscurity until the time had nearly expired, when, with the last generation, it might come up with as much force as it now has.

To show us the failures in reckoning “times and seasons,” you have quoted *Acts 5:36-37*. Now I am unable to see how Theudas, and Judas of Galilee, are any more like saying that Christ will come in ’43, or at any other time, than the “Magna Charta” is like the “Declaration of American Independence.”

You next refer us to *Thomas Munzer*, of Germany, in the sixteenth century. Well, what did he do, that has any bearing on this point? Why, he believed that:

Christ would soon come, and set up the heavenly Jerusalem on the earth.

And you say,

Christ did not come as he had predicted, [but] the world went on as before.

Then we must never believe that Christ will soon come. Therefore, those who live near the close of your three hundred sixty five thousand years, must not think that Christ will ever come, because Thomas Munzer thought so, in his day, and Christ did not come. So those who shall live at that time must set the time forward, one thousand, perhaps three hundred sixty-five thousand, rather than think it is...

Mark 13

²⁹ ...nigh, even at the doors.

Under this head you have introduced an extract containing the names of several persons, who about the year 1700, supposed they were living on the very verge of the millennium, and who prophesied to that effect;

–but their millennium did not come.

This will apply with as much force to a great part of the Christian world as to Mr. Miller. And must no age ever believe that they are living at such a time? The last example or failure you have given us is, a Mr. Edward of New York, who fixed on a certain day in 1812 for the end of the world. Now the import of all this argument is, that because several persons have failed in their opinions concerning an important event, no other person should form any opinion concerning it. Is this argument?

Again, on page 44.

If the millennium is to be *after* the judgment, and be ushered in by that great scene, no mortal can tell its commencement. It is in vain to say, that the angel told Daniel. The Saviour has assured us that there is not an angel in heaven who knows anything about it.

Now, sir, unless you know more than any angel in heaven, you have in this short sentence entirely demolished your whole discourse, text and all; for you have labored through the whole, to show us how much evidence you have that it will not come for a long time. Now admitting that you have produced one particle of evidence to sustain your position, then the above assertion is not true. If we cannot know *anything* about the time of an event thus far, how can we know to the contrary? It may come today, and if we have any evidence that it will not so come, then we know *something* about it. It therefore follows that all your arguments to

prove that the end of the world is not yet, must be given up, or they must stand in opposition to the above assertion. And if you say that you did not mean to imply that we could know *nothing* about it, then I ask, "How much may we know? Where shall we draw the line, beyond which we cannot go?"

May we have evidence to believe that it will not come under a 1000 years, yea, 365,000 years, and then must we stop? Is this the time beyond which we cannot pass, with our knowledge of that event? Mr. Miller thinks that Christ will come in 1843, and he thinks he brings evidence from the Bible to sustain his belief. On the other hand, you think he will not come then, nor at any other time within a thousand years or more; and you think that you find evidence in the Bible to sustain your belief.

Now, Mr. M. is no more sure that Christ will then come, than you are that he will not. Here you both stand on the same footing, with this exception; he believes God has revealed something about the time, and he gives evidence accordingly; but you believe that God has given us *no* revelation about it, yet you go on to prove from the Bible that the event will *not* come for a long time. And in order to overthrow Mr. Miller as to the "new theory," you have put language into our Saviour's mouth which He never used.

The time of the coming of Christ you seem to think is like the time of a person's death, unknown. Suppose this true, what would you think if a man should undertake to prove that the day of his death would not come within ten or twenty years, or that it would be a long time before he would die?

But how does your assertion agree with the whole verse from which your text is taken?

Matthew 24

¹⁴ And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come.

Now you say, the Saviour has assured us that there is not an angel in heaven that knows anything about it.⁷ Has not the Saviour told *us* that the end shall come when the gospel shall have been preached in all the world, for a witness unto all nations? And if so, has He not told us *something* about the time of the end?

The point now under consideration, is not whether the Saviour has told us *everything* about the time of His coming, but whether he has told us *anything* about it. If He has told us that He will come when a certain prophecy shall have been fulfilled, then certainly He has told us so much about it; and if we may live to see the fulfilling of that prophecy, then surely we may know *something* about it. And do not the angels know as much about it as we do? If so, and you mean that your assertions will hold true in all time, have you not made the Saviour plainly to contradict himself? I leave it with the “candid” to judge.

The Saviour says,

Matthew 24

³² Now learn a parable of the fig tree: when his branch is yet tender and puts forth leaves, you know that summer is nigh:

³³ So likewise you, when you shall see all these things, know that it is near, even at the doors.

Here the Saviour, instead of assuring us that we can know nothing about it, has expressly told us how we may know it is *nigh*, even at the doors. But what has our Saviour said about the precise time?

³⁶ But of that day and hour knows no man; no, not the angels of heaven.

We will now suppose He meant that the time would never come, when, prior to that event, any man or angel would know the day or hour. Now the question is, “How long time did our Saviour mean to include in that day?” Did He mean that no man

⁷ *Matthew 24:36.*

would know the year, and if so, why not say ten years, yea, ten thousand years? But He did not mean to say that we could not know within ten thousand years. Why not? because He says,

³³ ...when you shall see all these things, know that it is near, even at the doors;

—and surely we cannot know that it is so near, if we cannot know when it is within ten thousand years. Then we must come back from this long time, and in doing so, where shall we stop, short of a literal day? We therefore see that “the day” in this place, which you have made to include all time, is limited by the context. So much for your assertion, that Christ has assured us there is not an angel in heaven that knows anything about it.

By the preaching of the gospel to all nations, as here intended, you say,

We are to understand, doubtless, the evangelizing of all nations.

If this is what our Saviour meant, then He meant to say that when all nations are evangelized, then the end shall come. Now so far as you have proved that we shall have a millennium in this world, you have proved, that when all nations are evangelized, the end will *not come*, the Saviour’s declaration to the contrary notwithstanding.

I believe I have noticed every point in the latter half of your discourse, which has any bearing on the subject: and some points, I confess, which have no bearing on the subject.

And now, what shall I say of your arguments? Should I qualify them by some appropriate words, I might be charged with using “hard names and opprobrious epithets,” which charge “with some, may be good argument; with others not so.” I might be reminded that such words do not become those who are expecting the coming of Christ will soon take place; which would be equivalent to saying that such a belief is calculated to have a good effect on the

mind, or that if a person does not believe this, it is not so much matter what he does say.

Yet I must say, that when a man, in order to sustain his cause, resorts to misrepresentation, and to argument which refutes itself, I conclude he has a poor cause to sustain. I believe that every writer against Mr. Miller, who has come to my knowledge, has done this. I am, therefore, more and more convinced that nothing can be said, which will show the “new theory” to be an “airy castle.”

Though I have not passed a word with Mr. Miller, either directly or indirectly, upon this subject, yet to me it is plain, that the reason why he did not in his review go through your discourse, was that he thought it unnecessary. He went far enough to give a fair sample of your arguments, and then stopped. And as you have taken the advantage of his omission, I have thought it duty to notice the remainder.

Were it necessary, and did my limits permit, I might here present the overwhelming evidence from the Saviour and apostles, that the theory of a millennium in this world, (first hatched, I believe, in the brain of Thomas Munzer, or one of his associates, and new modeled into nearly its present form by Daniel Whitby, D. D. who died 1726 AD,) has no foundation in the Bible. But having said already more than I intended, I will close.

That your discourse will have a general circulation I doubt not. It will be sought after and read with interest, especially by all classes of persons who love this world more than they love Jesus Christ. With very many of those anything, no matter what, that pretends to show that the coming of Christ is a great way off, the farther the better, is taken for sound argument.

Now, my dear sir, I hope you will be led to see what you have done; and before the Lord shall make His appearance, be able to undo some of the evil which your book is producing. Yet there must be some who will do as you have done; for if all believed that the day of the Lord was at hand, they would be looking for it,

so that day could not come upon all the world as a snare. Hence the Bible could not be fulfilled. I therefore submit it all to Him who has said,

Ezekiel 21

²⁷ I will overturn, overturn, overturn it, and it shall be no more until He come whose right it is; and I will give it Him.

Yours, for the truth.

J. S. W.

A Word to the Little Flock

1847

The *Foreword* and *Appendix* were added in 1944 by Trustees of the Ellen G. White Publications. See the *Foreword* where it is noted that James White, Ellen White, and Joseph Bates each authored portions of this work.

I have included the work entire,
although only a portion of it was authored by James White.

For this title, I have included the original page numbers
in square brackets within the text.

Foreword: Our Pioneers Facing the Light

Trustees of the Ellen G. White Publications

SEVENTH-DAY Adventist workers will welcome the appearance of this facsimile reproduction of *A Word to the Little Flock*. This remarkable document, issued during the critical four-year period between the Great Disappointment of October 22, 1844, and the memorable Sabbath conferences of 1848, gives an insight into the experience and thinking of our pioneers in their earnest efforts to discover their position and work and to ascertain what the future held for the believers and the world.

While this pamphlet, issued in May, 1847, contains statements signed by three early workers, James White, Ellen G. White, and Joseph Bates, it is primarily a James White publication devoted to the setting forth of his views of unfulfilled prophecy. At that time there were probably not more than one hundred Sabbath-keeping Adventists in the United States. As a youthful minister of twenty-five, he worked almost alone in setting forth the views he had, up to that time, formulated. This was nearly a year before the first of the five Sabbath conferences convened, at which time those whom we today revere as our spiritual forefathers met together and with open minds and hearts searched the Word of God to better understand its truths.

With a full understanding of the historic setting of *A Word to the "Little Flock,"* the reader will not be disturbed by finding that in a few instances positions set forth by Elder White on some points were modified by him in later years, as more mature and joint study revealed clearer views. This document presents a picture primarily of one worker's attempt to cheer and aid those about him through a dissemination of light which was beginning to unfold. To one familiar with the many contemporary voices that were heard advocating discordant views and extreme positions, the clarity of reasoning and the essential correctness of perspective and purity of teaching of these articles are remarkable.

Also of interest in this early publication are the three communications written by Mrs. E. G. White, depicting the experiences yet before the people of God. Two of these, being presentations of important visions, have been largely reprinted again and again in the E. G. White books. That some words, phrases, and sentences which appeared in these early accounts were left out by Mrs. White in later printings has been a source of concern to some. For a brief account of the first printing of these visions and a discussion of the omissions, together with Mrs. White's explanation, the reader is directed to the appendix.

That the re-issuance of *A Word to the Little Flock* in this form, identical with its original publication, may lead to a better understanding of the experience of the founders of the message, and that it may satisfy the frequently expressed desire to have at hand for careful study, the initial E. G. White visions as first printed, is the sincere wish of the Publishers and the Trustees of the Ellen G. White Publications.

Preface

James White

THE following articles were written for the *Day-Dawn*, which has been published at Canandaigua, New York, by O. R. L. Crosier. But as that paper is not now published, and as we do not know as it will be published again, it is thought best by some of us in Maine, to have them given in this form. I wish to call the attention of the “little flock” to those things which will very soon take place on this earth.

After our Saviour had spoken of...

Luke 21

²⁵ ...distress of nations, with perplexity,

—He said,

²⁸ And when these things begin to come to pass, then look up, and lift up your heads: for your redemption draws nigh.

We do not rejoice to know that our fellow men are distressed, and famishing for want of food: but, still, the true believer will look up, and rejoice, in view of redemption, while this sure token of the coming of the Son of Man is beginning to come to pass.

When we look abroad to other nations, and see them looking to this country for food: and then look at the scarcity, and rising price of food in our own nation, we cannot doubt but that the “time of trouble, such as never was,”⁸ is fast coming upon the nations of the earth.

James White
Brunswick, Maine,
May 30, 1847

⁸ *Daniel 12:1.*

1. The Seven Last Plagues

James White⁹

Revelation 15

¹ And I saw another sign in heaven, great and marvelous, seven angels having the seven last plagues; for in them is filled up the wrath of God.

FOR more than one year, it has been my settled faith, that the seven last plagues were all in the future, and that they were all to be poured out before the first resurrection.

It may not be my duty to attempt to point out each plague separately, but only give some of my reasons for believing that they are yet to be poured out, prior to the second advent. By the light of the brightly shining lamp, (the Bible) we can see the events of our past experience distinctly; while future events may not be seen in their order so clearly.

If it be true that the plagues are yet to be poured out upon the earth before the resurrection and change of the saints, has not the time fully come for us to see the light in relation to them, that we may better see, and feel the force of Christ's words?

Luke 21

³⁶ Watch you, therefore, and pray always, that you may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

From the last clause of *Revelation* 15:1, "for in them is filled up the wrath of God," it seems clear that all the wrath of God to be poured out on the living wicked, is contained in the plagues. The vials of wrath will certainly be poured out, in the day of the wrath of God, and of the Lamb.

⁹ PP Editor's note: Some of these early articles were not signed, and had no author credit. Regarding the following articles: *The Seven Last Plagues*, *The Voice of God*, *The Time of Trouble*, *The Time of Jacob's Trouble*, and *The Temple of God*, it is assumed that James White wrote them. The first two were later printed in the *Review and Herald*, August 5, 1851, but again, without author credits.

Jesus is clearly represented in the Bible, in His different characters, offices, and works. At the crucifixion He was the meek, slain lamb. [2] From the ascension, to the shutting of the door, Oct. 1844, Jesus stood with wide-spread arms of love, and mercy; ready to receive, and plead the cause of every sinner, who would come to God by Him.

On the 10th day of the 7th month, 1844, He passed into the Holy of Holies, where He has since been a merciful...

Hebrews 10

²¹ ...high priest over the house of God.

But when His priestly work is finished there, He is to lay off His priestly attire, and put on His most kingly robes, to execute His judgment on the living wicked. Now where shall we look for the day of wrath, in which will be poured out the vials of wrath? Not to the crucifixion, nor while Jesus is fulfilling His Priesthood in the Heavenly Sanctuary. But, when He lays off His priestly attire, and puts on the...

Isaiah 59

¹⁷ ...garments of vengeance...

¹⁸ ...to...repay fury to His adversaries, recompense to His enemies;

—then the day of His wrath will have fully come. As the “wrath of God” on the living wicked is “*filled up*” in the plagues, and as the day of wrath is future, it follows that the plagues are all future. I think the following is a prophesy which has been fulfilling since Oct. 1844:

¹⁴ And judgment is turned away backward, and justice stands afar off: for truth is fallen in the street, and equity cannot enter.

¹⁵ Yea, truth fails; and he that departs from evil makes himself a prey; and the Lord saw it, and it displeased Him that there was no judgment.

¹⁶ And He saw that there was no man, and wondered that there was no *intercessor*.

I think that the next two verses, which speak of our Lord's putting on the "garments of vengeance for clothing," to "repay fury to His adversaries," point to the wrath of God in the seven last plagues. God has shown this day of wrath, in prophetic vision, to some of His servants by different symbols. Ezekiel saw it in the men with "slaughter-weapons," slaying "utterly, old and young."¹⁰ John saw it in the "seven last plagues;" while Esdras saw it in the famine, pestilence, and the sword. The Bible contains many descriptions of this soon expected day of wrath.

Psalm 91

⁷ A thousand shall fall at your side, and ten thousand at your right hand; but it shall not come nigh you.¹¹

Isaiah 13

⁶ Howl; for the day of the Lord is at hand; it shall come as a destruction from the Almighty.

⁷ Therefore shall all hands be faint, and every man's heart shall melt.¹²

Zechariah 14

¹² And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem (the saints): Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongues shall consume away in their mouth.

Joel 1

¹⁵ Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come.

¹⁷ The seed is rotten under their clods, the garners are laid desolate, the barns are broken down, for the corn is withered.¹³

I am quite sure that our Saviour referred to the same, when He spoke of...

¹⁰ *Ezekiel* 9:5-6.

¹¹ See *Psalm* 91:5-10.

¹² See *Isaiah* 13:6-11.

¹³ See *Joel* 1:15-18; *Jeremiah* 30:23-24; *Daniel* 12:1; *Habakkuk* 3:12-13; *Zephaniah* 1:17-18; *2 Esdras* 15:10-13.

Luke 21

²⁵ ...distress of nations, with perplexity;...

²⁶ Men's hearts failing them for fear, and for looking after those things which are coming on the earth.

In the 36th verse we are exhorted to constant watchfulness and prayer, that we...

Luke 21

³⁶ ...may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man,

–at His appearing. [3] This makes it sure, that the trouble comes before the second advent; for the saints are to escape it, before they “stand before the Son of man.” At the second appearing of our Lord Jesus Christ, the living wicked, who are not swept off by the plagues, are to be destroyed by the...

2 Thessalonians 2

⁸ ...brightness of His coming.

This is positive proof that the plagues come before, and not after the advent; for the wicked will not suffer by the plagues, after they are destroyed by the burning glory of His coming. The plagues of Egypt, and the deliverance of ancient Israel from bondage, clearly shadow forth the seven last plagues, and the deliverance of the saints.

2 Esdras 15

¹¹ I will bring them (the saints) with a mighty hand and a stretched-out arm, and smite Egypt with plagues AS BEFORE.

Isaiah 1

²⁷ Zion shall be redeemed with judgment,...¹⁴

The plagues were poured out on Egypt just before, and at the deliverance of Israel; so we may expect the last plagues on the wicked, just before and at the deliverance of the saints. We may see by the 91st *Psalms*, that many of the wicked are to be cut off,

¹⁴ See *Ezekiel* 20:33-38.

while the saints are on the earth, in their mortal state; for they are to fall by thousands all around them. The saints are exhorted not to fear the plagues at that time, for God will give His angels charge over them, so that no plague shall come nigh their dwellings; but such an exhortation would be useless, if the saints are immortal before the plagues are poured out.

The men with slaughter-weapons in their hands have this charge,

Ezekiel 9

⁶ ...come not near any man upon whom is the mark;

–which shows that the marked saints are in their mortal state, at the slaying time. But the humble followers of the Lamb, have nothing to fear from the terrors of the day of His wrath; for they will be sealed before the plagues are poured out. The man “clothed with linen,”¹⁵ marks the saints before the slaying commences.

The “four angels” are not to hurt the “earth, neither the sea, nor the trees,” till the servants of God are sealed in their foreheads.¹⁶ The marking or sealing of the saints, seems to be shadowed forth by the marking of the side posts and upper door posts of the houses of all Israel, before the Lord passed through Egypt, to slay the first-born of the Egyptians. Israel was safe; for God was their protector in that perilous night. The true Israel of God will be safely protected, when Christ rules the nations with a “rod of iron,” and dashes them “in pieces like a potter’s vessel;”¹⁷ for He has promised to give His angels charge over them, to keep them in all their ways.

Those who keep the word of Christ’s “patience” in this time of waiting, and trial, will then be kept...

¹⁵ *Ezekiel 9:3.*

¹⁶ *Revelation 7:1-3.*

¹⁷ *Psalm 2:9.*

Revelation 3

¹⁰ FROM the hour of temptation, (or trial) which shall come on all the WORLD, to try them that dwell upon the earth.

Those who do every well-known duty to God, and His children: and confess their faults to God, and to one another: and are healed from their faults: will safely rest in the arms of the holy angels, while the burning wrath of God is being poured out on those who have rejected His counsel, and commandments. But I must leave this subject for the present, and close with the exhortation of the prophet:

Zephaniah 2

³ Seek the Lord, all you meek of the earth, which have wrought
[4] His judgment; seek righteousness, seek meekness: it may be you shall be hid in the day of the Lord's anger.

2. The Voice of God

James White

Joel 3

¹⁶ The Lord also shall roar out of Zion, and utter His voice from Jerusalem; and the heavens and earth shall shake: but the Lord will be the hope of His people, and the strength of the children of Israel.

SECOND Advent writers and lecturers, have usually confounded the voice of God, which is to shake the heavens and the earth, with the “voice of the Son of God,”¹⁸ which will call forth the saints. But I think, that we shall clearly see, that here are two distinct events.

The voice of God, that is to shake the heavens and the earth, comes “out of Zion,” and is uttered “from Jerusalem;” but before the voice of Jesus calls forth the sleeping saints, He is to leave the heavenly Sanctuary, and “descend from heaven,”¹⁹ with His holy angels. Then, and not till then, will He send His angels to...

Matthew 24

³¹ ...gather His elect, from the four winds;

—while His voice calls them forth to meet Him “in the air.”²⁰ If the voice of God, which is to be uttered “from Jerusalem,” raises the saints, then they will be caught up to meet the Lord in Jerusalem. But I think we shall all agree on this point, that Jesus is first to “descend from heaven” with the angels: then commission the heavenly host, to conduct the saints to meet Him “in the air,” while His voice calls them forth.²¹

At the pouring out of the seventh vial, *Revelation* 16:17, we read:

¹⁸ *John* 5:25.

¹⁹ *1 Thessalonians* 4:16.

²⁰ *1 Thessalonians* 4:17.

²¹ *Matthew* 24:30-31; *1 Thessalonians* 4:16-17; *2 Thessalonians* 1:7.

Revelation 16

¹⁷ ...and there came a great voice out of the temple of heaven, from the throne, saying, It is done.

At the same time, there is a great earthquake, produced by the “voice from the throne,”²² which shakes down the cities of the nations, and removes the islands and mountains. This “voice from the throne,” which causes the earthquakes, must be the same as the voice uttered “from Jerusalem,” which shakes the heavens and the earth.²³ It seems clear that this voice which is to come “*out of the temple of heaven, from the throne,*” is not the “voice of the Son of God,” that raises the saints; for if the voice that raises the saints, comes *out of* the heavenly temple, “from the throne:” then Jesus remains in heaven, on the throne, and calls His elect up to meet Him in the temple; which is not in harmony with the teachings of St. Paul.

1 Thessalonians 4

¹⁶ For the Lord himself shall descend from heaven with a shout, with the voice of the arch-angel, and with the trump of God; and the dead in Christ shall rise first;

¹⁷ Then we, which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air.

Therefore, I think we are safe, in believing that we shall hear the voice of God, which will shake the heavens and the earth, before Jesus descends from heaven, with His angels and trumpet, to awake and gather the elect in the air.

Will not the day and hour of Jesus’ appearing, be made known by the voice of the Eternal God? That the day and hour will be known by the true children of God, and no others, appears plain from the fact, that we are exhorted to watch for it; and if we do not watch, Jesus will come on us “as a thief,” [5] and we shall “not know what hour”²⁴ He will come upon us. So, that none but those

²² Revelation 16:17.

²³ Joel 3:16, and Jeremiah 25:30-31.

²⁴ Revelation 3:3.

who truly *watch*, and “*hold fast*,” will know the true time.²⁵ Here I will introduce a quotation from *The True Midnight Cry*, of Aug. 22, 1844.

Concerning the time of that (Christ’s) coming, He says, in *Mark* 13:32, “But of that day and hour knows no man, no, not the angels which are in heaven, neither the Son, but the Father.” It is thought by many, that this passage proves that men are never to know the time. But if it proves this, it likewise proves, that the Son of God, himself, is never to know the time; for the passage declares precisely the same concerning Him, that it does concerning angels and men. But can any person believe that our glorious Lord, to whom all power in heaven and earth is given, is, and will remain ignorant of the time until the very moment that He comes to judge the world?

If not, then certainly this text can never prove that men may not be made to understand the time. An old English version of the passage, reads, “But that day and hour no man makes known, neither the angels which are in heaven, neither the Son, but the Father.”

This is the correct reading according to several of the ablest critics of the age. The word *know* is used here, in the same sense as it is by Paul in *1 Corinthians* 2:2. Paul well understood many other things, besides Christ and Him crucified, but he determined to *make known* nothing else among them. So in the passage first quoted, it is declared that none but God the Father, makes known the day and hour; that is, the *definite time* of the second coming of His Son. And this necessarily implies that God makes the time known.

I believe the above, to be a fair and correct view of the subject, and that the Father will make known the true time of the advent, without the agency of men, angels, or the Son. The following prophesy is to the point.

²⁵ *Revelation* 3:2-3.

Ezekiel 12

²² Son of man, what is that proverb that you have in the land of Israel, saying, The days are prolonged, and every vision fails?

²³ Tell them therefore, Thus says the Lord God; I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, The days are at hand, and the effect of every vision.

²⁴ For there shall be no more any vain vision nor flattering divination within the house of Israel.

²⁵ For I am the Lord: I will SPEAK, and *the word* that I shall speak shall come to pass; it shall be no more prolonged; for in your days, O rebellious house, will I SAY THE WORD, and will perform it, says the Lord God.

The burden of this prophesy is time, concerning which, there has been true, and false visions. The true vision (or light) on time, was written on the Chart, or table.²⁶ God approved of the proclamation of 1843, and the 10th day of the 7th month 1844: by the pouring out of the Holy Ghost. Since the 7th month 1844, the “rebellious house” of Israel, have been removing the “land-marks,” and writing, and proclaiming false visions; but we all know that it has been the work of man, and not of God. These flattering divinings, have cheered on the “rebellious house” of Israel to some extent; but the work has not had the holy, sanctifying influence, as when God’s hand was in the work on time.

The proverb that “every vision fails,” is, or soon will be complete; and God will make it, and the false visions to cease, by speaking from heaven, and giving His people the true time.

Ezekiel 12

²⁵ For I am the Lord: I [6] will SPEAK, and the word that I shall speak, shall come to pass; etc.

Now if the burden of this prophecy is time; I think all will admit, that the word that the Lord God is to speak, is the true time. The false visions that have been written, and proclaimed by the “rebellious house” of Israel, have failed: but the word to be spoken

²⁶ *Habakkuk 2:2.*

by the “Lord God,” will be the true time, and will surely come to pass.

Jesus has left us the sure promise, that His Father will make known the day and the hour of His coming. The “Lord God” has promised to speak, and assures us that the word that He will speak, “shall come to pass.” With such testimony as this before us, from the Father and Son, what other conclusion can we come to, than that the “word” which the Father is to speak, is the true time, and when He speaks, His voice will make it known to His saints?

As the signs in the sun, moon, and stars, have been literal, the shaking of the powers of the heavens, *Matthew 24:29*, must also be literal. This sign is not in the past, and as it is a sign, it must come prior to the advent itself. Therefore, it is clear, that this last sign will appear when the “Lord roars out of Zion,” and shakes the heavens and the earth.

We believe that the signs in *Revelation 6:12-14*, are the same as in *Matthew 24:29*, and *Mark 13:24-25*. Then the shaking of the powers of the heavens, *Matthew 24:29*, is the same as the heavens departing “as a scroll, when it is rolled together,”²⁷ for they both follow the falling of the stars.

Now what is this heaven that is to be shaken and rolled together as a scroll? We may not see this event so clearly now, as we shall about the time of its fulfillment; but still, it is our duty to receive, and cherish all the light that we can see on this, or any other future event. As we travel onward toward the Holy City, our burning lamps discover new objects: but we cannot see all at once. If we reject a little light, because we cannot see the whole clearly at once, it will displease our heavenly leader; and we shall be left in the dark. But if we cherish the light, as fast as it is our Lord’s will to open it to us, He will increase the light; and our souls will feast upon the opening truths of the blessed Bible.

²⁷ *Revelation 6:14.*

The word *heaven*, is applied to at least four places or things in the scriptures.

1. It is applied to Paradise, where St. Paul was taken in vision, *2 Corinthians* 12:2-4.
2. To the region of the sun, moon, and stars, *Genesis* 1:8-17.
3. To the atmosphere which encompasses this earth, in which the fowls of heaven fly. *Revelation* 19:17-18. And,
4. To the church of God on earth. *Revelation* 14:6-7.

It cannot be Paradise, nor the region of the heavenly lights, neither the church of God on earth, that is to be shaken and rolled together as a scroll: therefore, it must be the air around the earth, in which the fowls of heaven fly.

Revelation 16

¹⁷ And the seventh angel poured out his vial into the AIR; and there came a great voice out of the temple of heaven from the throne, saying, It is done.

We may now see that it is the seventh vial, and voice of God, which will shake the powers of the heavens, and cause the great earthquake or the shaking of the earth: and that this event constitutes the last literal sign, just before the sign of the Son of man appears in heaven.

It seems clear that all the vials, the voice of God from the throne, the voices, and thunders, and lightnings, and the great earthquake, and the falling of the cities of the nations, and the removing of the mountains and the islands, are to take place before the advent. [7]

This view no doubt, will at once be rejected by many who profess to be looking for Jesus every day and hour; but I think it will appear very plain, by comparing *Revelation* 16:17-21, with *Revelation* 6:14-17.

After the heavens depart...

Revelation 6

¹⁴ ...as a scroll when rolled together, and the mountains and islands are moved out of their places,

¹⁵ The kings of the earth, and great men,...hide in the dens, and in the rocks of the mountains,

–from the awful glory of the coming Jesus, attended by “all the holy angels;” and call for the rocks and mountains to fall on them, and hide them from the *brightness of His coming* (which is to destroy all the living wicked at His coming²⁸); and overwhelmed with anguish, in view of their expected fate, (when Christ and the angels draw near the earth to raise and gather the elect,) they cry out:

¹⁷ For the great day of His wrath is come, and who shall be able to stand?

Here we see that the wicked who are hid, are still looking forward to the time when the saints alone will “be able to stand” before Christ at His appearing. If Christ should burst in upon the world as suddenly and unexpectedly as some teach, no one would think of hiding in caves, dens, and rocks: for they are not within their reach. This shows that an entire change must take place in the earth’s surface prior to the second advent, by the voice of God, in order for the wicked to have a chance to hide from the expected Lamb, in caves, dens, and rocks of the mountains. When the Father utters His voice “from the throne,” which is to cause...

Revelation 16

¹⁸ ...a great earthquake, such as was not since men were upon the earth:

–then there will be a chance for all the wicked, who are not swept off by the former plagues, to hide from the presence of the Lamb. But rocks, caves, and dens, will not shelter them from the burning glory of that holy throng, for all the living wicked are to be destroyed...

²⁸ 2 Thessalonians 2:8.

2 Thessalonians 2

⁸ ...with the brightness of that coming.

God has promised to be the “hope of His people,”²⁹ at the time his voice shakes the heavens and the earth. His children have nothing to fear from the terrors of that day; for they will be sheltered from the falling of cities, mountains, and houses. God’s promise cannot fail.

That will be a glad day for the saints; for they will then be “delivered” from every outward foe, and be filled with the Holy Ghost, to prepare them to gaze on Jesus, and stand before Him at His appearing. Then the saints will better know the real worth of the blessed hope; and they will rejoice that they have been accounted worthy to suffer reproach for clinging close to the truth, and strictly obeying all the “commandments of God.”

When God spoke to Moses in Sinai, His “voice then shook the earth;” and we are taught by St. Paul, in *Hebrews* 12:22-27, that He is yet to speak from the “City of the living God,” and “shake not only the earth, but also heaven.” When God spoke to Moses, the glory rested on him so that he had to cover his face with a veil, before his brethren could stand before him, and hear the word of the Lord from his mouth. And may we not expect the same effect, from the same cause?

If so, then when God speaks from the Holy City to all His people, as He did to Moses: all will have the glory poured on them, as Moses had it poured on him. This out-pouring of the Holy Ghost must take place before the second advent, to prepare us for the glory of that scene: for in our present state, none of us could stand a single moment before the brightness of that coming, which is to destroy the “man of sin.” At the presence of one angel at the resurrection of Christ, the Roman guard fell like dead men to the ground. It is therefore necessary, that the saints should share largely in the [8] glory of God, to prepare them to stand be-

²⁹ *Joel* 3:16.

fore the Son of God, when He comes with all the holy angels with Him.

Our present trying, waiting, watching state, is represented by a dark night; and the coming glory before us, by the morning. There are two parts to the morning: first, the dawn of day, and second, full day light, which is completed by the rising of the sun. So in the glad morning before us; the day of rest will dawn at the voice of God, when His light and glory rest upon us; then we shall rise from glory to glory, till Christ appears, to clothe us with immortality, and give us eternal life.

O, Glory! Hallelujah!! my poor heart is set on fire for the kingdom, while I dwell on this sweet prospect, before the true believer. If we “hold fast” but a few days more, the dark shades of night will vanish before the glory of the preparatory scenes of the coming of the Son of man.

3. The Time of Trouble

James White

Daniel 12

¹ And at that time shall Michael stand up, the great prince which stands for the children of your people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time your people shall be delivered, every one that shall be found written in the book.

² And many of them that sleep in the dust of the earth shall awake,...

WE ARE taught by some, that the standing up of Michael, the time of trouble, and the delivering of the saints are in the future; and that all these events are to be accomplished at the second appearing of Christ. Others teach, that Michael stood up on the 10th day of the 7th month, 1844, and that since that time we have been passing through the “time of trouble, such as never was;” and that the deliverance of the saints, is at the first resurrection.

But as I cannot harmonize either of these views with the Bible, I wish to humbly give my brethren and sisters my view of these events. It is clear to me, that here are four distinct events, all in the future.

1. The standing up of Michael.
2. The time of trouble.
3. The deliverance of the saints; and
4. The resurrection of the just, to everlasting life.

That Jesus rose up, and shut the door, and came to the Ancient of days, to receive His kingdom, at the 7th month, 1844, I fully believe.³⁰ But the standing up of Michael,³¹ appears to be another event, for another purpose. His rising up in 1844, was to shut the door, and come to His Father, to receive His kingdom, and power

³⁰ See *Luke* 13:25; *Matthew* 25:10; *Daniel* 7:13-14.

³¹ *Daniel* 12:1.

to reign; but Michael's standing up, is to manifest His kingly power, which He already has, in the destruction of the wicked, and in the deliverance of his people. Michael is to stand up at the time that the last power in *Daniel* 11, comes to his end, and none to help him. This power is the last that treads down the true church of God: and as the true church is still trodden down, and cast out by all Christendom, it [9] follows that the last oppressive power has not "come to his end;"³² and Michael has not stood up.

This last power that treads down the saints is brought to view in *Revelation* 13:11-18. His number is 666. Much of his power, deception, wonders, miracles, and oppression, will doubtless be manifested during his last struggle under the "seven last plagues," about the time of his coming to his end. This is clearly shadowed forth by the magicians of Egypt, deceiving Pharaoh and his host, in performing most of the miracles, that Moses performed by the power of God. That was just before the deliverance of Israel from Egyptian bondage; and may we not expect to see as great a manifestation of the power of the Devil, just before the glorious deliverance of the saints?

If Michael stood up in 1844, what power came "to his end, and none to help him," "AT THAT TIME"? The trouble that is to come at the time that Michael stands up, is not the trial, or trouble of the saints; but it is a trouble of the nations of the earth, caused by "seven last plagues." So when Jesus has finished His work of atonement, in the Holy of Holies, He will lay off His priestly attire, and put on His most kingly robes and crown, to ride forth, and manifest His kingly power, in ruling the nations, and dashing them in pieces.

We believe, that our great High Priest is attired as the Jewish high priest was.³³ But when Michael stands up to reign, KING OF

³² *Daniel* 11:45.

³³ See *Leviticus* 16.

KINGS, AND LORD OF LORDS, He has on many crowns in one crown.³⁴

The deliverance of the living saints is before the first resurrection; for it is spoken of, as a separate event. If the deliverance of the living saints is not until the first resurrection; why is the resurrection spoken of, as a separate event, after the deliverance? It seems clear that the deliverance is at the voice of God. Then, from that time till Christ appears, the saints will have power over the nations, who remain of the former plagues.

³⁴ *Revelation* 19:16.

4. The Time of Jacob's Trouble

Joseph Bates

Jeremiah 30

⁷ Alas! for that day is great, so that none is like it; it is even the time of Jacob's trouble, but he shall be saved out of it.

BY COMPARING *Genesis* chapter 32, with *Jeremiah* 30:7, and the prophesy of *Obadiah*, we may see that Jacob represents believers, and Esau represents unbelievers. I doubt not, but these two characters will be brought out, and clearly seen in the closing strife with the Image Beast, which is just before us.³⁵

Jacob's trouble was when the messengers returning to him, said,

Genesis 32

⁶ We came to your brother Esau, and also he comes to meet you, and four hundred men with him.

⁷ Then Jacob was greatly afraid, and distressed.

The true saints will be brought into a similar situation, at the time of the fulfillment of *Revelation* 13:11-18. [10]

Not that the saints will be killed; for then none would remain till the change: but to fulfill this prophecy, a decree must go forth to kill the saints, which will cause fear, and distress. When Jacob was troubled, he wrestled with the angel...

Genesis 32

³⁴ ...until the breaking of the day.

In the last closing strife with the Image Beast, when a decree goes forth that as many as will not worship the image of the beast shall "be killed," the saints will cry day and night, and be delivered by the voice of God. Then,

³⁵ See *Revelation* 13:11-18.

Obadiah

¹⁸ The house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them, and there shall not be any remaining of the house of Esau; for the Lord has spoken it.

I have not been able to see anything in our past and present history, which answers to Jacob's trouble, and the day and night cry of the elect.³⁶

I have been astonished at some of our brethren, while they have urged us to go about the work of crying day and night for deliverance. Not long since, I was in a meeting where the sentiment prevailed, that if all would then go about the work they might pray Christ down to the earth in twenty-four hours.

It is clear that when the time comes for this cry, that the elect will have the spirit of prayer poured upon them.

Zechariah 12

¹⁰ And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplication,...

¹² And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart.

¹³ The family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart;

¹⁴ All the families that remain, every family apart, and their wives apart.

Ezekiel 7

¹⁵ The sword is without, and the pestilence and the famine within: he that is in the field shall die with the sword; and he that is in the city, famine and pestilence shall devour him.

¹⁶ But they that escape of them shall escape, and shall be on the mountains like doves of the valleys, all of them mourning, every one for his iniquity.

¹⁷ All hands shall be feeble, and all knees shall be weak as water.

³⁶ Luke 17:7.

When Jesus has finished His work in the Heavenly Sanctuary and comes out upon the great white cloud, with His sharp sickle, then will be the time for the day and night cry, which is represented by the angel's crying to Jesus, to thrust in His sharp sickle, and reap.³⁷

The desire, and prayer of every pure soul is,

Matthew 6

¹⁰ Your kingdom come.

But the special mourning, praying time of the saints, is evidently yet to come.

³⁷ *Revelation 14:14-15.*

5. Thoughts on Revelation 14

James White

THE 13th chapter of *Revelation*, and the first five verses of the 14th, is one connected chain of past, present, and future events, down to the complete redemption of the 144000: then the sixth verse commences another chain of events, which carry us down through the history of God's people in this mortal state. John had a view of the beast and his image, as recorded in chapter 13th; and how natural it would be for him to view on a little further, and see the 144000, who had gotten the victory over the beast, and over his image, standing on mount Zion with the Lamb, etc., as recorded in chapter 14:1-5. So I think the division should be between the fifth, and sixth verses of the 14th chapter; and the sixth verse commences a series of events, relative to the successive messages of holy advent truth.

All classes of second advent believers agree, that the angel brought to view in the sixth, and seventh verses of this chapter, rep[re]sents the advent message to the church and world. If this is true, then all five³⁸ of the angels brought to view in this chapter, represent five distinct messages, prior to the advent, or we are left without a rule to interpret this chapter.

The work of the second angel, was to show to the advent host that Babylon had fallen. And as a large portion of them did not learn this fact, until the power of the MIDNIGHT CRY waked them up, just in time for them to make their escape from the churches, before the 10th day came on; it follows, that the second angel brought us to the 7th month, 1844. The third angel's message was, and still is, a WARNING to the saints to "hold fast," and not go back, and "receive" the marks which the virgin band got rid of, during the second angel's cry.

³⁸ PP Editor's note: There are actually six angels in *Revelation* 14, and the missing one, which is actually the fourth in series, is in *Revelation* 18. See the book, *The Seven Angels*, by F. T. Wright, for a full discussion of the angels, particularly the last four.

And has not the true message for God's people, since the 7th month 1844, been just such a warning? It certainly has. I cannot agree with those who make two messages of the cry,

Revelation 18

² Babylon the great, is fallen,

–and the voice,

⁴ Come out of her my people;

–for every sermon that was printed, or preached on this subject, contained them both in one message. The twelfth verse reads,

Revelation 14

¹² Here is the patience of the saints: here are they that keep the commandments of God...

Where did you see them, John? Why, “*here*” during this third angel. As the patient waiting time has been since the 7th month 1844, and as the class that keep the sabbath, etc. have appeared since that time: it is plain that we live in the time of the third angel's message.

The last two angels are messages of prayer. We shall, no doubt, better understand them at the time of their fulfillment.

James White

6. Letter to Eli Curtis

Ellen G. White

TOPSHAM, April 21, 1847

To Bro. ELI CURTIS, New York City

Dear Bro: In the *Day-Dawn*, Vol. 1, Nos. 10 and 11, you kindly invite me to address you a communication.

The only apology I have to offer for not writing before is, I have not had a clear duty to write till now. You will, I doubt not, excuse me for addressing you so publicly, at this time. I have been much interested in your writings in the *Dawn*, and *Extra*; and fully agree with you on some points, but on others we widely differ.

Your *Extra* is now on the stand before me; and I beg leave to state to you, and the scattered flock of God, what I have seen in vision relative to these things on which you have written. I fully agree with you, that there will be two literal resurrections, 1000 years apart.

I also agree with you, that the new heavens, and the new earth,³⁹ will not appear, till after the wicked dead are raised, and destroyed, at the end of the 1000 years. I saw that Satan was...

Revelation 20

⁷ ...loosed out of his prison,

—at the end of the 1000 years, just at the time the wicked dead were raised; and that Satan deceived them by making them believe that they could take the Holy City from [12] the saints. The wicked all marched up around...

⁹ ...the camp of the saints,

—with Satan at their head; and when they were ready to make an effort to take the City, the Almighty breathed from His high throne, on the City, a breath of devouring fire, which came down on them, and burnt them up,

³⁹ *Revelation* 21:1; *Isaiah* 65:17; 2 *Peter* 3:13.

Malachi 4

¹ ...root and branch.

And I saw, that as Christ is the vine, and His children the branches: so Satan is the “root,” and his children are the “branches;” and at the final destruction of “Gog and Magog,”⁴⁰ the whole wicked host will be burnt up, “root and branch,” and cease to exist. Then will appear the new heaven and the new earth. Then will the saints...

Isaiah 65

²¹ ...build houses, and...plant vineyards.

I saw, that all the righteous dead were raised by the voice of the Son of God, at the first resurrection; and all that were raised at the second resurrection, were burnt up, and ceased to exist.

You think, that those who worship before the saint’s feet,⁴¹ will at last be saved. Here I must differ with you; for God showed me that this class were professed Adventists, who had fallen away, and...

Hebrews 6

⁶ ...crucified to themselves the Son of God afresh, and put Him to an open shame.

And in the “hour of temptation,”⁴² which is yet to come, to show out every one’s true character, they will know that they are forever lost; and overwhelmed with anguish of spirit, they will bow at the saint’s feet.

You also think, that Michael stood up, and the time of trouble commenced, in the spring of 1844. The Lord has shown me in vision, that Jesus rose up, and shut the door, and entered the Holy of Holies, at the 7th month 1844; but Michael’s standing up⁴³ to deliver His people, is in the future.

⁴⁰ *Revelation* 20:8.

⁴¹ *Revelation* 3:9.

⁴² *Revelation* 3:10.

⁴³ *Daniel* 12:1.

This, will not take place, until Jesus has finished His priestly office in the Heavenly Sanctuary, and lays off His priestly attire, and puts on His most kingly robes, and crown, to ride forth on the cloudy chariot, to...

Habakkuk 3

¹² ...thresh the heathen in anger,

–and deliver His people. Then Jesus will have the sharp sickle in his hand,⁴⁴ and then the saints will cry day and night to Jesus on the cloud, to thrust in His sharp sickle and reap. This, will be the time of Jacob's trouble,⁴⁵ out of which, the saints will be delivered by the voice of God.

I believe the Sanctuary, to be cleansed at the end of the 2300 days, is the New Jerusalem Temple, of which Christ is a minister. The Lord showed me in vision, more than one year ago, that Brother Crosier had the true light on the cleansing of the Sanctuary, etc; and that it was His will, that Brother C. should write out the view which he gave us in the *Day-Star, Extra*, February 7, 1846. I feel fully authorized by the Lord, to recommend that *Extra*, to every saint.

I pray that these lines may prove a blessing to you, and all the dear children who may read them.

E. G. White

[13]

Dreams and Visions

Joseph Bates or James White (?)

Acts 2

¹⁷ And it shall come to pass *in the last days*, says God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

⁴⁴ *Revelation* 14:14.

⁴⁵ *Jeremiah* 30:5-8.

¹⁸ And on my servants, and on my hand-maidens, I will pour out in those days of my Spirit; and they shall prophesy:

¹⁹ And I will show wonders in heaven above, and signs in the earth beneath; blood and fire and vapor of smoke:

²⁰ The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come.

Acts 2

¹ When the day of Pentecost was fully come, [and the disciples were] all with one accord in one place,

⁴ ...filled with the Holy Ghost,

¹⁴ Peter standing up with the eleven,

–quoted the above scripture from the prophesy of *Joel*. His object was to show that the marvelous work which was wrought in the disciples at that time, was a subject of prophesy, and the work of God.

I conclude that there is not one Second Advent believer who will take the ground, that all of the prophesy of *Joel*, quoted by Peter, was fulfilled on the day of Pentecost; for there is not the least evidence that any part of it was then fulfilled, only that part which related to the pouring out of the Holy Ghost. We cannot believe that the signs in the sun, and the moon, etc., were seen on that day, or that there were any having visions, or dreaming among them at that exciting hour; for there is no proof of any such thing. A part of this prophesy was fulfilled on the day of Pentecost; and ALL of it is to be fulfilled “IN THE LAST DAYS, SAYS GOD.”

Dreams and Visions are among the signs that precede the great and notable day of the Lord. And as the signs of that day have been, and still are fulfilling, it must be clear to every unprejudiced mind, that the time has fully come, when the children of God may expect dreams and visions from the Lord.

I know that this is a very unpopular position to hold on this subject, even among Adventists; but I choose to believe the word of the Lord on this point, rather than the teachings of men. I am

well aware of the prejudice in many minds on this subject; but as it has been caused principally by the preaching of popular Adventists, and the lack of a correct view of this subject; I have humbly hoped to cut it away, with the “sword of the Spirit,”⁴⁶ from some minds, at least.

We will bear it in mind, that these dreams and visions, are to be in the “LAST DAYS.” As there cannot be any days later than the last, it is certain that we may expect just such revelations, until Christ appears in the clouds of heaven. I know that it is a very popular opinion among Adventists, that there was nothing more to be revealed by visions, after John closed up the revelation in 96 AD. But if this opinion is correct, then the last days ended while John was on the isle of Patmos.

The Bible is a perfect, and complete revelation. It is our only rule of faith and practice. But this is no reason why God may not show the past, present, and future fulfillment of His word, in these *last days*, by dreams and visions; according to Peter’s testimony. True visions are given to lead us to God, and His written word; but those that are given for a new rule of faith and practice, separate from the Bible, cannot be from God, and should be rejected.

The following vision was published in the *Day-Star*, more than a year ago. By the request of friends, it is republished in this little work, with scripture references, for the benefit of the little flock.

I hope that all who may read it, will take the wise, and safe course, pointed out to us by the following passages of scripture.

1 Thessalonians 5

²⁰ Despise not [14] prophesyings.

²¹ Prove all things; hold fast that which is good.

(Paul.)

⁴⁶ *Ephesians* 6:17.

Isaiah 8

²⁰ To the law and to the testimony, if they speak not according to this word, it is because there is no light in them.

7. To the Remnant Scattered Abroad

Ellen G. White

Scripture References added by James White

AS GOD has shown me in holy vision the travels of the Advent people to the Holy City, and the rich reward to be given those who wait the return of their Lord from the wedding, it may be my duty to give you a short sketch of what God has revealed to me.

The dear saints have got many trials to pass through. But our light afflictions, which are but for a moment, works for us a far more exceeding and eternal weight of glory—while we look not at the things which are seen, for the things which are seen are temporal, but the things which are not seen are eternal.⁴⁷ I have tried to bring back a good report, and a few grapes from the heavenly Canaan, for which many would stone me, as the congregation bade stone Caleb and Joshua for their report,⁴⁸ but I declare to you, my brethren and sisters in the Lord, it is a goodly land, and we are well able to go up and possess it.

While praying at the family altar, the Holy Ghost fell on me, and I seemed to be rising higher and higher, far above the dark world. I turned to look for the Advent people in the world, but could not find them—when a voice said to me,

“Look again, and look a little higher.”

At this I raised my eyes and saw a straight and narrow path,⁴⁹ cast up high above the world. On this path the Advent people were traveling to the City, which was at the farther end of the path. They had a bright light set up behind them at the first end of the path, which an angel told me was the Midnight Cry.⁵⁰ This light shone all along the path, and gave light for their feet so they

⁴⁷ *2 Corinthians* 4:17-18.

⁴⁸ *Numbers* 14:10.

⁴⁹ *Matthew* 7:14.

⁵⁰ *Matthew* 25:6.

might not stumble. And if they kept their eyes fixed on Jesus, who was just before them, leading them to the City, they were safe.

But soon some grew weary, and they said the City was a great way off, and they expected to have entered it before. Then Jesus would encourage them by raising His glorious right arm, and from His arm came a glorious light which waved over the Advent band, and they shouted Hallelujah! Others rashly denied the light behind them, and said that it was not God that had led them out so far. The light behind them went out leaving their feet in perfect darkness, and they stumbled and got their eyes off the mark and lost sight of Jesus, and fell off the path down in the dark and wicked world below.

It was just as impossible for them to get on the path again and go to the City, as all the wicked world which God had rejected. They fell all the way along the path one after another, until we heard the voice of God like many waters,⁵¹ which gave us the day and hour of Jesus' coming.⁵² The living saints, 144,000 in number, knew and understood the voice, while the wicked thought it was thunder and an earthquake.⁵³ When God spoke the time, He poured on us the Holy Ghost, and our faces began to light up and shine with the glory of God as Moses' did when he came down from Mount Sinai.⁵⁴

By this time the 144,000 were all sealed and perfectly united. On their foreheads was written, God, New Jerusalem, and a glorious Star containing Jesus' new name.⁵⁵ At our happy, holy state the wicked [15] were enraged, and would rush violently up to lay hands on us to thrust us in prison, when we would stretch forth the hand in the name of the Lord, and the wicked would fall helpless to the ground. Then it was that the synagogue of Satan knew

⁵¹ *Ezekiel 43:2; Joel 3:16; Revelation 16:17.*

⁵² *Ezekiel 12:25; Mark 13:32.*

⁵³ *John 12:29.*

⁵⁴ *Isaiah 10:27.*

⁵⁵ *Revelation 3:12.*

that God had loved us who could wash one another's feet, and salute the holy brethren with a holy kiss, and they worshiped at our feet.⁵⁶

Soon our eyes were drawn to the East, for a small black cloud had appeared about half as large as a man's hand, which we all knew was the Sign of the Son of Man.⁵⁷ We all in solemn silence gazed on the cloud as it drew nearer, lighter, and brighter, glorious, and still more glorious, till it was a great white cloud.⁵⁸ The bottom appeared like fire, a rainbow was over it, around the cloud were ten thousand angels singing a most lovely song. And on it sat the Son of Man,⁵⁹ on His head were crowns,⁶⁰ His hair was white and curly and lay on His shoulders.⁶¹ His feet had the appearance of fire,⁶² in His right hand was a sharp sickle,⁶³ in His left a silver trumpet.⁶⁴ His eyes were as a flame of fire,⁶⁵ which searched His children through and through. Then all faces gathered paleness, and those that God had rejected gathered blackness. Then we all cried out,

“Who shall be able to stand? Is my robe spotless?”

Then the angels ceased to sing, and there was some time of awful silence,⁶⁶ when Jesus spoke.

“Those who have clean hands and a pure heart shall be able to stand, my grace is sufficient for you.”

⁵⁶ *Revelation* 3:9.

⁵⁷ *Matthew* 24:30.

⁵⁸ *Revelation* 14:14.

⁵⁹ *Luke* 21:27.

⁶⁰ *Revelation* 19:12.

⁶¹ *Revelation* 1:14.

⁶² *Revelation* 1:15.

⁶³ *Revelation* 14:14.

⁶⁴ *1 Thessalonians* 4:16.

⁶⁵ *Revelation* 1:14.

⁶⁶ *Revelation* 8:1.

At this, our faces lighted up, and joy filled every heart. And the angels struck a note higher and sung again while the cloud drew still nearer the earth. Then Jesus' silver trumpet sounded, as He descended on the cloud, wrapped in flames of fire.⁶⁷ He gazed on the graves of the sleeping saints, then raised His eyes and hands to heaven and cried out,⁶⁸

“Awake! Awake! Awake! you that sleep in the dust, and arise.”

Then there was a mighty earthquake. The graves opened, and the dead came up clothed with immortality. The 144,000 shouted, “Hallelujah!” as they recognized their friends who had been torn from them by death, and in the same moment we were changed and caught up together with them to meet the Lord in the air.⁶⁹ We all entered the cloud together, and were seven days ascending to the sea of glass, when Jesus brought along the crowns and with His own right hand placed them on our heads.⁷⁰ He gave us harps of gold and palms of victory.⁷¹

Here on the sea of glass the 144,000 stood in a perfect square. Some of them had very bright crowns, others not so bright. Some crowns appeared heavy with stars, while others had but few. All were perfectly satisfied with their crowns. And they were all clothed with a glorious white mantle from their shoulders to their feet.⁷²

Angels were all about us as we marched over the sea of glass to the gate of the City. Jesus raised His mighty glorious arm, laid hold of the gate and swung it back on its golden hinges, and said to us,

⁶⁷ 2 *Thessalonians* 1:7-8.

⁶⁸ *John* 5:25.

⁶⁹ 1 *Thessalonians* 4:17.

⁷⁰ 2 *Esdras* 2:43.

⁷¹ *Revelation* 15:2; 7:9.

⁷² *Revelation* 7:9.

“You have washed your robes in my blood, stood stiffly for my truth, enter in.”⁷³

We all marched in and felt we had a perfect right in the City. Here we saw the tree of life, and the throne of God. Out of the throne came a pure river of water, and on either side of the river was the tree of life.⁷⁴ On one side of the river was a trunk of a tree and a trunk on the other side of the river, both of pure transparent gold. [16]

At first I thought I saw two trees. I looked again and saw they were united at the top in one tree. So it was the tree of life, on either side of the river of life; its branches bowed to the place where we stood; and the fruit was glorious, which looked like gold mixed with silver. We all went under the tree, and sat down to look at the glory of the place, when brothers Fitch and Stockman, who had preached the gospel of the kingdom, and whom God had laid in the grave to save them, came up to us and asked us what we had passed through while they were sleeping. We tried to call up our greatest trials, but they looked so small compared with the far more exceeding and eternal weight of glory⁷⁵ that surrounded us, that we could not speak them out,⁷⁶ and we all cried out,

“Hallelujah, heaven is cheap enough,”

—and we touched our glorious harps and made heaven’s arches ring.

And as we were gazing at the glories of the place our eyes were attracted upwards to something that had the appearance of silver. I asked Jesus to let me see what was within there. In a moment we were winging our way upward, and entering in; here we saw good old father Abraham, Isaac, Jacob, Noah, Daniel, and many

⁷³ *Isaiah* 26:2.

⁷⁴ *Revelation* 22:1-2.

⁷⁵ *2 Corinthians* 4:17.

⁷⁶ *Isaiah* 65:17.

like them. And I saw a vail with a heavy fringe of silver and gold, as a border on the bottom; it was very beautiful. I asked Jesus what was within the vail. He raised it with His own right arm, and bade me take heed. I saw there a glorious ark, overlaid with pure gold, and it had a glorious border, resembling Jesus' crowns; and on it were two bright angels—their wings were spread over the ark as they sat on each end, with their faces turned towards each other and looking downward.⁷⁷ In the ark, beneath where the angels' wings were spread, was a golden pot of Manna, of a yellowish cast; and I saw a rod, which Jesus said was Aaron's; I saw it bud, blossom and bear fruit.⁷⁸

And I saw two long golden rods, on which hung silver wires, and on the wires most glorious grapes; one cluster was more than a man here could carry. And I saw Jesus step up and take of the manna, almonds, grapes and pomegranates, and bear them down to the city, and place them on the supper table. I stepped up to see how much was taken away, and there was just as much left; and we shouted,

“Hallelujah—Amen.”

We all descended from this place down into the city, and with Jesus at our head we all descended from the city down to this earth, on a great and mighty mountain, which could not bear Jesus up, and it parted asunder, and there was a mighty plain.⁷⁹ Then we looked up and saw the great city, with twelve foundations, twelve gates, three on each side, and an angel at each gate, and all cried out,

“The city, the great city, it's coming, it's coming down from God, out of heaven;”⁸⁰

⁷⁷ *Exodus* 25:18, 20; *Hebrews* 9:3-5.

⁷⁸ *Numbers* 17:8.

⁷⁹ *Zechariah* 14:4.

⁸⁰ *Revelation* 21:10-13.

—and it came and settled on the place where we stood. Then we began to look at the glorious things outside of the city. There I saw most glorious houses, that had the appearance of silver, supported by four pillars, set with pearls, most glorious to behold, which were to be inhabited by the saints;⁸¹ in them was a golden shelf; I saw many of the saints go into the houses, take off their glittering crowns and lay them on the shelf, then go out into the field by the houses to do something with the earth;⁸² not as we have to do with the earth here; no, no. A glorious light shone all about their heads, and they were continually shouting and offering praises to God. [17]

And I saw another field full of all kinds of flowers, and as I plucked them, I cried out,

“Well they will never fade.”

Next I saw a field of tall grass, most glorious to behold; it was living green, and had a reflection of silver and gold, as it waved proudly to the glory of King Jesus. Then we entered a field full of all kinds of beasts—the lion, the lamb, the leopard and the wolf, altogether in perfect union;⁸³ we passed through the midst of them, and they followed on peaceably after. Then we entered a wood, not like the dark woods we have here, no, no; but light, and all over glorious; the branches of the trees waved to and fro, and we all cried out,

“We will dwell safely in the wilderness and sleep in the woods.”⁸⁴

We passed through the woods, for we were on our way to Mount Zion. As we were traveling along, we met a company who were also gazing at the glories of the place. I noticed red as a border on their garments; their crowns were brilliant; their robes

⁸¹ *Isaiah* 65:21.

⁸² *Isaiah* 65:21.

⁸³ *Isaiah* 11:6-9.

⁸⁴ *Ezekiel* 34:25.

were pure white. As we greeted them, I asked Jesus who they were? He said they were martyrs that had been slain for Him. With them was an innumerable company of little ones; they had a hem of red on their garments also.⁸⁵ Mount Zion was just before us, and on the Mount sat a glorious temple, and about it were seven other mountains, on which grew roses and lilies,⁸⁶ and I saw the little ones climb, or if they chose, use their little wings and fly to the top of the mountains, and pluck the never fading flowers.

There were all kinds of trees around the temple to beautify the place; the box, the pine, the fir, the oil, the myrtle, the pomegranate, and the fig tree bowed down with the weight of its timely figs, that made the place look all over glorious.⁸⁷ And as we were about to enter the holy temple, Jesus raised His lovely voice and said,

“Only the 144,000 enter this place,”

—and we shouted,

“Hallelujah.”

Well, bless the Lord, dear brethren and sisters, it is an extra meeting for those who have the seal of the living God.⁸⁸ This temple was supported by seven pillars, all of transparent gold, set with pearls most glorious. The glorious things I saw there, I cannot describe to you. O, that I could talk in the language of Canaan, then could I tell a little of the glory of the upper world; but, if faithful, you soon will know all about it. I saw there the tables of stone in which the names of the 144,000 were engraved in letters of gold; after we had beheld the glory of the temple, we went out. Then Jesus left us, and went to the city; soon, we heard His lovely voice again, saying:

⁸⁵ *Jeremiah 31:15-17; Matthew 2:18.*

⁸⁶ *2 Esdras 2:19.*

⁸⁷ *Isaiah 60:13; 41:19.*

⁸⁸ *Revelation 14:3.*

“Come my people, you have come out of great tribulation, and done my will; suffered for me; come in to supper, for I will gird myself, and serve you.”⁸⁹

We shouted,

“Hallelujah, glory,”

—and entered into the city. And I saw a table of pure silver, it was many miles in length, yet our eyes could extend over it. And I saw the fruit of the tree of life, the manna, almonds, figs, pomegranates, grapes, and many other kinds of fruit. We all reclined at the table. I asked Jesus to let me eat of the fruit. He said,

“Not now. Those who eat of the fruit of this land, go back to earth no more. But in a little while, if faithful, you shall both eat of the fruit of the tree of life, and drink of the water of the fountain;”

—and He said,

“You must go back to the earth again, and relate to others, what I have revealed to you.”

Then an angel bore me gently down to this dark [18] world. Sometimes I think I cannot stay here any longer, all things of earth look so dreary—I feel very lonely here, for I have seen a better land. O, that I had wings like a dove, then would I fly away, and be at rest.⁹⁰

Ellen G. White

Topsham, Me., April 7, 1847

⁸⁹ *Luke 12:37.*

⁹⁰ *Psalms 55:6.*

8. Letter to Joseph Bates

Ellen G. White

Scripture References and Parentheses added by Joseph Bates

Dear Brother Bates:

Last Sabbath we met with the dear brethren and sisters here, who meet at Bro. Howland's.

We felt an unusual spirit of prayer. And as we prayed, the Holy Ghost fell upon us. We were very happy. Soon I was lost to earthly things, and was wrapped up in a vision of God's glory. I saw an angel swiftly flying to me. He quickly carried me from the earth to the Holy City. In the city I saw a temple, which I entered. I passed through a door before I came to the first veil. This veil was raised, and I passed into the Holy Place. Here I saw the Altar of Incense, the candlestick with seven lamps, and the table on which was the showbread, etc. After viewing the glory of the Holy, Jesus raised the second veil, and I passed into the Holy of Holies.⁹¹

In the Holiest I saw an ark; on the top and sides of it was purest gold. On each end of the ark was a lovely Cherub, with their wings spread out over it. Their faces were turned towards each other, and they looked downwards.⁹² Between the angels was a golden censor. Above the ark, where the angels stood, was an exceeding bright glory, that appeared like a throne where God dwelt.⁹³ Jesus stood by the ark. And as the saints' prayers came up to Jesus, the incense in the censor would smoke, and He offered up the prayers of the saints with the smoke of the incense to His Father.⁹⁴

In the ark, was the golden pot of manna, Aaron's rod that budded, and the tables of stone which folded together like a book. Je-

⁹¹ *Hebrews* 9:1-24.

⁹² *Exodus* 25:18-22.

⁹³ *Exodus* 25:20-22.

⁹⁴ *Hebrews* 9:4.

sus opened them, and I saw the ten commandments written on them with the finger of God. On one table was four, and on the other six. The four on the first table shone brighter than the other six. But the fourth (the Sabbath commandment,) shone above them all; for the Sabbath was set apart to be kept in honor of God's holy name. The holy Sabbath looked glorious—a halo of glory was all around it. I saw that the Sabbath was not nailed to the cross. If it was, the other nine commandments were; and we are at liberty to go forth and break them all, as well as to break the fourth. I saw that God had not changed the Sabbath, for He never changes. But the Pope had changed it from the seventh to the first day of the week; for he was to “change times and laws.”⁹⁵

And I saw that if God had changed the Sabbath, from the seventh to the first day, He would have changed the writing of the Sabbath commandment, written on the tables of stone, which are now in the ark, in the Most Holy Place of the Temple in heaven;⁹⁶ and it would read thus:

“The first day is the [19] Sabbath of the Lord your God.”

But I saw that it read the same as when written on the tables of stone by the finger of God, and delivered to Moses in Sinai,

Exodus 20

¹⁰ But the seventh day is the Sabbath of the Lord your God.

I saw that the holy Sabbath is, and will be, the separating wall between the true Israel of God and unbelievers; and that the Sabbath is the great question, to unite the hearts of God's dear waiting saints. And if one believed, and kept the Sabbath, and received the blessing attending it, and then gave it up, and broke the holy commandment, they would shut the gates of the Holy City against themselves, as sure as there was a God that rules in heaven above.

⁹⁵ *Daniel* 7:25.

⁹⁶ *Revelation* 11:19.

I saw that God had children, who do not see and keep the Sabbath. They had not rejected the light on it. And at the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth⁹⁷ and proclaimed the Sabbath more fully. This enraged the church, and nominal Adventists, as they could not refute the Sabbath truth. And at this time, God's chosen, all saw clearly that we had the truth, and they came out and endured the persecution with us. And I saw the sword, famine, pestilence, and great confusion in the land.⁹⁸ The wicked thought that we had brought the judgments down on them. They rose up and took counsel to rid the earth of us, thinking that then the evil would be stayed.⁹⁹

I saw all that would not receive the mark of the Beast, and of his Image, in their foreheads or in their hands, could not buy or sell.¹⁰⁰ I saw that the number (666) of the Image Beast was made up;¹⁰¹ and that it was the beast that changed the Sabbath, and the Image Beast had followed on after, and kept the Pope's, and not God's Sabbath. And all we were required to do, was to give up God's Sabbath, and keep the Pope's, and then we should have the mark of the Beast, and of his Image.

In the time of trouble, we all fled from the cities and villages,¹⁰² but were pursued by the wicked, who entered the houses of the saints with the sword. They raised the sword to kill us, but it broke, and fell, as powerless as a straw. Then we all cried day and night for deliverance, and the cry came up before God.¹⁰³ The sun came up, and the moon stood still.¹⁰⁴ The streams ceased to flow.¹⁰⁵

⁹⁷ *Hosea* 6:2-3.

⁹⁸ *Ezekiel* 7:10-19; *2 Esdras* 15:5-27.

⁹⁹ *2 Esdras* 16:68-74.

¹⁰⁰ *Revelation* 13:15-17.

¹⁰¹ *Revelation* 13:18.

¹⁰² *Ezekiel* 7:15-16. *Luke* 17:30-36. See *Campbell's Translation*.

¹⁰³ *Luke* 18:7-8.

¹⁰⁴ *Habakkuk* 3:11.

¹⁰⁵ *2 Esdras* 6:24.

Dark heavy clouds came up, and clashed against each other.¹⁰⁶ But there was one clear place of settled glory, from whence came the *voice of God* like many waters, which shook the heavens, and the earth.¹⁰⁷ The sky opened and shut, and was in commotion.¹⁰⁸ The [20] mountains shook like a reed in the wind, and cast out ragged rocks all around. The sea boiled like a pot, and cast out stones upon the land.¹⁰⁹

And as God spoke the day and hour of Jesus' coming,¹¹⁰ and delivered the everlasting covenant to His people,¹¹¹ He spoke one sentence, and then paused, while the words were rolling through the earth!¹¹² The Israel of God stood with their eyes fixed upwards, listening to the words as they came from the mouth of Jehovah, and rolled through the earth like peals of loudest thunder! It was awfully solemn. At the end of every sentence, the saints shouted, Glory! Hallelujah! Their countenances were lighted up with the glory of God; and they shone with the glory as Moses' face did when he came down from Sinai. The wicked could not look on them, for the glory.¹¹³ And when the never ending blessing was pronounced on those who had honored God, in keeping His Sabbath holy, there was a mighty shout of victory over the Beast, and over his Image.

Then commenced the jubilee, when the land should rest. I saw the pious slave rise in triumph and victory, and shake off the chains that bound him, while his wicked master was in confusion, and knew not what to do; for the wicked could not understand the words of the voice of God.¹¹⁴

¹⁰⁶ 2 Esdras 15:34-35.

¹⁰⁷ Joel 3:16; Hebrews 12:25-27.

¹⁰⁸ Revelation 6:14; Matthew 24:29.

¹⁰⁹ Habakkuk 3:8-10. Isaiah 2:19-21.

¹¹⁰ Ezekiel 12:25. Mark 13:32.

¹¹¹ Ezekiel 20:37; Hebrews 12:22-25.

¹¹² Jeremiah 25:30-31.

¹¹³ Wisdom of Solomon 5:1-5.

¹¹⁴ Daniel 12:10.

Soon appeared the great white cloud.¹¹⁵ It looked more lovely than ever before. On it sat the Son of Man.¹¹⁶ At first we did not see Jesus on the cloud, but as it drew near the earth, we could behold His lovely person. This cloud when it first appeared was the Sign of the Son of Man in heaven.¹¹⁷ The voice of the Son of God called forth the sleeping saints,¹¹⁸ clothed with a glorious immortality. The living saints were changed in a moment, and caught up with them in the cloudy chariot.¹¹⁹ It looked all over glorious as it rolled upwards. On either side of the chariot were wings, and beneath it wheels. And as the chariot rolled upwards, the wheels cried “Holy,” and the wings as they moved, cried “Holy,” and the retinue of Holy Angels around the cloud cried “Holy, Holy, Lord God Almighty.” And the saints in the cloud cried “Glory, Hallelujah.”

And the cloudy chariot rolled upwards to the Holy City. Jesus threw open the gates of the Golden City, and led us in.¹²⁰ Here we were made welcome, for we had kept the “*Commandments of God*,” and had a “right to the tree of life.”¹²¹

*From your sister in the blessed hope,
E. G. White*

[21]

Remarks

Joseph Bates

I DO NOT publish the above vision thinking to add or diminish from the “sure word of prophecy.”¹²² That will stand the test of men and wreck of worlds!

¹¹⁵ *Revelation* 14:14.

¹¹⁶ *Luke* 21:27.

¹¹⁷ *Matthew* 24:30.

¹¹⁸ *John* 5:25-28.

¹¹⁹ *1 Thessalonians* 4:17.

¹²⁰ *Isaiah* 26:2.

¹²¹ *Revelation* 22:14.

¹²² *2 Peter* 1:19.

Matthew 4

⁴ It is written that man shall not live by bread alone, but by every word of God.

Amen.

It is now about two years since I first saw the author, and heard her relate the substance of her visions as she has since published them in Portland (April 6, 1846). Although I could see nothing in them that militated against the word, yet I felt alarmed and tried exceedingly, and for a long time unwilling to believe that it was any thing more than what was produced by a protracted debilitated state of her body.

I therefore sought opportunities in presence of others, when her mind seemed freed from excitement, (out of meeting) to question, and cross question her, and her friends which accompanied her, especially her elder sister, to get if possible at the truth. During the number of visits she has made to New Bedford and Fairhaven since, while at our meetings, I have seen her in vision a number of times, and also in Topsham, Me., and those who were present during some of these exciting scenes know well with what interest and intensity I listened to every word, and watched every move to detect deception, or mesmeric influence. And I thank God for the opportunity I have had with others to witness these things.

I can now confidently speak for myself. I believe the work is of God, and is given to comfort and strengthen his “scattered,” “torn,” and “peeled people,”¹²³ since the closing up of our work for the world in October, 1844. The distracted state of lo, here’s! and lo, there’s! since that time has exceedingly perplexed God’s honest, willing people, and made it exceedingly difficult for such as were not able to expound the many conflicting texts that have been presented to their view. I confess that I have received light and instruction on many passages that I could not before clearly distinguish. I believe her to be a self-sacrificing, honest, willing

¹²³ *Isaiah* 18:2, 7; *Hosea* 6:1.

child of God, and saved, if at all, through her entire obedience to His will.

At a meeting in Fairhaven, 6th of the last month, I saw her have a similar vision, which I then wrote down. It may be said that I send this out to strengthen the argument of my late work on the Sabbath. I do in the sense above stated. Respecting that work I entertain no fears. There is no scriptural argument to move it.

The above vision can be had by application, post paid, to James White, Gorham, Me., or to the editor.

Joseph Bates
Fairhaven, Mass.

[22]

Notes

James White

SOME of our friends have seen this last vision and brother Bates' "remarks," published on a little sheet; but as that sheet cannot be circulated without considerable expense, I have put the vision with Scripture references and the remarks, into this little work, so that they may be widely circulated among the saints.

Those who have received the little sheet will see by referring to *Exodus* 26:35, that there is a mistake in the 10th and 11th lines from the top of the first column. This mistake is not in the original copy now in my possession, written by the author. I have therefore, corrected this mistake, that I made in hastily copying the vision to send to brother Bates.

It would be gratifying no doubt, to some of the readers of this little work, to know something of the experience and calling of the author of these visions. I have not room to say but very little now, but will make a statement of a few facts well known by the friends in the East. I will first give an extract of a letter from a beloved brother, who has stated I doubt not, his honest views in relation to the visions.

I cannot endorse sister Ellen's visions as being of divine inspiration, as you and she think them to be; yet I do not suspect the least shade of dishonesty in either of you in this matter. I may perhaps, express to you my belief in the matter, without harm—it will, doubtless, result either in your good or mine. At the same time, I admit the possibility of my being mistaken. I think that what she and you regard as visions from the Lord, are only religious reveries, in which her imagination runs without control upon themes in which she is most deeply interested. While so absorbed in these reveries, she is lost to everything around her. Reveries are of two kinds, sinful and religious. Hers is the latter. Rousseau's, "a celebrated French infidel," were the former. Infidelity was his theme, and his reveries were infidel. Religion is her theme, and her reveries are religious. In either case, the *sentiments*, in the main, are obtained from previous teaching, or study. I do not by any means think her visions are like some from the devil.

However true this extract may be in relation to reveries, it is *not* true in regard to the visions: for the author *does not* "obtain the sentiments" of her visions "from previous teaching or study." When she received her first vision, Dec. 1844, she and all the band in Portland, Maine, (where her parents then resided) had given up the midnight-cry, and shut door, as being in the past. It was then that the Lord showed her in vision, the error into which she and the band in Portland had fallen. She then related her vision to the band, and about sixty confessed their error, and acknowledged their 7th month experience to be the work of God.

It is well known that many were expecting the Lord to come at the 7th month, 1845. That Christ would then come we firmly believed. A few days before the time passed, I was at Fairhaven, and Dartmouth Mass., with a message on this point of time. At this time, Ellen was with the band at Carver, Mass., where she saw in vision, that we should be disappointed, and that the saints must pass through the "time of Jacob's trouble,"¹²⁴ which was future.

¹²⁴ *Jeremiah 30:7.*

Her view of Jacob's trouble was entirely new to us, as well as herself.

At our conference in Topsham, Maine, last Nov., Ellen had a vision of the handiworks of God. She was guided to the planets Jupiter, Saturn, and I think one more. After she came out of vision, she could give a clear description of their Moons, etc. It is well known, that she knew nothing of astronomy, and could not answer one question in relation to the planets, before she had this vision.

James White

9. The Temple of God

James White

Revelation 11

¹⁹ And the temple of God was opened in heaven and there was seen in His temple the ark of His testament.

THE Temple of God in which is the ark of His testament, is *in* heaven. St. Paul while in vision, was caught up to the third heaven, or paradise which we believe is the New Jerusalem. The word *heaven*, is applied to other places beside the New Jerusalem, see *Genesis* 1:8 and 17; *Revelation* 14:6. But as they do not contain God's Temple, I must believe that the heaven *in* which is the Temple of God, is the New Jerusalem. Old Jerusalem, and its Temple were types of the New Jerusalem, and God's Temple which is in it. The ark containing the tables of stone, on which God wrote the ten commandments with His own finger, were put into the Holiest. When John had a view of the opening of the New Jerusalem Temple, he saw the ark in the same place in the antitype, that it was in the type.

Therefore it is clear that Old Jerusalem, its Temple, and the furniture of that Temple, have distinct antitypes in Paradise. That Paradise was taken up from the earth after the fall of man, is plain, as there is no such place on the earth which answers the description of it given by Moses.—*Genesis* 3:23-24. Also, the prophet says:

2 Esdras 7

²⁶ Behold, the time shall come, that these tokens which I have told you shall come to pass, and the Bride shall appear, and she coming forth shall be seen, that *now is withdrawn from the earth*.

The foundations, walls, and gates, of the New Jerusalem, have certainly been formed in Paradise, since Old Jerusalem was built: if not, then the New, is older than the Old. Abraham by faith

looked for this City “which has foundations;”¹²⁵ but he did not expect to find it, until the faithful were raised.

The Temple of Old Jerusalem was built purposely for the Old Covenant worship. The Temple, or Sanctuary of New Jerusalem, of which Christ is a minister, the Lord pitched and not man, purposely for the New Covenant worship. Therefore, when Christ has finished His ministry in the Heavenly Sanctuary, and has redeemed His people, there will be no more use for the New Jerusalem Temple, than there was for the Temple at Old Jerusalem, after Jesus had nailed the ceremonial law to the cross. John had a view of the Holy City when it shall come down, *Revelation* 21:10, at the close of the 1000 years, *Revelation* 20:7-9, and said,

Revelation 21

²² And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

He does not tell us what had become of it; but his saying that he saw no Temple therein at that time, indicates that he had seen one there before. The Holy City is called the Tabernacle of God, *Revelation* 21:3; *Isaiah* 33:20; but it is not called so, until it is situated on the New Earth. The City is also called the Temple of God, *Revelation* 7:15; but not until the saints are raised, and gathered up into the City, where they will serve God “day and night.” Then the Holy City alone, will be the Tabernacle, or Temple of God.

¹²⁵ *Hebrews* 11:10.

10. The Judgment

James White

Matthew 25

³¹ When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory:

³² And before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divides his sheep from the goats:

³³ And He shall set the sheep on His right hand, but the goats on the left. [24]

THIS scripture evidently points out the most important events of the day of Judgment. That day will be 1000 years long.¹²⁶ The event which will introduce the Judgment day, will be the coming of the Son of Man, to raise the sleeping saints, and to change those that are alive at that time.

The second event, will be the King's sitting "upon the throne of His glory." The King will not sit upon the throne of His glory, until those who have followed Him are raised, and sit upon the thrones of Judgment with Him.¹²⁷ John saw in Vision, the length of time that Christ, and the saints would sit on the thrones of Judgment, and has written:

Revelation 20

⁴ And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a THOUSAND YEARS.

The third event, will be the gathering of all nations before the King, in their separate places. All nations cannot be thus gathered, until the end of the 1000 years, when the wicked dead will be raised, and gathered up around the Holy City. The saints will

¹²⁶ 2 Peter 3:7-8.

¹²⁷ Matthew 19:28.

then be in the City, and the wicked outside of it. All nations will then be before Him.

The fourth event, will be the delivering of the sentence by the King. His sentence upon the whole host of Gog and Magog, will be,

Matthew 25

⁴¹ Depart from me, you cursed, into everlasting fire, prepared for the devil and his angels.

If this is not the final sentence of the judgment on the wicked, I think we shall not find it in the Bible. Therefore the wicked are not sentenced before Christ comes; but they will bear their sentence after they are raised, at the close of the 1000 years. It is not necessary that the final sentence should be given before the first resurrection, as some have taught; for the names of the saints are written in heaven, and Jesus, and the angels will certainly know who to raise, and gather to the New Jerusalem.

The fifth event, will be the execution of the final judgment. Some have taken the ground, that the 1000 years will be taken up, in executing the judgment on the wicked: but this cannot be; for the man of sin is to be destroyed with the brightness of Christ's second coming: therefore the wicked are to remain silent in the dust, all through the 1000 years. How can the judgment be executed on the wicked, before they are raised? It is certainly impossible. John saw the wicked, all raised and gathered up around "the camp of the saints,"¹²⁸ at the end of the 1000 years. He also saw fire come down "from God, out of heaven,"¹²⁹ which devoured them. This will be the execution of the final judgment on all the wicked.

God executed His judgments on the wicked, in the days of Lot, and Noah, and at the destruction of Jerusalem, and will execute His judgments on the living wicked, at the pouring out of the

¹²⁸ *Revelation 20:9.*

¹²⁹ *Ibid.*

seven last plagues; but the pouring out of all these judgments cannot be the final execution of the judgment. That will be at the second death. Then God will make all things new.

Matthew 25

³⁴ Then shall the King say unto them on His right hand, Come you blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

Then God will have a clean Universe; for the Devil, and his angels, and all the wicked, will be burnt up “root and branch.”¹³⁰

James White

¹³⁰ *Malachi 4:1.*

Appendix

Ellen G. White Statements Not Reprinted

THE reader will have observed that three communications from the pen of Mrs. E. G. White were included in *A Word to the "Little Flock."*

First, there is the letter appearing on pages 11 and 12, addressed to Eli Curtis, in reply to his request for Mrs. White's comments on his prophetic positions as presented in articles in the *Day-Dawn*.¹³¹ In this letter Mrs. White refers to his views on such points as the two resurrections, the Holy City, the cleansing of the sanctuary, etc. This published letter was never reprinted, as the fuller presentation of her views on these subjects obviated the necessity of its being repeated.

The second communication from Mrs. White, found on pages 14-18, is an account of her first vision under the title, *To the Remnant Scattered Abroad*. This was written December 20, 1845, as a personal letter to Enoch Jacobs, and was first published by the recipient in *The Day-Star* of January 24, 1846. Then on April 6, 1846, it was reprinted in broadside form by James White and H. S. Gurney. The statement as it appears in *A Word to the "Little Flock,"* with the exception of minor editorial changes and added scripture references, is identical with the full account of the vision as first printed.

It may be of interest to note that Mrs. White states in a post-script of her letter to Mr. Jacobs, that this account "was not written for publication," and commenting later she wrote,

Had I for once thought it was to be spread before the many readers of your paper, I should have been more particular.¹³²

¹³¹ Titled *Letter to Eli Curtis* in this collection.

¹³² E. G. Harmon, in *Day-Star*, March 14, 1846.

The third Ellen G. White communication, occupying pages 18-20, is a reprint of a letter addressed to Joseph Bates, presenting an account of a vision which was given April 7, 1847, in which Mrs. White was shown the most holy place in the heavenly sanctuary, and was then carried into the future and viewed scenes connected with the conflicts and victory of the church. This was first published in broadside form by Elder Bates accompanied by his remarks found on page 21 of *A Word to the "Little Flock."* Scripture references were also added by James White to this third E. G. White communication as it went into print in this pamphlet.

The First E. G. White Book

Trustees of the Ellen G. White Publications

In August, 1851, her first book, *A Sketch of the Christian Experience and Views of Ellen G. White*, was published at Saratoga Springs, New York. Among the articles which comprise this work of sixty-four pages are the last two just referred to, which appeared in *A Word to the Little Flock*—the first E. G. White vision and the letter to Elder Bates.¹³³

Introducing her first vision as presented in this book, Mrs. White stated,

Here I will give the view which was first published [26] in 1846. In this view I saw only a very few of the events of the future. More recent views have been more full. I shall therefore leave out a portion and prevent repetition.¹³⁴

Thus, in the first edition of the first E. G. White book, purporting to be only a "sketch," Mrs. White informed her readers that she was not including all of that which had appeared in earlier published accounts of these visions. A fuller presentation of scenes regarding which but very brief reference has been made in her first visions was given in later chapters of the book, and was

¹³³ See *Early Writings*, pages 13-20; 32-35.

¹³⁴ *A Sketch of the Christian Experience and Views of Ellen G. White*, p. 9.

set forth by her as the reason for these omissions. We offer two illustrations of this.

Near the center of page 16 of *A Word to the "Little Flock"* is found a statement describing the temple in heaven and that which was viewed by Mrs. White in this temple. This statement is one which was omitted when she prepared the matter for her first book, for it is a close repetition in many respects of the description given on page 18, now found on pages 32 and 33 of *Early Writings*.

On page 19 of *A Word to the "Little Flock"* appears a short paragraph dealing with the "mark of the beast." This paragraph also was omitted by Mrs. White, but we find an entire chapter devoted to this subject in *Early Writings*, pages 64-67.

The scripture references which appear in the E. G. White communications in *A Word to the Little Flock* were inserted by James White. With these are six references to *2 Esdras* of the *Apocrypha*. James White assumed the full responsibility for the insertion of all these references, as has been noted by his statement appearing at the bottom of page 13, and they constitute no part of Mrs. White's account.

It will also be observed that in the center of page 19, in connection with the statement regarding the beast and the image beast, the number "666" is found inserted in marks of parenthesis as are the letters referring to the scripture references. The fact that this number appears in parenthesis indicates clearly that it was not a part of the vision, but was inserted by Joseph Bates, the first publisher, as were the scripture references by James White, and reflects the view held by him at that time.

In addition to Mrs. White's brief 1851 statement, referred to above, as to why omissions were made when her first book was published, she, in 1883, wrote at length dealing with most of these omitted portions. Her explanation follows.

Mrs. White's Explanation

Ellen G. White, 1883

My attention has recently been called to a sixteen-page pamphlet published by _____ of Marlon, Iowa, entitled *Comparison of the Early Writings of Mrs. White With Later Publications*. The writer states that portions of my earlier visions, as first printed, have been suppressed in the work recently published under the title *Early Writings of Mrs. E. G. White*, and he conjectures as a reason for such suppression that these passages teach doctrines now repudiated by us as a people. [27]

He also charges us with willful deception in representing *Early Writings* as a complete republication of my earliest views, with only verbal changes from the original work.

Before I notice separately the passages which are said to have been omitted, it is proper that several facts be stated. When my earliest views were first published in pamphlet form,¹³⁵ the edition was small, and was soon sold. This was in a few years followed by a larger book, *The Christian Experience and Views of Mrs. E. G. White*, printed in 1851, and containing much additional matter.

In our frequent change of location in the earlier history of the publishing work, and then in almost incessant travel as I have labored from Maine to Texas, from Michigan to California—and I have crossed the plains no less than seventeen times—I lost all trace of the first published works.¹³⁶ When it was decided to publish *Early Writings* at Oakland, last fall, we were obliged to send to Michigan to borrow a copy of *Experience and Views*. And in doing this we supposed that we had obtained an exact copy of the earliest visions as first published. This we reprinted, as stated in preface to *Early Writings*, with only verbal changes from the original work.

¹³⁵ *A Word to the "Little Flock."*

¹³⁶ *Day-Star*, January 24 and March 14, 1846. Broad sides, April 6, 1846, and April 7, 1847, and *A Word to the "Little Flock."*

And here I will pause to state that any of our people having in their possession a copy of any or all of my first views, as published prior to 1851, will do me a great favor if they will send them to me without delay. I promise to return the same as soon as a copy can be produced.

So far from desiring to withhold anything that I have ever published, I would feel great satisfaction in giving to the public every line of my writings that has ever been printed.

Omitted Statements

The first quotation mentioned by ____ is from a pamphlet of twenty-four pages published in 1847, entitled *A Word to the Little Flock*. Here are the lines omitted in *Experience and Views*:

It was just as impossible for them [those that gave up their faith in the '44 movement] to get on the path again and go to the city as all the wicked world which God had rejected. They fell all the way along the path one after another.¹³⁷

I will give the context, that the full force of the expressions may be clearly seen:

While praying at the family altar, the Holy Ghost fell on me, and I seemed to be rising higher and higher, far above the dark world. I turned to look for the Advent people in the world, but could not find them—when a voice said to me, “Look again, and look a little higher.” At this I raised my eyes and saw a straight and narrow path, cast up high above the world. On this path the Advent people were traveling to the city, which was at the farther end of the path. They had a bright light set up behind them at the first end of the path, which an angel told me was the Midnight Cry. This light shone all along the path, and gave light for their feet so they might not stumble. And if they kept their eyes fixed on Jesus, who was just before them, leading them to the City, they were safe. But soon some grew weary, and they said the City was a great way off, and they expected to have entered it before. Then Jesus would encourage them by raising His glorious

¹³⁷ Page 14.

right arm, and from His arm came a glorious light which waved over the Advent band, and they shouted Hallelujah. Others rashly denied the light behind them, and said that it was not God that had led them out so far. The light behind them went out leaving their feet in perfect darkness, and they stumbled and got their eyes off the mark and lost sight of Jesus, and fell off the path down in the dark and wicked world below. [28]

Now follows the passage said to be in the original work, but not found in *Experience and Views* or in *Early Writings*:

It was just as impossible for them [those that gave up their faith in the '44 movement] to get on the path again and go to the City, as all the wicked world which God had rejected. They fell all the way along the path one after another.

It is claimed that these expressions prove the shut door doctrine, and that this is the reason of their omission, in later editions. But in fact they teach only that which has been and is still held by us as a people, as I shall show.

The Shut Door Defined

For a time after the disappointment in 1844, I did hold in common with the Advent body, that the door of mercy was then forever closed to the world. This position was taken before my first vision was given me. It was the light given me of God that corrected our error, and enabled us to see the true position.

I am still a believer in the shut door theory, but not in the sense in which we at first employed the term or in which it is employed by my opponents. There was a shut door in Noah's day. There was at that time a withdrawal of the Spirit of God from the sinful race that perished in the waters of the flood. God himself gave the shut door message to Noah:

Genesis 6

³ My Spirit shall not always strive with man, for that he also is flesh: yet his days shall be a hundred and twenty years.

There was a shut door in the days of Abraham. Mercy ceased to plead with the inhabitants of Sodom, and all but Lot with his wife and two daughters, were consumed by the fire sent down from heaven.

There was a shut door in Christ's day. The Son of God declared to the unbelieving Jews of that generation,

Matthew 23

³⁸ Your house is left unto you desolate.

Looking down the stream of time to the last days, the same infinite power proclaimed through John:

Revelation 3

⁷ These things says He that is holy, He that is true, He that has the key of David, He that opens, and no man shuts; and shuts, and no man opens.

I was shown in vision, and I still believe, that there was a shut door in 1844. All who saw the light of the first and second angel's messages and rejected that light, were left in darkness. And those who accepted it and received the Holy Spirit which attended the proclamation of the message from heaven, and who afterward renounced their faith and pronounced their experience a delusion, thereby rejected the Spirit of God, and it no longer pleaded with them.

Those who did not see the light, had not the guilt of its rejection. It was only the class who had despised the light from heaven that the Spirit of God could not reach. And this class included, as I have stated, both those who refused to accept the message when it was presented to them, and also those who, having received it, afterward renounced their faith. These might have a form of godliness, and profess to be followers of Christ, but having no living connection with God, they would be taken captive by the delusions of Satan. These two classes are brought to view in the vision,—those who declared the light which they followed, a delusion, and the wicked of the world who, having rejected the light,

had been rejected of God. No reference is made to those who had not seen the light, and therefore were not guilty of its rejection.

In order to prove that I believed and taught the shut door doctrine, Mr. ____ gives a quotation from the *Review* of June 11, [29] 1861, signed by nine of our prominent members. The quotation reads as follows:

Our views of the work before us were then mostly vague and indefinite, some still retaining the idea adopted by the body of Advent believers in 1844 with William Miller at their head, that our work for “the world” was finished and that the message was confined to those of the original Advent faith. So firmly was this believed, that one of our number was nearly refused the message, the individual presenting it having doubts of the possibility of his salvation because he was not in “the ’44 move.”

To this I need only to add that in the same meeting in which it was urged that the message could not be given to this brother [J. H. Waggoner], a testimony was given me through vision to encourage him to hope in God and to give his heart fully to Jesus, which he did then and there.

An Unreasonable Conjecture

In another passage from the book *A Word to the Little Flock*, I speak of scenes upon the earth, and state that I there saw holy men of old,

Abraham, Isaac, Jacob, Noah, Daniel, and many like them.¹³⁸

Because I speak of having seen these men, our opponents *conjecture* that I then believed in the immortality of the soul, and that having since changed my views upon this point, I found it necessary to suppress that passage. They are as near the truth here as in other conjectures.

In the year 1844, I accepted the doctrine we now hold, concerning the non-immortality of the soul, as may be seen by reference

¹³⁸ Page 16.

to *Life Sketches*, pp. 170, 171,¹³⁹ and I have never, by voice or pen, advocated any other. Had we suppressed this passage on account of its teaching the immortality of the soul, we would have found it necessary to suppress other passages.

In relating my first vision, page 13 of *Early Writings*,¹⁴⁰ I speak of having seen brethren who had but a short time previous fallen asleep in Jesus, and on page 14¹⁴¹ I state that I was shown a great company who had suffered martyrdom for their faith.

The immortality of the soul is no more taught in the “suppressed” passage than in the two last cited.

The fact in the case is, that in these visions I was carried forward to the time when the resurrected saints shall be gathered into the kingdom of God. In the same manner the Judgment, the second coming of Christ, the establishment of the saints upon the new earth have been presented before me. Does anyone suppose that these scenes have yet transpired? My adversaries show the spirit by which they are actuated in thus accusing me of deception on the strength of a mere “conjecture.”

A Misquotation

In this quotation are also found the words,

I saw two long golden rods, on which hung silver wires, and on the wires most glorious grapes.

My opponents ridicule “that weak and childish expression of glorious grapes growing on silver wires, and these wires attached to golden rods.”

What motive impelled the writer of the above to misstate my words? I do not state that grapes were *growing* on silver wires. That which I beheld is described as it appeared to me. It is not to be supposed that grapes were attached to silver wires or golden

¹³⁹ 1880 ed. See also 1915 ed., p. 49; *Testimonies*, vol. 1, pp. 39, 40.

¹⁴⁰ 1882 ed.; Present ed., p. 17.

¹⁴¹ Page 18, present ed.

rods, but that such was the appearance presented. Similar expressions are daily employed by every person in ordinary conversation. When we speak of golden fruit, we are not understood as declaring that the fruit is composed of that precious metal, but [30] simply that it has the appearance of gold. The same rule applied to my words removes all excuse for misapprehension.

The Seal of God

Another “suppression” reads as follows:

Well, bless the Lord, dear brethren and sisters, it is an extra meeting for those who have the seal of the living God.¹⁴²

There is nothing in this that we do not still hold. Reference to our published works will show our belief that the living righteous will receive the seal of God prior to the close of probation. Also that these will enjoy special honors, in the kingdom of God.

Renouncing the Sabbath

The following passage is said to be omitted from the vision related on pages 25-28¹⁴³ of *Early Writings*:

And if one believed, and kept the Sabbath, and received the blessing attending it, and then gave it up, and broke the holy commandment, they would shut the gates of the Holy City against themselves, as sure as there was a God that rules in heaven above.¹⁴⁴

Those who have clearly seen and fully accepted the truth upon the fourth commandment and have received the blessing attending obedience, but have since renounced their faith, and dared to violate the law of God, will find if they persist in this path of disobedience, the gates of the city of God closed against them. . . .

There are two other passages said to be found in my first book, but not given in my later writings. Concerning these I shall only

¹⁴² Page 17.

¹⁴³ Pp. 32-35, present ed.

¹⁴⁴ Page 19.

say, when I can obtain a book containing them, so that I can be assured of the correctness of the quotations and can see for myself their connection, I shall be prepared to speak understandingly in regard to them.

From the beginning of my work, I have been pursued by hatred, reproach, and falsehood. Base imputations and slanderous reports have been greedily gathered up and widely circulated by the rebellious, the formalist, and the fanatic. There are ministers of the so-called orthodox churches traveling from place to place to war against Seventh-day Adventists and they make Mrs. White their textbook. The scoffers of the last days are led on by those ministers professing to be God's watchmen.

The unbelieving world, the ministers of the fallen churches, and the First-day Adventists are all united in the work of assailing Mrs. White. This warfare has been kept up for nearly forty years, but I have not felt at liberty even to notice their vile speeches, reproaches, and insinuations. And I would not now depart from this custom, were it not that some honest souls may be misled by the enemies of the truth who are so exultantly declaring me a deceiver. In the hope of helping the minds of the honest, I make the statements that I do.

Ellen G. White
MS 4, 1883

The Seventh Day Sabbath Not Abolished

*The Article by Elder Joseph Marsh,
Editor of the "Advent Harbinger & Bible Advocate,"
entitled "Seventh-Day Sabbath Abolished,"
Reviewed by James White*

1850

First printed in *Present Truth*, March 1850,
then later in 1850 as a Pamphlet.

Preface

DEAR READER: My object in this review has been to expose error by the light of sacred truth. I hope that you will lay aside all prejudice (if you have it) against the observance of the fourth commandment of the “royal law.”¹⁴⁵

Matthew 24

⁴ Take heed that no man deceive you,

—is the admonition of our Lord Jesus Christ; and it is as important now as ever. O, may God assist you by his Holy Spirit to “search the Scriptures,”¹⁴⁶ and thoroughly investigate the Sabbath question for yourself. Let the truth with all its weight of importance bear upon your mind, and move you to action. Remember that...

Romans 2

¹³ Not the hearers of the law are just before God, but the DOERS of the law [of God] shall be JUSTIFIED.

James 2

¹² So speak you, and so do, as they that shall be judged by the law of liberty.

The ten immutable commandments, which Jehovah wrote upon two tables of stone, are the “royal law” of “liberty,” given you to live by, and by it you will be “judged” at the appearing and kingdom of Christ. Let me inquire,—how will you feel in the judgment, while standing before the great white throne, if you violate the fourth commandment in God’s holy law?

In presenting this little work to the scattered flock, I have discharged my duty to them, in this respect, and may God add His blessing. Amen.

James White
Oswego, N. Y. May, 1850

¹⁴⁵ *James* 2:8.

¹⁴⁶ *John* 5:39.

Review

BEFORE me is the *Harbinger and Advocate* for December 29, 1849, containing an article headed “Seventh-day Sabbath Abolished,” of which Elder Marsh says:

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

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

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

With this I fully agree, and by substituting the word Rest, in the place of Sabbath, the truth is more clearly seen.

“The seventh day is the *Rest* of the Lord your God.”

Is it anywhere historically recorded as a fact, that God rested on the seventh day? It is.

Genesis 2

² 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.

³ 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.

That very day of the week in which God rested, “is the Rest of the Lord your God.” Then, God blessed, hallowed and set apart HIS Rest-day for the good of man, and there is not one text in all the Bible to show that it was instituted, blessed and sanctified at any other time, or place but in Eden, on the last day of the first week of time. God has given but one reason for the institution of the weekly Sabbath after six days of labor, which is as follows:

Exodus 20

¹¹ FOR in six days the Lord made heaven and earth, the sea and all that in them is, and RESTED the seventh day; WHEREFORE the Lord blessed the Rest-day, [or Sabbath day,] and hallowed it.

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

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

Said Jesus,

Mark 2

²⁷ The Sabbath was made for man.

The word *man*, when used as it is here by our Saviour, in its broadest sense, means all mankind. Not the Jews only, but MAN, the whole race of man, the same as in the following texts:

Job 14

¹ *Man* that is born of a woman is of few days and full of trouble.

Psalm 104

²³ *Man* goes forth unto his work and to his labor until evening.

1 Corinthians 10

¹³ There has no temptation taken you but such as is common to *man*.

Job 14

¹² *Man* lies down and rises not, till the heavens be no more.

No one will say that man in these texts means Jews or Christians, for the whole family of Adam is included. In this sense,

Mark 2

²⁷ The Sabbath was made for man, and not man for the Sabbath,

—Adam, Noah and Abraham were men, and the Sabbath was made for them as well as for Abraham’s natural seed. We are men, and the Sabbath was made for us. I choose to believe Jesus.

“The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day.” *Deuteronomy* 5:2-3.

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

Here Elder Marsh uses the word *Sabbath* instead of *covenant*, which he has no right to do. It is true that it helps his argument, but it perverts the word of God. The word *Sabbath* is not mentioned in *Deuteronomy* 5:1-5, yet the readers of the *Harbinger* are told that the “testimony” is “conclusive,” and...

“...plainly tells us for whom the Sabbath was not, and then for whom it was instituted.”

If the text read,

“The Lord made not the *Sabbath* with our fathers, but with us, even us, who are all of us here alive this day,”

–then Elder Marsh would have some ground for his assertion; but the text would then prove too much for him, for it would prove that the Sabbath was instituted for those only with whom...

Deuteronomy 5

⁴ The Lord talked face to face in the mount out of the midst of the fire.

Those only who were all “alive” that day. By using the words “Sabbath,” “instituted” and “for,” which are not in the text, as Elder Marsh has, the text is wrested from its true meaning, and those who do not carefully search for themselves are deceived and led astray.

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

Deuteronomy 5

¹⁵ And remember that you were a servant in the land of Egypt, and that the Lord your God brought you out thence through a mighty hand and by a stretched-out arm; therefore the Lord your God commanded you to keep the Sabbath day.

While servants in Egypt, Israel could not keep the Sabbath; but they had been from Egypt only thirty days when God reminded them of it, and guarded it by three standing miracles in giving the manna.¹⁴⁷ They were then free, and the only given reason why God at that time commanded them to keep His Sabbath was because He had brought them...

¹⁵ ...out thence through a mighty hand, and by a stretched-out arm; [where they could keep it,] therefore the Lord your God commanded you to keep the Sabbath day.

¹⁴⁷ See *Exodus* 16:19-30.

Elder Marsh says that the Sabbath was designed to keep in memory their deliverance from Egypt; but this is a groundless assertion; for there is not the least intimation given that the Sabbath was instituted, sanctified and blessed, in the “wilderness of Sin” or at any other time and place, but in Eden at the close of creation.

There were two annual memorials which commemorated the deliverance of Israel from Egypt:

1. The Passover, and
2. The Feast of Unleavened Bread.

Men may as well assert that these annual memorials were designed to commemorate God’s rest on the seventh day of the first week of time, as to say that the weekly REST was given to commemorate the deliverance of Israel from Egypt on the fifteenth day of Abib!

The fifteenth day of Abib came but once in the year, therefore that deliverance was commemorated by its annual memorial, on that day. God’s REST was on the seventh day of the first week of time and its memorial which is the only weekly Sabbath of the Bible, was given, and sanctified to be kept on the last day of every week since God RESTED.

Exodus 20

¹¹ Wherefore the Lord blessed the Rest-day, and hallowed it.

WHEN? IN EDEN.

Genesis 2

³ And God blessed the seventh day, and sanctified it.

Elder Marsh says,

Keeping the Sabbath was embraced in this covenant with the children of Israel at Horeb.

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

The children of Israel departed from Egypt on the fifteenth day of the first month, and came to the wilderness of Sin on the fifteenth day of the second month.¹⁴⁸ There, in the wilderness of Sin, God gave them bread from heaven, and through Moses reminded them of His Sabbath. They then journeyed to Rephidim, and from Rephidim they came to the desert of Sinai on the fifteenth day of the third month.

Mark this. The Lord said to Moses, thirty days before the covenant was made in Horeb:

Exodus 16

²⁸ How long refuse you to keep my COMMANDMENTS and my LAWS?

²⁹ See for that the Lord has given you the Sabbath, therefore He gives you on the sixth day the bread of two days.

This positively proves that God had commandments and laws before He made the covenant in Horeb, and that the Sabbath law was one of them. God said of Abraham,

Genesis 26

⁴ And I will make your seed to multiply as the stars of heaven, and will give unto your seed all these countries: and in your seed shall all the nations of the earth be blessed:

⁵ Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes and my laws.

Abraham kept the Sabbath; for we are plainly shown in *Exodus* 16:28-29, that the Sabbath was one of God's commandments and laws. Because Abraham kept the commandments, (the Sabbath

¹⁴⁸ See *Exodus* 16:1.

with the rest,) God made to him all these great and precious promises.

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

Exodus 19

¹ In the third month when the children of Israel...

² ...were come to the desert of Sinai,...

³ Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shall you say to the house of Jacob, and tell the children of Israel;

⁴ You have seen what I did unto the Egyptians, and how I bore you on eagles' wings, and brought you unto myself.

⁵ Now therefore, if you will obey my voice indeed, and keep my covenant, then you shall be a peculiar treasure unto me above all people; for all the earth is mine.

⁶ And you shall be unto me a kingdom of priests, and a holy nation. THESE ARE THE WORDS WHICH YOU SHALL SPEAK UNTO THE CHILDREN OF ISRAEL.

The following is the promise of the people:

⁷ And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him.

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

The Lord then told Moses to sanctify the people and to...

¹¹ Be ready against the third day.

And on the third day, in the morning,

¹⁶ ...there were thunders and lightnings, and a thick cloud...

–upon Mount Sinai,

Exodus 19

¹⁸ ...because the Lord descended upon it in fire,...and the whole mount quaked greatly.

Then God, by an audible voice, spoke the ten commandments.¹⁴⁹
This is the covenant that God made with His people in Horeb.

Deuteronomy 5

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

This text does not mean (as Elder Marsh would have it) that the Lord made not the Sabbath for our fathers, etc. neither does it mean that the Lord made not the commandments for our fathers, for two reasons at least:

1. The text does not read so, and
2. Abraham kept God's COMMANDMENTS, STATUTES and LAWS more than three hundred years before the covenant was made in Horeb; and thirty-two days before God spoke the ten commandments, He said to Moses:

Exodus 16

²⁸ How long refuse you to keep my COMMANDMENTS and my LAWS?

²⁹ See for that the Lord has given you the Sabbath.

Then as we have proof positive that God's commandments, one of which was the Sabbath law, existed before this covenant was made, it necessarily follows that the covenant made in Horeb WAS NOT the institution of the Sabbath, nor any other of the ten commandments; but, it was the mutual agreement between God and His people that they should obey His "voice," (when He should speak the ten commandments,) and that God should make them "a peculiar treasure," "a kingdom of priests."¹⁵⁰ The Lord made not that covenant with their fathers, but with those who

¹⁴⁹ See *Exodus* 20:3-17.

¹⁵⁰ *Exodus* 19:5-6.

were all alive that day, and had heard the voice of God from the burning Mount, which they had promised to obey.

Now I think that every candid reader will admit that *Deuteronomy* 5:1-15 does not “plainly tell us” what Elder Marsh says it does, and also that it does not afford the least evidence that the seventh day Sabbath is abolished.

Speaking of the design of the Sabbath, Elder Marsh says:

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

That God instituted the weekly Rest for man to keep in commemoration of His Rest on the seventh day, after He had created the world in six days, is as clear as the noonday sun. It is one of the most simple and glorious truths of the Bible.

- The Passover was a memorial for Israel, that they might not forget their wonderful deliverance from Egyptian bondage.
- The communion of the body and blood of Christ is a memorial instituted for the Church to keep in memory the Lamb of God who suffered and died for us.

So the seventh-day Sabbath is a weekly memorial instituted to commemorate God’s Rest-day, after He had created the world in six days, that man might not forget the living God who made heaven and earth. If man had always observed this memorial, none would have forgotten God, and there never would have been an infidel in the world. How wonderful and wise the plan of Jehovah, laid out in the beginning! Man was to labor six days, and on the seventh rest from servile labor and care; and by viewing the heavens, the earth, the sea, and all things which were created in six days, he was to call to mind the living God who rested on the seventh.

- The Passover was to be observed from the time of the deliverance from Egypt, until “Christ our Passover” was “sacrificed for us;”¹⁵¹
- The communion was to be observed by the church from the crucifixion, until the second advent of Jesus;

–so the seventh-day Sabbath was designed to be kept from the creation to, at least, the close of time.

But Elder Marsh’s view of the Sabbath teaches that this memorial was not to be observed for more than 2500 years after God created the world in six days and rested on the seventh, and that it was to be observed by the Jews only, to the crucifixion, and that the whole gospel dispensation was to be left without it! A singular memorial indeed, “to keep in memory the creation of the world in six days by God, and His resting on the seventh”! As though the Jews were the only people that needed “to keep in memory” God’s creation, and holy Rest!

Finally, it was a *shadow* of things to come. “Let no man, therefore, judge you in meat, or in drink, or in respect of a *holy day*, or of the new moon, or of the *Sabbath*, [“*days*” is supplied by the translators, we therefore omit it] which are a shadow of things to come, but the body is of Christ. *Colossians 2:16-17*.

That we may more clearly understand *Colossians 2:16-17*; and other texts of the same class, let us take a view of some of the trials of the early church. A portion of the Christian Church were converts from the circumcision or Jews, and a portion from the uncircumcision or Gentiles. The converts from the Jewish church were inclined to practice many of the ceremonies and customs of the Jewish religion, in which they had been educated, while the Gentile Christians were free from them. Certain men from Judea

¹⁵¹ 1 *Corinthians 5:7*.

“taught the brethren”¹⁵² that they must be circumcised in order to be saved, with whom...

Acts 15

² ...Paul and Barnabas had no small dissension and disputation,

–and then went up to Jerusalem “about this question,” where they were met by...

⁵ ...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.

This fact, that some were judging the brethren, and were making the observance of the laws of Moses, which were “abolished,” a test of salvation, led St. Paul to write the following exhortation:

Colossians 2

¹⁶ Let no man therefore JUDGE YOU in meat or in drink, or in respect of a festival, [see Macknight’s translation,] or of the new moon, or of the Sabbath *days*.

Elder Marsh says,

...*days*, is supplied by the translators, we therefore omit it.

Macknight and Whiting both omit “*days*” but they do not leave the word “Sabbath,” in the singular as Elder Marsh has for his readers. They both translate it “sabbaths,” in the plural, which makes the text perfectly clear. Now turn to *Leviticus 23:24-28*, and you will find four sabbaths, that were to be observed on the first, tenth, fifteenth and twenty-second days of the seventh month, which are there associated with such ceremonies of the laws of Moses as...

Leviticus 23

³⁷ ...a burnt-offering, and a meat-offering, a sacrifice, and drink-offerings,

¹⁵² Acts 15:1.

–the same as Paul has associated them with “meat,” “drink,” “the new-moon” and “a festival.” These were all shadows, pointing to the time of the “ministration of the Spirit,”¹⁵³ or the “body” which “is of Christ,” which is the new covenant, of which Christ is the minister or priest; and at the crucifixion they were all “nailed to the cross,” “abolished,” and ceased according to the words of the Prophet.

Hosea 2

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

“The Sabbath of the Lord our God” is not referred to by St. Paul in *Colossians* 2:14-16, for the following reasons:

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

The Law of Moses

The Law of Moses, was the book of the covenant written by the hand of Moses.

2 Chronicles 34 [margin]

¹⁴ And when they brought out the money that was brought into the house of the Lord, Hilkiah the priest found a book of the law of the Lord, given by the hand of Moses.

³⁰ ...and he read in their ears all the words of the BOOK of the COVENANT that was found in the house of the Lord.¹⁵⁴

The Law of God

The Law of God is the ten commandments that were written on two tables of stone by the finger of God, called the tables of the covenant.

¹⁵³ *2 Corinthians* 3:8.

¹⁵⁴ See *Deuteronomy* 31:9-11, 24-26; *2 Kings* 23:2, 21; *Nehemiah* 8:1-3.

Deuteronomy 4

¹³ And He declared unto you HIS COVENANT, which He commanded you to perform, EVEN TEN COMMANDMENTS; and He wrote them upon TWO TABLES OF STONE.¹⁵⁵

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

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

The law of Moses was imperfect, and could not make the “comers thereunto perfect,”¹⁵⁶ so Christ took it “out of the way,” and nailed it to His cross. But St. Paul, speaking of the law of God, the ten commandments, 60 AD, more than twenty years after the laws of Moses were dead, says,

Romans 7

¹² Wherefore the law is HOLY, and the commandment holy, and just and good,

¹⁴ For I know that the law is SPIRITUAL.

²² I DELIGHT in the LAW OF GOD, after the inward man.

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

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

¹⁵⁵ See also *Exodus* 24:12; 31:18; 32:15-16; 34:28-29; *Deuteronomy* 9:9-11; 5:22.

¹⁵⁶ *Hebrews* 10:1.

Isaiah 66

²² For as the new heavens and the new earth which I will make, shall remain before me, says the Lord, so shall your seed and your name remain.

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

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

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

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

Finally, the fact, that the early church was troubled with those who taught them that they must keep the law of Moses in order to be saved, shows that *Colossians* 2:16, directly applied to the church in the apostle's day. It is therefore wrong to apply this text to those who are now keeping the Sabbath, for none of us are contending for the sabbaths, new-moons, etc. of Moses' law.

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

“Let no man judge you in respect to the Sabbath.” *Colossians* 2:16.

One man esteems one day above another; another esteems every day alike. Let every man be fully persuaded in his own mind. *Romans* 14:5.

Those who talk of “the Jewish Sabbath,” and “the Christian Sabbath” do not talk the language of the Holy Scriptures; for the only weekly Sabbath of the Bible is...

Exodus 20

¹⁰ ...the Sabbath of the LORD your GOD.

It is also called,

Isaiah 58

¹³ ...MY holy day,...the holy of the LORD,

Nehemiah 9

¹⁴ YOUR holy Sabbath,

–and “THE Sabbath.” The Jews had a number of sabbaths, and they are spoken of in the following language:

Leviticus 23

²⁴ In the first day of the month you shall have a sabbath,

³² From even to even, [on the tenth day of the seventh month] shall you celebrate YOUR sabbath.

In *Hosea* 2:11, they are called “HER sabbaths.” But some, in order to bring God’s Holy Sabbath into disrepute and contempt, call it “the Jewish Sabbath.” Elder Marsh gives the following sentence as the language of the Apostle Paul:

Colossians 2

¹⁶ Let no man...judge you...in respect *to the Sabbath*. [?]

Why not give the text as it reads? Why thus mangle the pure word for the sake of making out one's theory? This looks too much like...

2 Corinthians 4

² ...handling the word of God deceitfully.

I will here give four translations of this text, that the reader may more clearly see that Paul does not refer to "THE SABBATH OF THE LORD," but to the sabbaths of the Jews.

Colossians 2

¹⁶ Let no man therefore judge you in meat, or in drink, or in respect of a holy-day, or of the new-moon, or of the sabbath days.

Let none therefore judge you in meat, or drink, or in respect of a feast-day, or of the new-moon, or of sabbath days.¹⁵⁷

Wherefore, let no one judge you in meat, or in drink, or in respect of a festival, or of a new-moon, or of sabbaths.¹⁵⁸

Let no man therefore judge you in food, or in drink, or in respect to a holy-day, or the new-moon, or the sabbaths.¹⁵⁹

Romans 14:5, does not refer to the seventh-day Sabbath. Any honest person searching for the truth will see by reading the whole chapter that the apostle's subject was in regard to eating, also feast-days, which some of the church esteemed, and others did not. The word "eats" is mentioned eleven times, "eat" three, "meat" four, "drink" twice; but the Sabbath, which is considered to be the subject of this chapter, by those who teach that the Sabbath is abolished, is not introduced!!

But admitting that the apostle refers to a day of weekly rest, then *Romans* 14:5, is against the observance of the first day as much as the seventh. Therefore, those who observe the first day

¹⁵⁷ Wesley.

¹⁵⁸ Macknight.

¹⁵⁹ Whiting.

are not wise in quoting this text to prove us wrong in keeping the seventh.

Romans 14

³ Let not him that eats, despise him that eats not; and let not him which eats not, judge him that eats: for God has received him.

The apostle was, here giving the Romans a lesson of Christian forbearance in relation to the Jewish views of eating and feast-days, which some still retained. Although these views were incorrect, yet St. Paul did not take measures to rid the church at once of them. He even had Timotheus, his fellow laborer, whose “father was a Greek,” circumcised that they might better find access to the Jews.¹⁶⁰ He was “all things to all men,” that “by all means” he might “save some.”¹⁶¹

1 Corinthians 7 [Whiting’s translation]

¹⁹ Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God is something.

The keeping of the commandments of God is nowhere in the New Testament spoken of as a thing of little importance as circumcision and feast-days are; but it is always made a test of Christian fellowship and eternal salvation.

Matthew 19

¹⁷ If you will enter into life keep the commandments.

1 John 5

³ For this is the love of God, that we keep His commandments.

1 John 2

⁴ He that says, I know Him, and keeps not His COMMANDMENTS, is a LIAR, and the truth is not in him.

¹⁶⁰ Acts 16:1, 3.

¹⁶¹ 1 Corinthians 9:22.

The Two Laws in the New Testament

The word *law* so frequently used by the New Testament writers, especially by the Apostle Paul, does not always refer to one and the same law; but it sometimes refers to the law of Moses, and sometimes to the law of the ten commandments. One is called a “yoke of bondage,”¹⁶² a law of “carnal ceremonies,”¹⁶³ which could not make the “comers thereunto perfect.”¹⁶⁴ The other is called the “ROYAL LAW,”¹⁶⁵ “law of liberty,”¹⁶⁶ “spiritual,”¹⁶⁷ “holy, just and good.”¹⁶⁸ Here I will give two texts from the epistles of St. Paul, which speak of the law, that the reader may see that the apostle has positively contradicted himself if he refers to but one law.

Galatians 5

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

Romans 2

¹³ For not the hearers of the law are just before God, but the DOERS of the law shall be JUSTIFIED.

From these texts it is plain that St. Paul refers to two distinct laws. The language of the text, and its connection will in all cases determine what law is meant. When the apostle speaks of the law in *Romans 2:13*, he means the law of commandments for two reasons at least:

1. He never taught the Romans that they could “be justified” by doing the law of Moses, and
2. He speaks of three of the ten commandments of God in verses 21-22 of the same chapter.

¹⁶² *Galatians 5:1; Acts 15:10.*

¹⁶³ *Hebrews 7:16.*

¹⁶⁴ *Hebrews 10:1.*

¹⁶⁵ *James 2:8.*

¹⁶⁶ *James 1:25; 2:12.*

¹⁶⁷ *Romans 7:14.*

¹⁶⁸ *Romans 7:12.*

When he speaks of the law in *Galatians* 5:4, he is speaking of the law of Moses. Reader, turn and see for yourself, that the apostle is speaking of circumcision in the two preceding verses, also in verses 6-11. The Galatians are exhorted to “stand fast” in the liberty of the gospel, and are warned against being “entangled” with the “yoke of bondage.”¹⁶⁹ which was the law of Moses that had been dead twenty-five years; but the apostle never warned them, nor any of the other churches against keeping the commandments of God. No, never.¹⁷⁰

By confounding these two laws in one, Elder Marsh leads his readers from the truth, and makes what the apostle wrote to the Galatians 5:8 AD contradict what he wrote to the Romans two years before. He quotes the following, which is so often applied to those who keep the Lord’s Sabbath:

Galatians 5:4 – Whosoever of you are justified by the law, you are fallen from grace.

Now if we have fallen from grace by keeping the fourth commandment, has not Elder Marsh also fallen from grace for keeping the other nine commandments of the same law? And if we have fallen from grace by keeping the Sabbath, then we cannot be restored to grace until we break the fourth commandment, and by the same rule Elder Marsh cannot be restored to grace until he breaks the other nine commandments!! I leave the reader to decide as to the justness of this conclusion. My only object is to hold up the view that the commandments of God are abolished, in its true hideous form, that souls may take warning, and not be devoured by it.

¹⁶⁹ *Galatians* 5:1.

¹⁷⁰ PP Editor’s note: James White was here taking a position that was common among many of the pioneers: that the law in *Galatians* was the law of ceremonies. However, in 1888 and thereafter, E. J. Waggoner and A. T. Jones abundantly proved that the moral law, *as a way of self-salvation*, was also included in the warning against legalism in the book of *Galatians*.

With the view that *Galatians* 5:4, and *Romans* 14:5, apply to the case of those who keep the Sabbath, I will quote:

Romans 14

⁵ One man esteems one day above another: [that is, he keeps the Sabbath and falls from grace;] another esteems every day alike. [He does not keep the Sabbath, therefore does not fall from grace.] Let every man be fully persuaded in his own mind. [That is, whether it is best to fall from grace or not!!]

All who will search the Word for themselves, may not only see the error, but the folly of applying these and similar texts to those who observe the seventh-day Sabbath.

We are referred to the 7th chapter of *Romans*, for proof that God's law of commandments is abolished. But read the sixth verse with the marginal reading.

Romans 7 [margin]

⁶ But now we are delivered from the law, [the sentence of the law,] being dead to that wherein we were held.

Here we see that it is the Christian that is dead to the law, and not the law that is dead. The law of God has always been the instrument to convict and slay the sinner, as it did Paul, that he might be justified by faith, and made alive in Jesus Christ.

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

In this way,

2 Corinthians 3

⁶ ...the letter [or law] kills, but the spirit gives life.

Romans 3

³¹ Do we then make void the law through faith? God forbid; yea, we establish the law.

What law? Certainly not the law of Moses, for that died at the crucifixion about twenty-seven years before Paul wrote to the Romans. Then it necessarily follows that the apostle is speaking of

God's law of commandments, which was his "DELIGHT,"¹⁷¹ which he SERVED,¹⁷² and which he called "SPIRITUAL,"¹⁷³ "HOLY, JUST and GOOD."¹⁷⁴ Yet for keeping the fourth commandment of this law we are branded by many with "Judaism," with keeping "the Jewish Sabbath," and with being under "the yoke of bondage," and having "fallen from grace"!!

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

Said Jesus,

Matthew 5

¹⁷ Think not that I am come to destroy the law.

What law?

¹⁹ Whosoever therefore, shall break one of these least COMMANDMENTS, etc.

Jesus did "destroy" the law of Moses, "nailing it to His cross," and took "it out of the way,"¹⁷⁵ at His crucifixion, but the law of commandments He did not come to destroy.

¹⁸ For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

Jesus referred to three of the ten commandments in the midst of his ever-memorable sermon on the mount,¹⁷⁶ which should settle for ever the plain fact that he was speaking of the law of God, which was to remain the same as long as heaven and earth should remain. Jesus referred to the law of Moses, in verses 38 and 43, to show the difference between the old and new dispensations, and that the laws of Moses were to pass away; but He never intimated

¹⁷¹ *Romans 7:22.*

¹⁷² *Romans 7:25.*

¹⁷³ *Romans 7:14.*

¹⁷⁴ *Romans 7:12.*

¹⁷⁵ *Colossians 2:14.*

¹⁷⁶ See *Matthew 5:21, 27, and 33.*

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

THE MINISTRATION OF DEATH

That the Sabbath was embraced in that law which was nailed to the cross—slain—taken out of the way, and abolished, is clear from what Paul says in *2 Corinthians* 3:7-16. He there tells us that the “ministration of death, *written and engraven in stones, was to be done away,*” verse 7; and in verse 13, that it “**IS ABOLISHED;**” and, verse 14, “**IS DONE AWAY** in Christ.”

We will first observe that there is an essential difference between a law, and the ministration of that law. One is the constitution necessary to govern the people, the other is the ministry, or the ordained powers to carry its laws into execution. With this distinction between a law, and its ministration, we shall be able to understand *2 Corinthians* 3:6-18. The ten commandments are the “royal law,” the great constitution of righteous principles for all to strictly observe. This constitution was to remain unchanged, as long as heaven and earth remain. In the time of the first or old covenant, it was engraven in stone by the finger of God, but in the time of the second or new covenant, it was to be put in the mind, and written in the heart, by the Spirit of the living God. The apostle is contrasting the ministration of the law of God, under the old covenant, with its ministration under the new.

2 Corinthians 3

⁷ But if the MINISTRATION of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which *glory* was to be done away:

⁸ How shall not the MINISTRATION of the Spirit be rather glorious?

⁹ For if the MINISTRATION of condemnation be glory, much more does the MINISTRATION of righteousness exceed in glory.

The ministration of the ten commandments under the first covenant was the outward services of the law of Moses, but the ministration of them under the new covenant is the “ministration of righteousness” by the Spirit.

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

2 Corinthians 3

¹¹ For if that which is DONE AWAY [the ministration of Moses] was glorious, much more that which REMAINS [the ministration of the commandments of God in righteousness by the Spirit] is glorious.

The vail, verses 13-16, that “is done away in Christ” which was on the heart of the unbelieving Jews, was the ministration of Moses; for as long as they “read,” and continued in the services of Moses’ law, they could not see that Jesus was the end of those typical services. But when they look to the blood of Jesus for the atonement, then they can see that the “vail [the ministration of Moses] is done away in Christ.”

¹⁷ Now the Lord is that Spirit, and where the Spirit of the Lord is, there is liberty;

—that is, under the better ministration of the Law of God by the Spirit there is “liberty,” being freed from the “yoke of bondage,”¹⁷⁷ which was the ministration of condemnation, or “death.” Now we can see the difference of the two ministrations of the immutable law of God. One was the “ministration of condemnation,” while

¹⁷⁷ Galatians 5:1.

this law was only engraven in stone; the other is the “ministration of righteousness,” or justification by the Spirit of Christ, while this law is put into the mind, and written in the heart.

Jeremiah 31 [Hebrews 8:10]

³³ I will put my law into their inward parts, and write it in their hearts.

Those who do not carefully “search the Scriptures,”¹⁷⁸ will no doubt be satisfied with Elder Marsh’s exposition of *2 Corinthians* 3:7-16, and be kept from the truth by it; but those who will search for themselves, will see that this scripture does not prove that the law of God is abolished; only the ministration of it, by the external services of the law of Moses.

PAUL’S EXAMPLE

The Apostle Paul never taught that the law of God which was engraven in stone, was abolished at the crucifixion. No, never. Read what he says of it in a letter to the *Romans*, dated 60 AD, more than twenty years after the “ministration of condemnation” was “done away.”

Romans 7

¹⁴ For we know that the law is spiritual.

²² For I delight in the law of God after the inward man.

²⁵ So then with my mind I myself SERVE the law of God.

⁷ Nay, I had not known sin, but by the law; for I had not known lust, except the law had said, You shall not covet.

¹² Wherefore the law is holy, and the commandment holy, and just and good.

Romans 2

¹³ For not the hearers of the law are just before God, but the DOERS of the law shall be JUSTIFIED.

Romans 3

³¹ Do we then make VOID the law through FAITH? God forbid; yea, we ESTABLISH the law.

¹⁷⁸ *John* 5:39.

Romans 8

⁷ The CARNAL MIND is enmity against God; for it is NOT SUBJECT TO THE LAW OF GOD, NEITHER INDEED CAN BE.

We have no record that the Jews ever accused St. Paul with departing from the letter of the Sabbath law. This is very strong evidence that he kept it, and that he never taught its abolition. The Sabbath was his only regular preaching day. At Corinth he preached to the Jews and the Greeks “every Sabbath,” for a year and six months.¹⁷⁹ At Antioch, he preached on the Sabbath day at the request of the Gentiles, and:

Acts 13 [see vs. 14-15, 42-44]

⁴⁴ ...almost the whole city came together to hear the word of God.

At Thessalonica he went into the synagogue and “as his manner was,” reasoned with them out of the Scriptures three Sabbath days.¹⁸⁰ It is said that the only reason why the apostle preached on the Sabbath was because the Jews were assembled in their synagogues on that day; but this is not true, for he preached on the Sabbath at the request of the Gentiles, and at Philippi, Paul and Silas, on the Sabbath went out of the city,

Acts 16

¹³ ...by a RIVER SIDE, where prayer was wont to be made,...and spoke unto the women which resorted thither.

Now who can believe that Paul taught the Romans, Corinthians, Galatians and Colossians that the seventh-day Sabbath was abolished at the crucifixion, and at the same time was preaching every Sabbath (for this “was his manner,”¹⁸¹) not only to the Jews, but at the request of the Gentiles, and by “a river side;” and had no other regular preaching day? Those who can, make him one of the most inconsistent men that ever undertook to preach the gospel.

¹⁷⁹ See *Acts* 18:4-11.

¹⁸⁰ See *Acts* 17:1-2.

¹⁸¹ *Acts* 17:2.

DEATH IS THE PENALTY

What is the penalty for breaking the law of the Sabbath?

Exodus 31

¹⁴ You shall keep the sabbath, therefore, for it is holy unto you: every one that defiles it shall *surely be put to death*: for whosoever does *any work therein*, that soul shall be *cut off* from the people.

Exodus 35

² Whosoever does any work therein, shall be put to death.

Death, was then the penalty for the violation of the law of the Sabbath; and *Death* is *now* the penalty for the same offense—if the law is still in force. But some think the *penalty* was abolished, but the law not.

The fourth commandment as it was engraven in stone¹⁸² is the great immutable Sabbath law. In this law, nothing is said of punishing the transgressor with temporal death. No, not one word. During the “ministration of condemnation” and “of death,”¹⁸³ by the services of the law of Moses, the transgressor of the law of God was put to death. Why? Because there was no hope in his case. Under that “faulty” ministration there was no atonement for such a sin; but under the “ministration of the Spirit,” while Jesus is our sacrifice and priest, MERCY, the excellency and glory of the better covenant, pleads for the transgressor of the law of God, that he may be spared, and turn and live. This is why the stoning system was done away, with the other laws of Moses at the introduction of the better covenant.

But temporal death never was the full and final penalty for the violation of the law of God. If it was, then he who broke the Sabbath, stole, murdered or committed adultery, only had to be stoned to death, to fully satisfy the law, and in the judgment, such sins cannot appear against him, for the law was satisfied when he suffered temporal death. When a man has suffered in states-

¹⁸² See *Exodus* 20:8-11.

¹⁸³ See *2 Corinthians* 3:7-9.

prison the full penalty for violating the law, he is as free from it as the man who has kept the law. And if the full penalty for transgressing the law of God was temporal death, then in the judgment the transgressor will be as free from the law as those who strictly kept it. Therefore, temporal death never was the full penalty for violating the Sabbath; but the penalty for transgressing God's holy law was, and STILL IS Eternal Death.

1 John 3

⁴ Sin is the transgression of the law,

–and:

Romans 6

²³ The wages [penalty] of sin is death.

Those who willfully transgressed the commandments of God during the first covenant will meet it in the judgment. Also those who violate them during the second covenant, and do not repent of it will meet it there, and with all sinners suffer the full and final penalty for breaking the “Royal law” in the “lake of fire,” at the second death.

It is Elder Marsh who teaches that “the penalty for violating the law of the Sabbath” is abolished, and not those who keep the fourth commandment.

THE FIRST DAY

Then why keep the first day? Because Christ rose on that day, and the apostolic church have set the example, that we should assemble on that day to commemorate His resurrection, by breaking of bread, and other duties, belonging to the worship of God. *Acts 20:7*.

Luke records the fact [*Acts 20:7*] that Paul once preached all night of the first day of the week at Troas, and past midnight broke bread with the disciples; and from this one simple circumstance the readers of the *Harbinger* are taught that:

...the apostolic church have set the example, that we should assemble on that day to commemorate His [Christ's] resurrection, by breaking of bread!

Here we shall do well to observe the following facts:

1. There is no intimation given in *Acts 20:7*, or elsewhere in the New Testament that the disciples regarded the first day of the week as a day of rest.

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

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

4. According to the first division of time, the first day closed at 6 o'clock PM and according to the Roman division, it closed at midnight. Paul “continued his speech until midnight,” then healed “Eutichus,” and then went up and broke bread. Now if that meeting was held the night following the day time of the first day, then all will admit that it was on the *second day* that Paul broke bread at Troas, and if “the apostolic church” there...

...set the example, that we should assemble on that day to commemorate His [Christ's] resurrection, by breaking of bread,

—then Christ rose on the second day, and Elder Marsh should change his day for preaching and breaking bread, to the second day or Monday. But it is evident that that meeting was held the night following the Sabbath, which closed at 6 o'clock PM. It was

Paul's "manner" to preach on the Sabbath; then the disciples were in a proper frame to receive the emblems of the body and blood of Christ. Then on the morning of the first day of the week Paul left Troas, and walked to Assos, and from Assos sailed with his brethren to Metylene.¹⁸⁴ A singular "example" indeed, for Sunday keepers!!

With these plain facts before us, it seems perfectly preposterous to talk of the "example" of the "apostolic church" for keeping the first day of the week. *Acts 20:7*, is the principal text of scripture that Elder Marsh has to sustain his position in answering the question—"*Then why keep the first day*"? If we should produce nothing better for keeping the seventh-day Sabbath, than he has for keeping the first day, then it might be well said of us that we were not only "fallen from grace" but fast losing our senses.

5. The communion of the body and blood of Christ, does not commemorate the resurrection. Paul has taught us that it commemorates the crucifixion.

1 Corinthians 10

¹⁶ The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

1 Corinthians 11

²⁶ For as often as you eat this bread, and drink this cup, YOU DO SHOW THE LORD'S DEATH, till He come.

Here Elder Marsh differs with the apostle, for he thinks that the Lord's supper commemorates the "resurrection," but Paul said it was to "show the Lord's DEATH."

The Lord's supper was first instituted Thursday evening, the night before the crucifixion, and the disciples at Troas broke bread the night following the Sabbath, and there is nothing in the New Testament that confines it to any day of the week; yet it

¹⁸⁴ See *Acts 20:7-14*.

seems most proper to attend to it in the evening, after worshipping God on the Holy Sabbath.

John says he was in the Spirit on the Lord's day (*Revelation* 1:10); the first day of the week, the day of Christ's resurrection, which was observed as a day of worship by the early Christians.

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

Mark 2

²⁸ The son of man is Lord also of the Sabbath,

—therefore the seventh day, instead of the first, is the Lord's day.

Exodus 20

¹⁰ The seventh day is the sabbath of the Lord your God.

God calls it, "MY HOLY DAY."¹⁸⁵

To give the more solemnity to the first day of the week, *Sylvester*, who was bishop of Rome, while Constantine was Emperor, changed the name of Sunday, giving it the more imposing title of Lord's day, *Lucius, Eccl. Cent. 4, p. 740, Bamp, Enq. p. 98.*¹⁸⁶

Elder Marsh gives an extract containing the testimony of Ignatius, Theophilus, Irenaeus, Dionysius, Clement and Tertullian on this point, and adds,

This testimony should forever settle this very clear question.

¹⁸⁵ *Isaiah* 58:13.

¹⁸⁶ *Sabbath tract No. 4, page 21.*

But with a consistent Christian, the testimony and practice of what are called the Christian Fathers, have not authority sufficient to direct him either in devotion or duty, when their testimony does not agree with the pure word. It really seems to be very unfortunate for Elder Marsh that he cannot give us the inspired testimony of Paul, Peter, John, James and Jude for the change of the weekly Rest, from the seventh to the first day. But as he cannot, he leaves the “sure word” and gives the UNINSPIRED testimony of those who wrote after the death of the apostles, in the time that Paul referred to when he said,

Acts 20

²⁹ For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

³⁰ Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

And how unfortunate it is for the first-day advocates, that Jesus, the Great Head of the Church, did not teach a change of the day of weekly rest! There is no record that He ever met with His disciples, in the day-time of the first day of the week, after His resurrection; but, on the first day of the week, “Jesus himself drew near, and went with” the two disciples who were traveling to the village of Emmaus, seven and a half miles from Jerusalem. Did Jesus rebuke them for traveling on that day? No, He went with them, and as...

Luke 24

²⁸ ...they drew nigh unto the village...

²⁹ They constrained Him, saying, Abide with us; for it is toward evening, and the day is far spent. And He went in...

³⁰ And...sat at meat with them,

³³ And [then] they...returned to Jerusalem, [that night,] and found the eleven gathered together,

—and while they were relating the interesting events of that day’s journey,

Luke 24

³⁶ Jesus himself stood in the midst of them, and said unto them,
PEACE BE UNTO YOU.

With what religious horror do the hypocritical priests of this day, look on those who labor on the first day of the week, after they have observed the Sabbath of the Bible! But Jesus, the Head and Example of the church, could say to those who had walked fifteen miles on the first day of the week,

PEACE BE UNTO YOU.

A deacon of this city said to me a few days since (referring to the first day of the week,)

Jesus has told us what day to keep.(!)

Also, a Methodist minister in this city while speaking to a large assembly a few evenings since, remarked,

The children of Israel in the wilderness gathered the manna every day, excepting Saturday, when they gathered enough to last over the Sabbath.(!)

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

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

REBUKE OF PAPISTS

In a book called *An Antidote, or Treatise of Thirty Controversies*, intended as a reply to the writings of Dr. Faulk, Dr. Whitaker, Dr. Field, and others, the author speaks thus:

The Word of God commands the *seventh* day to be the Sabbath of our Lord, and to be kept holy; you [Protestants] without any precept of Scripture, change it to the *first* day of the week, *only authorized by our traditions*. Divers English Puritans oppose against this point, that the observation of the first day is proved out of Scripture where it is said the first day of the week, *Acts 20:7, 1 Corinthians 16:2, Revelation 1:10*. Have they not spun a fair thread in quoting these places? If we should produce no better for purgatory, and prayers for the dead, invocation of the saints, and the like, they might have good cause indeed to laugh us to scorn; for where is it written that these were *Sabbath* days in which those meetings were kept? Or where is it ordained they should be always observed? Or, which is the sum of all, where is it decreed that the observation of the first day should abrogate or abolish the sanctifying of the seventh day which God commanded everlastingly to be kept holy? Not one of those is expressed in the written word of God.

THE SABBATH IN EARLY CHURCH HISTORY

The following important history is to the point. It shows that the early church did observe the seventh-day Sabbath; and that they observed the first day only as a religious festival. Athanasius, 340 AD, says:

We assemble on Saturday, not that we are infected with Judaism, but only to worship Christ the Lord of the Sabbath.

Socrates, an ecclesiastical historian, 412 AD, says:

Touching the communion there are sundry observations and customs, for almost all the churches throughout the whole world do celebrate and receive the holy mysteries every Sabbath; yet the Egyptians adjoining Alexandria, together with the inhabitants of Thebes, of a tradition, do celebrate the communion on Sunday.

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

Eusebius, 325 AD, as quoted by Dr. Chambers, states that in his time,

...the Sabbath was observed no less than Sunday.

Gregory expostulates thus:

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

Sozomen says:

Most of the churches carefully observed the Sabbath.

Grotius observes:

The Christians kept the holy Sabbath, and had their assemblies on that day, in which the law was read to them, which custom remained to the time of the council of Laodicea, about 355 AD.

M. de la Rogue, a French Protestant:

It evidently appears, that before any change was introduced, the church religiously observed the Sabbath for many ages; we of consequence are obliged to keep it.

Edward Brerewood, Professor of Gresham College, London, in a treatise on the Sabbath, 1630, says:

They know little that do not know *the ancient Sabbath did remain* and was observed by the eastern churches three hundred years and more after our Saviour's passion.¹⁸⁷

¹⁸⁷ *Brer, on the Sabbath*, p. 77.

The Third Angel's Message

1850

First printed in *Present Truth*, April 1850,
then later in 1850 (?) as a Pamphlet.

Introduction

THE 13th chapter of *Revelation*, and the first five verses of the 14th chapter presents a connected chain of past, present and future events, down to the complete redemption of the 144,000, when they will stand on Mount Zion with the Lamb. Then the sixth verse of the 14th chapter introduces the second advent message, and commences another chain of events relative to the successive messages which were to be proclaimed to the people of God, down to the time when...

Revelation 14

¹⁹ ...the vine of the earth [will be] cast...into the great wine-press of the wrath of God.

Those who live in the time of the fulfillment of much of the 13th and 14th chapters of *Revelation*, can see that the division of them should be between the fifth and sixth verses of the 14th chapter.

St. John was shown the Papal beast, his blasphemy, and his power over the saints for 1260 years, which reached to within about fifty years of the present time; he also saw the image beast arise, his deception and miracles, and his oppression of the saints in their last mighty struggle in the time of Jacob's trouble, which is just before us, as recorded in the last eight verses of the thirteenth chapter; and how natural it would be for him while viewing the waiting saints in their last struggle with the image beast, to follow them but a step further, and behold them on Mount Zion with the Lamb, in victory, purity and glory, as recorded in the first five verses of the 14th chapter. It is very plain that the fifth verse ends that chain, and that the sixth verse introduces our second advent experience.

All advent believers agree that the first angel's message,¹⁸⁸ was to be fulfilled in the proclamation of the second advent of Christ to the church and world. If this position which is so generally taken, is correct, then the other angels' cries certainly represent

¹⁸⁸ *Revelation* 14:6-7.

so many distinct messages to be proclaimed to God's people in this mortal state. No one will take the ground that the first message was to reach to the coming of Christ, and that the others which "*followed*" will be proclaimed after the second advent; no, no, for every candid person will see and admit, that if the first angel's cry was designed to represent the proclamation of the coming judgment, the other angels' cries also represent so many distinct messages to be given to God's people before their change to immortality.

Many reject this very clear and natural position, because if they admit it, they will have to acknowledge that the great leading movements in our past experience, such as the proclamation of 1843, the fall of the churches of Babylon, and the midnight cry in 1844, were the work of God, and a perfect fulfillment of His pure word. Such are destitute of any rule by which they can interpret *Revelation* 14:6-18.

That we may better understand the third angel's message, let us take a brief view of the first and second.

1. First Angel's Message

Revelation 14

⁶ And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

⁷ Saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters.

THIS angel's message represents the last mission of mercy to the world; and it has been fulfilled. The original apostolic message was:

Acts 17

³⁰ ...but now commands all men everywhere to repent:

³¹ Because He has appointed a day, in which He will judge the world in righteousness.

But the last message to the world was:

“Repent for the hour [time] of His judgment is come.”

Time was connected with that message, and that time was 1843. God said by the prophet,

Habakkuk 2

² Write the vision and make it plain upon tables, that he may run that reads it.

The whole advent host once believed that publishing the visions of Daniel and John on the chart, from which the swift messengers lectured in 1842 and 1843, was a fulfillment of this prophecy; and the unbelief of those who doubt now, does not prove that we were all mistaken then. The passing of the time, and the perpetual backsliding and unbelief of Adventists has not changed this truth of God into a lie; but it remains truth still.

You who participated in this first angel's message, and felt its power and glory, and saw its effects on the people, just go back with me to the camp-meetings, conferences, and other meetings

where the time, 1843, was proclaimed from the chart. With what solemnity, zeal and holy confidence the servants of the Lord proclaimed the time.

And O, how their words fell upon the people, melting the hardest sinner's heart; for God was with them, and His Spirit attended the solemn message. The most spiritual and devoted in all the churches caught the flame and many who had been trained to worship their church and their minister, here learned to "*fear God*" alone, and "*give glory to Him.*" This message weaned us from this world, and led us to the feet of Jesus, to seek forgiveness of all our sins, and a free and full salvation through the blood of Christ.

Dear Brethren, was this message "from heaven or from men?"¹⁸⁹ I know your answer: "from heaven," Amen. We then "tasted of the good word of God, and the powers of the world to come,"¹⁹⁰ and we can not, will not, dare not give it up, and call it a "mistake," the "work of man," "mesmerism," and "of the Devil," as many have done, and have fallen away.

Hebrews 6

⁴ It is impossible...

⁶ ...to renew [such]...to repentance; seeing they crucify to themselves the Son of God afresh, and put Him to an open shame.

¹⁸⁹ *Luke 20:4.*

¹⁹⁰ *Hebrews 6:5.*

2. Second Angel's Message

Revelation 14

⁸ And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

Revelation 18

⁴ Come out of her my people.

THIS second angel did not go on his mission and deliver his message in company with the first angel; but he “*followed*” after the first had delivered the burden of his message.

The first message was to the churches; but soon their religious papers refused to publish it, and the doors of their houses of worship were closed against it. In this way they shut out the “everlasting good news” of the coming kingdom; and when that was accomplished, Jesus, and the Spirit of truth left them for ever, and the churches or Babylon fell.

There were a few living souls in all these churches who had received the advent message, whose “meat and drink,” and very life was to talk of the coming of Jesus, and the restitution; but they were not allowed to bear that testimony. Then the way was fully prepared for the second message:

Revelation 14

⁸ ...Babylon is fallen, is fallen,

Revelation 18

⁴ Come out of her my people.

Every advent believer knows that we heard just this message. We have not forgotten the excellent sermons that were preached and published by Elder Joseph Marsh and many others, on this very point. Neither have we forgotten the effect that it had upon God's people, for they obeyed the message and with haste left the churches. This prophecy was exactly fulfilled, and in the right time, and place.

Some tell us that Babylon here, is the Roman Catholic church; but God's people were not in that church. The first message was to the churches, from about 1840 to 1843; and the second angel "*followed.*" Therefore the message, "Babylon is fallen," "Come out of her my people" was in 1844. We heard it with our ears, our voices proclaimed it, and our whole being felt its power, and with our eyes we saw its effect, and the oppressed people of God burst the bands that bound them to the various sects, and made their escape from Babylon.

As we have seen so perfect a fulfillment of the first and second angels' messages in our past experience, we are now prepared to examine the third angel's message.

3. The Third Angel's Message

Revelation 14

⁹ And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,

¹⁰ The same shall drink of the wine of the wrath of God which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb.

¹¹ And the smoke of their torment ascends up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receives the mark of his name.

¹² HERE is the patience of the saints; HERE are they that keep the commandments of God, and the faith of Jesus.

THE beast and image mentioned here are the same as are mentioned in *Revelation* 13:5-18; 15:2, and 16:2, at the pouring out of the wrath of God in the seven last plagues. The Papal beast that was to...

Revelation 13

⁷ ...make war with the saints,

–and...

Daniel 7

²⁵ ...wear out the saints of the Most High,

–1260 years, from 538 to 1798 is the one mentioned by the third angel. The image beast has come up since that time, and both will be on the stage at the pouring out of the vials of God's wrath in the great day of the Lord. In the third angel's message, and in *Revelation* 15 and 16, but two classes are brought to view:

- One is oppressive, and persecutes the saints, and has the mark of the beast, and worships the beast and his image, and at last suffers the vials of God's burning wrath.
- The other class is oppressed and driven, and in their patient waiting for the coming of Jesus, they get "the victory over

the beast, and his image, and over his MARK¹⁹¹ and are sealed with the seal of the living God by *keeping “the commandments of God.”*¹⁹²

They, though but a small remnant, finally triumph, and are seen on the “sea of glass mingled with fire,”¹⁹³ and on Mount Zion with the Lamb, singing the song of their experience, and their redemption “*from among men,*”¹⁹⁴ (not from the grave, for they will be alive at the coming of Christ and be changed,) which no others in all wide heaven “could learn.”¹⁹⁵ It is said of those, who finally triumph,

Revelation 14

¹² Here are they that keep the commandments of God, and the faith of Jesus.

Also,

Revelation 22

¹⁴ Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the City.

The “remnant” of the seed of the woman, or last end of the church just before the second advent, is made war with, and persecuted, for keeping the “commandments of God,” and for having the “testimony of Jesus Christ.”¹⁹⁶ The commandments of God here mentioned, mean nothing more nor less than His ten immutable laws, written upon two tables of stone. But says the objector,

“You are mistaken. The commandments of God here mean the New Testament requirements, such as repentance, faith, baptism, etc.”

¹⁹¹ *Revelation 15:2.*

¹⁹² *Revelation 14:12.*

¹⁹³ *Revelation 15:2.*

¹⁹⁴ *Revelation 14:4.*

¹⁹⁵ *Revelation 14:3.*

¹⁹⁶ See *Revelation 12:17.*

Stop sir, let me inquire: Are not all such requirements included in the “faith” or “testimony of Jesus Christ?”

“O yes, I admit that they are.”

Then tell me what the “commandments of God” are. John, in holy vision, saw a company, down here near the close of time, that kept the “faith,” and had the “testimony of Jesus Christ,” in which is embraced all the New Testament requirements, such as repentance, faith, baptism, Lord’s supper, washing the saints feet, etc.; he also saw them **KEEPING THE COMMANDMENTS OF GOD.**

If you will lay aside your unscriptural objections, which have been invented to lead you from the plain truth of God’s word on this point, and will answer the question honestly in the fear of God, you will say that the “commandments of God” really mean the commandments of God, and not something else. This point is nailed sure, and you cannot get away from it fairly, without confessing the seventh-day Sabbath, for it is embraced in the “commandments of God.”

Keeping the commandments seems to be in perfect opposition to the “mark of the beast,” which leads me to inquire,

“What is the Mark of the Beast?”

4. What Is the Mark of the Beast?

THIS mark is very conspicuous, in the forehead or hand, and signifies not a literal mark, but a prominent profession, that all may see and know. It is the mark of the beast; therefore it is a prominent point of religious faith introduced by the Papal power, which is the observance of the first day of the week as a holy day of rest instead of the seventh.

The only weekly Sabbath of the Bible is the seventh-day rest. The New Testament recognizes no other. Christ and His holy apostles have not spoken of any other. Some say they keep the first day in honor of Christ's resurrection; but who has told them to do so? Has Jesus? No, never, neither have the apostles. We defy Sunday keepers to bring the least evidence from the word of God for keeping the first day of the week as a holy day of rest. The example of Christ and His disciples, in traveling fifteen miles on the very day of the resurrection, and the example of the Apostle Paul at Troas¹⁹⁷ is sufficient to show anyone that they did not regard the first day as a day of rest; but as the first working day, as God set the example when He made the world. Then as there is no evidence for the first day in the holy scriptures, we inquire,

“Who effected the change of weekly rest from the seventh to the first day?”

From the time of the apostles to Constantine the Sabbath was generally observed, while the first day was regarded as a festival of no greater importance or authority than Good Friday or Holy Thursday.

In 321, Constantine published his edicts enjoining the observance of the first day, in all cities and towns, while the country people were allowed to work, and at that time and after, most of the churches observed the Sabbath; therefore Constantine did not effect the CHANGE.

¹⁹⁷ Acts 20:7-15.

Dr. Chambers says:

By Constantine's laws, made in 321, it was decreed that for the future the Sunday should be kept a day of rest in the cities and towns; but he allowed the country people to follow their work. In 538, the council of Orleans prohibited this country labor.¹⁹⁸

Socrates, 440 AD, says:

There are various customs concerning assembling; for though all the churches throughout the world celebrate the sacred mysteries on the Sabbath day, yet the Alexandrians and the Romans, from an ancient tradition refuse to do this.¹⁹⁹

St. Jerome, in a funeral oration for the lady *Paula*, in the early part of the fifth century, says:

She with all her virgins and widows who lived at Bethlehem in a cloister with her, upon the Lord's day, repaired duly to the church, or house of God, which was nigh to her cell; and after her return from thence to her own lodgings, she herself and all her company fell to work, and every one performed their task, which was the making of clothes and garments for themselves and for others, as they were appointed.

St. Chrysostom, patriarch of Constantinople,

...recommended to his audience, after impressing upon themselves and their families what they had heard on the Lord's day, to return to their daily employment and trades.²⁰⁰

In 538, at the very beginning of the "forty and two months,"²⁰¹ [1260 years] that the Papal beast was to blaspheme against God, and "make war with the saints, and to overcome them,"²⁰² the council of Orleans prohibited the country labor on Sunday, which Constantine, by his laws permitted. From this time, the obser-

¹⁹⁸ *Encyclopedia*, Art. "Sunday," London 1791.

¹⁹⁹ Socrates *Eccl. Hist.* B. 5, ch. 21, Basel ed.

²⁰⁰ *Burnside on the Sabbath*, p. 16. From *Sabbath Tract*, No. 4.

²⁰¹ *Revelation* 13:5.

²⁰² *Revelation* 13:7.

vance of the first day was gradually but forcibly urged upon the people, and the Sabbath dismissed wherever they owed allegiance to the Pope as head of the church, and in England and Scotland as late as the thirteenth century. Then it was decreed that it should be *holy time* from Sunday noon until Monday.

Daniel 7

²⁵ And he [the little horn] shall speak great words against the Most High, and shall wear out the saints of the most High, and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time.

The Pope had power to change the laws of men, and did change them, and Daniel saw him speaking great words of blasphemy against the Most High, and thinking to change the laws of God. The saints, times and laws were given in to his hand for 1260 years. He was permitted to trample down the Sabbath, and the saints for that time. The former he caused to be desecrated, and the latter put to death.

Then as the observance of the first day as a day of holy rest, instead of the seventh, is a mark of the beast, it undoubtedly is *the mark* mentioned in the solemn message of the third angel. This is strongly established by this plain fact that the mark of the beast is in direct opposition to keeping the commandments of God.

- One class keep the commandments of God, and of course they keep the Sabbath, and they are seen on mount Zion with the Lamb.
- The other class have the mark of the beast and they drink of the unmingled cup of the wrath of God.

O, my brethren, what an awfully solemn subject is this now before us! And what an hour will soon burst upon the world like a thief! Never did I have such feelings while holding my pen as now. And never did I see and feel the importance of the Sabbath as I do this moment. Surely the Sabbath truth, like the rising sun ascending from the east, has increased in light, in power and in importance until it is the great sealing truth. Its rays of holy light

cheer and sanctify the true believer, and condemn those who reject it.

The second angel's message reached to the fall of 1844, where the cry—"Come out of her my people" closed: then the time for the third came. A part of the third angel's message is:

Revelation 14

¹² Here is the patience of the saints; here are they that keep the commandments of God,...

We know that the saints' patient waiting time has been since their disappointment in 1844. Well here it is, and we all know it. We cannot be mistaken here. We know then that the time for this third message is now. We know also that the time for keeping all the commandments right has been since 1844, since God called us out of Babylon. If we had stayed there, bound down by ministers and creeds, the glorious light of the Holy Sabbath never would have reached us, but glory to God, the second angel's message called us out from the fallen churches where we are now free to think, and act for ourselves in the fear of God.

It is an exceedingly interesting fact, that the Sabbath question began to be agitated among second advent believers immediately after they were called out of the churches by the second angel's message.²⁰³ God's work moves in order. The Sabbath truth came up in just the right time to fulfill prophecy. Amen.

²⁰³ PP Editor's note: The brief history is that in early 1844, shortly after the second angel's message was widely proclaimed, Rachel Oakes, a Seventh-day Baptist who was fellowshiping with the Advent folk, brought the Sabbath to the attention of a Methodist minister, Frederick Wheeler, in Washington, New Hampshire. He had been preaching about the importance of obeying God's commandments, and she met him afterwards and urged upon him the importance of Sabbath observance. A few weeks later, he accepted it, and began preaching it. In the summer of 1844, another Millerite minister, Thomas M. Preble, accepted the Sabbath. In March 1845 he wrote a tract on the topic, and this was very influential in bringing the Sabbath to Adventists. This tract found its way into Joseph Bates' hands, who met with Wheeler, and then accepted the Sabbath truth. He then brought it to the attention of Hiram Edson, James White, and Ellen Harmon.

God led the children of Israel about in the wilderness forty years, after their deliverance from Egypt, to humble them, and to prove them, to know what was in their heart, whether they would keep His commandments or not.²⁰⁴ And in like manner He called us from the bondage of the churches in 1844, and there humbled us, and has been proving us, and has been developing the hearts of His people, and seeing whether they would keep His commandments. A few Calebs and Joshuas can still bring a good report, and are resolved to “wholly follow the Lord.”²⁰⁵ Many stopped at the first angel’s message, and others at the second, and many will refuse the third; but a few will...

Revelation 14

⁴ ...follow the Lamb whithersoever He goes,

–and go up and possess the land. Though they have to pass through fire and blood, or witness the...

Daniel 12

¹ ...time of trouble such as never was,

–they will not yield, and “receive the mark of the beast,”²⁰⁶ but they will struggle on, and press their holy warfare until they, with the harps of God, strike the note of victory on mount Zion.

Revelation 19

¹¹ And the temple of God was opened in heaven, and there was seen in His temple the ark of His testament.

Did John see the ark of the ten commandments in heaven? Yes, so he testifies; and none who believe the Bible will doubt his testimony, and say that he somehow fell into a mesmeric state, and saw things incorrectly. Then if the commandments are preserved in heaven, certainly they are not abolished on earth.

In the type, the temple of God on earth, the place for the ark, was in the “holiest of all,” within the second vail. In the antitype,

²⁰⁴ See *Deuteronomy* 8:2.

²⁰⁵ *Hosea* 6:3.

²⁰⁶ *Revelation* 20:4; 15:2.

“the temple of God...in heaven,” the ark must be in the same place, for the earthly were...

Hebrews 9

²³ ...*patterns of things in the heavens.*

In the earthly, the “holiest of all”²⁰⁷ was opened at the end of the year, for the high priest alone to enter on the day that he cleansed the sanctuary; but the “holiest of all” of the heavenly “temple” was not opened until Jesus, our High Priest, entered to cleanse the sanctuary at the end of the 2300 days, in 1844.

Revelation 11

¹⁹ ...and there *was seen* in His temple, the ark of His testament.

John does not say that he saw it, though he doubtless saw the whole transaction in vision; but, that it “was seen.” He saw the waiting saints, after the 2300 days ended, by faith looking to their Great High Priest, who stands by the ark in the “holiest of all.” They are keeping the commandments of God; and by faith they see the ark of the testament, or ten commandments in the temple in heaven.

Mark this: The second woe was past (August 11, 1840), and the seventh angel had begun to sound (in 1844,) when the ark of the testament was seen. This also shows that the time for keeping all the commandments right, the Sabbath with the rest, has been since 1844, where the third angel’s message commenced.

The second angel’s message called the second advent host from the various sects, and formed the Philadelphia church, or church of Brotherly Love, in the fall of 1844. To this church it is said:

Revelation 3

⁸ Behold, I have set before you an open door.

This doubtless refers to the tabernacle of the testimony which was then opened, that the light of the holy law of God might

²⁰⁷ *Hebrews 9:3.*

shine out upon the waiting saints. Now we are prepared to see and feel the force of the declaration of the third angel:

Revelation 14

¹² Here is the patience of the saints; here are they that keep the commandments of God.

Our past experience and present position is so clearly marked that the saints may see their whereabouts, and understand present truth and present duty.

The wrath of God mentioned by the third angel is the seven last plagues.

Revelation 15

¹ In them is *filled* up the wrath of God.

The four angels²⁰⁸ will hold the four winds, and the vials of God's wrath will not be poured out until the saints hear the "loud voice" of the third angel, and are sealed with the seal of the living God. This angel delivers the last message of mercy to the scattered flock; therefore, it is the sealing message.

The next event in their history, which immediately follows, is the day and night cry of God's elect or sealed ones,²⁰⁹ represented by the loud cry of the fourth angel,²¹⁰

Revelation 14

¹⁴ Thrust in your sickle and reap; for the time has come for You to reap.

The third angel's sealing message, is represented by the man clothed with linen, with a writer's inkhorn by his side,²¹¹ marking

²⁰⁸ *Revelation 7:1.*

²⁰⁹ *Luke 18:7.*

²¹⁰ PP Editor's note: The angel that follows the third, in *Revelation 14*, is actually the fifth angel. The fourth appears in *Revelation 18*, and his message is the final presentation of the first three angel's messages of *Revelation 14:6-12*, in great power. The angels that follow the third, in *Revelation 14*, are thus the fifth, sixth, and seventh angels, making the series complete.

²¹¹ *Ezekiel 9:2-4.*

the sighing and crying ones. After his work is accomplished, six men with slaughter-weapons follow, and slay utterly. These represent the wrath of God in the seven last plagues. The sealed ones will be safe in that dread hour of slaughter; for the men with slaughter-weapons have this charge:

Ezekiel 9

⁶ Come not near any man upon whom is the mark.

They will...

Psalm 91

⁹ ...abide under the shadow of the Almighty.

⁴ His truth shall be [their] shield and buckler.

⁷ A thousand shall fall at your side, and ten thousand at your right hand; but it shall not come nigh you.

⁸ Only with your eyes shall you behold and see the reward of the wicked.

We may now see the great separation into two classes. One class keep the commandments, and are marked or sealed with the seal of the living God, and are to be protected in the day of slaughter. The other class have an opposite mark, which is of the beast, and they are to drink the wrath of God.

The living God instituted, sanctified and blessed the seventh day in Eden, and with an audible voice from Mount Sinai decreed that it should be observed as holy time. The beast decreed that the first day of the week should be holy time. Here are seen the two opposite marks. Both are conspicuous, in the forehead, which denotes a prominent profession. No point of religious faith is so conspicuous, and so easily seen by all around, as the observance of a day of holy rest; therefore it is said to be in the forehead.

Dear reader, I entreat you to heed the solemn message of the third angel. Think not that we were free from the mark of the beast when we left the churches. The second angel's message only brought us from that cage, where we are now free to hear the third, which if received and obeyed, will strip us from the last

vestige of Popery, and seal us with the seal of the living God. If you are still professing to observe the first day of the week in honor of Christ's resurrection, let me tell you that you have no scripture authority for so doing. In this you are not honoring Christ, nor His resurrection, but an institution of the beast. No longer hug to your bosom this child of the "mother of harlots,"²¹² as a holy thing of heavenly birth.

We are fast approaching an awful hour. Nothing but truth and righteousness will save us. We must humble ourselves before the Mighty God, and obey and honor Him by keeping His commandments.

We must seek a full and free pardon of all our transgressions and errors, through the atonement of Jesus Christ, now while He pleads His blood before the Father.

²¹² *Revelation 17:5.*

The Sanctuary, 2300 Days, & Shut Door

Oswego, May, 1850

Daniel 8

¹³ Then I heard one saint speaking, and another saint said unto that certain saint which spoke, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?

¹⁴ And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.

Original title: *The Sanctuary, the 2300 Days, and the Shut Door*

First printed in *Present Truth*, May 1850,
then later in 1850 as a Pamphlet.

1. The Sanctuary

THE definition of the word Sanctuary is “a sacred place,” “a dwelling place of the Most High.” It cannot be applied to the earth, or any part of it, for it cannot be shown that the earth, or any part of the earth, is “a sacred place,” therefore the Sanctuary is not the earth, neither is it the land of Canaan.

The word “sanctuary” occurs more than one hundred times in the Bible, and in most cases it applies to the tabernacle and temple of the Jews, or first covenant, sometimes to a part, and sometimes to the whole. It is mentioned four times in the New Testament, all in the epistle to the *Hebrews*. In chapters 9:1-2; 13:11, it refers to the Sanctuary of the first covenant, and in chapter 8:2, it applies to the Sanctuary of the second covenant, which the “Lord pitched” in heaven.

In two texts it is supposed by some that the word Sanctuary applies to the land of Canaan; but by a close examination of these texts we may see that they alone, condemn such a supposition.

Exodus 15

¹⁷ You shall bring them in, and plant them in the mountain of your inheritance, in the place, O Lord, which You have made for yourself to dwell in; in the Sanctuary, O Lord, which your hands have established.

This is a part of the prophetic song of Moses, sung upon the banks of the Red Sea, in praise to God for their deliverance, and in prospect of their settlement in Canaan. Its fulfillment is declared in:

Psalms 78

⁵⁴ And He brought them to the border of His sanctuary, even to this mountain, which His right hand had purchased.

Cruden says,

By “sanctuary” here [*Exodus* 15:17,] may be understood the temple on Mount Moriah, which God would certainly cause to be built and established.

This view is shown to be correct from the context of *Psalm* 78:54. After declaring in verse 54 that God brought His people to the border of His Sanctuary, the Psalmist in verses 68-69, tells us what His Sanctuary was which His hands established.

Psalm 78

⁶⁸ But chose the tribe of Judah, the mount Zion which He loved.

⁶⁹ And He BUILT HIS SANCTUARY LIKE HIGH PLACES.

The “border” or “place” of the Sanctuary where God planted His people was one thing, and the Sanctuary itself was entirely another thing. The people were planted, and dwelt in the former, but God dwelt in the latter, among His people. Then as these two texts do not prove that the earth, or the land of Canaan is the Sanctuary, but to the contrary, certainly such a view is unscriptural, and should be abandoned at once.

Exodus 25

¹ The Lord spoke unto Moses, saying,

² Speak unto the children of Israel...

⁸ Let them make me a sanctuary; that I may dwell among them.

That Sanctuary was “a sacred place.” There the Lord placed His name, and manifested His glory during the typical dispensation of the law of Moses. But when Christ came and was crucified, that dispensation closed, and all the services of the worldly sanctuary were nailed to the cross, and that Sanctuary was no longer “a sacred place.” Since that time the Sanctuary has been in heaven.

Hebrews 8

¹ Now of the things which we have spoken this is the sum; we have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens;

² A minister of the SANCTUARY, and of the TRUE TABERNACLE, which the Lord pitched, and not man.

This one text is sufficient to show, that when Christ ascended to heaven He entered the “true Tabernacle” or “Sanctuary;” and this Sanctuary which the “Lord pitched” in heaven is the Sanctuary that was to be cleansed at the end of the 2300 days.

The Divine comment upon the law of Moses, contained in the epistle to the *Hebrews* clearly shows that the worldly Sanctuary, its furniture and services, were a “shadow;” “patterns;” “figures” of the Heavenly Sanctuary, etc. etc.

Hebrews 9

¹ Then verily the first *covenant* had also ordinances of divine service, and a worldly sanctuary.

² For there was a tabernacle made; the first wherein was the candlestick, and the table, and the shew-bread: which is called the sanctuary.

³ And after the second vail, the tabernacle which is called the holiest of all;

⁴ Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron’s rod that budded, and the tables of the covenant;

⁵ And over it the cherubims of glory shadowing the mercy-seat; of which we cannot now speak particularly.

⁶ Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of *God*:

⁷ But into the second *went* the high priest alone once every year, not without blood, which he offered for himself, and *for* the errors of the people.

²³ It *was* therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

²⁴ For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us.

A shadow must resemble its body, and a figure or pattern must be in fashion at least, like the thing itself, therefore the Heavenly Sanctuary must be a literal Temple containing two Holies, the

Holy Place, represented by the tabernacle of the congregation, and the Most Holy Place, represented by the “tabernacle of the testimony.”²¹³ Macknight’s translation makes this point still clearer.

Hebrews 9 [Macknight’s translation]

²³ There was a necessity, therefore, that the representations indeed of the HOLY PLACES IN THE HEAVENS, should be CLEANSED by these sacrifices; but the HEAVENLY HOLY PLACES THEMSELVES, by sacrifices better than these.

²⁴ Therefore Christ has not entered into the holy places made with hands, the IMAGES of the TRUE HOLY PLACES; but into heaven itself, now to appear before the face of God, on our account.

⁸ The Holy Ghost signifying this, that the way of the HOLY PLACES was not yet laid open, while the first tabernacle still stands.

¹² Has entered once into the HOLY PLACES, not indeed by the blood of goats and of calves, but BY HIS OWN BLOOD.

No point of Bible truth is more clearly revealed than that there is a literal Temple in heaven, containing two Holies, as distinct as the two Holies of the worldly Sanctuary.

In the worldly Sanctuary the priests ministered 364 days of the year in the Holy Place, and then that door was shut,²¹⁴ and the high priest alone, on the tenth day of the seventh month, entered the Most Holy Place, and on that day cleansed the Sanctuary. This was “a shadow,” “patterns,” “figures” of the heavenly, therefore Christ ministered in the Holy Place of the Heavenly Sanctuary until the end of the 2300 days, then He rose up and shut that door, and entered the Most Holy Place to receive the kingdom, and to cleanse the Sanctuary. I will here notice a few objections to this view.

NO CLEANSING IN HEAVEN?

1. The question is sometimes sneeringly asked,

²¹³ *Numbers 10:11; Revelation 15:5.*

²¹⁴ See *Leviticus 16:17.*

“Can there be anything in heaven unclean, and that needs cleansing?”

We will let the Divine testimony settle this question.

Hebrews 9

²³ It was therefore necessary that the patterns of THINGS IN HEAVEN should be purified [cleansed, Macknight] with these; [blood of beasts;] but the HEAVENLY THINGS THEMSELVES, [Heavenly Sanctuary] with better sacrifices, [blood of Christ] than these.

No one will contend that the worldly Sanctuary was of itself impure, yet it was cleansed once a year,

Leviticus 16

¹⁶ ...because of the uncleanness of the children of Israel.

On the day of atonement the sins of Israel were borne away from the Sanctuary on the head of the scape-goat, then it was cleansed. This will give us the correct view of the cleansing of the Heavenly Sanctuary, at the end of the 2300 days.

While conversing with an advent preacher on this subject not long since, he stated that the Sanctuary to be cleansed at the end of the 2300 days could not be in heaven, for this reason, that there was nothing in heaven that was unclean. I then read to him *Hebrews 9:23-24*, and he replied,

“I admit that there are things in heaven to be cleansed; but it is not the Sanctuary”!!

A very poor get off indeed, for a professed teacher in Israel.

NO TEMPLE IN HEAVEN?

2. It is thought by some that there is no literal Temple or Sanctuary in heaven, because St. John says,

Revelation 21

²² And I saw no temple therein, etc.

Read the whole chapter and you will see that John saw the New Jerusalem, not as it is now, but as it will be when it comes down from God out of heaven, at the close of the 1000 years. Then there will be no Temple in the Holy City. The Sanctuary of Old Jerusalem was made purposely for the old covenant worship, and when that typical system of religion closed, God had no more use for that Temple. The New Jerusalem Temple, “the Lord pitched”²¹⁵ in heaven, purposely for the new covenant worship, and when the ministry of Christ is finished, and the saints are all redeemed, there will be no more use for the Heavenly Sanctuary than there was for the earthly after the crucifixion.

Revelation 11

¹⁹ And the temple of God was opened in heaven and there was seen in His temple the ark of His testament.²¹⁶

Here is a positive declaration from the beloved John that he saw a Temple in heaven, and that the ark of the ten commandments was seen in it. This testimony should for ever settle it, that there is a literal Temple containing two Holies in the City of the living God. Now let me ask the candid reader:

“Does the testimony of John in *Revelation* 21:22, contradict his testimony in *Revelation* 11:19; 15:6-7?

This you will not contend. Then the only way you can harmonize these texts is to credit the testimony of Paul and John where they testify that the “Sanctuary,” “the true Tabernacle, which the Lord pitched and not man,”²¹⁷ the “Temple of God,”²¹⁸ the “greater and more perfect Tabernacle,”²¹⁹ is in the Holy City. But when the whole Israel of God are redeemed by the blood of Christ, the Sanctuary will be removed from the City, and it will be as John saw it coming down from heaven.

²¹⁵ *Hebrews* 8:2.

²¹⁶ See also *Revelation* 15:5-6.

²¹⁷ *Hebrews* 8:1-2.

²¹⁸ *Revelation* 11:19.

²¹⁹ *Hebrews* 9:11.

Revelation 21

²² And I saw no temple therein.

Why did John say that he saw no Temple in the City then if there never had been a Temple there? This is certainly strong evidence that he had previously seen the Temple in the Holy City.

WHERE DOES JESUS SIT?

3. Some take the ground that Jesus entered the Most Holy Place when He ascended to heaven, because He is represented to be at God's right hand. Now I think that no one will contend that Jesus has been perfectly stationary, at the Father's right hand literally, for more than 1800 years. In fact many who urge this objection, do not themselves believe that the Father has hands; but deny His personality.

In the typical Sanctuary, God manifested His glory in the Holy, as well as in the Most Holy. So in the Heavenly Sanctuary, Jesus can "appear in the presence of God for us"²²⁰ in the Holy Place, as well as in the Most Holy. God's throne is above the cherubims, and His glory can be seen from either side of the second veil.

The candid Bible reader will see that such expressions of Scripture, as "right hand of the throne,"²²¹ "right hand of God,"²²² "right hand of power,"²²³ mean that Christ, who was humbled to the cross, rose from the dead in triumph, and ascended in glory, is the next in power to the Eternal God.

²²⁰ *Hebrews* 9:24.

²²¹ *Hebrews* 8:1, 12:2.

²²² *Mark* 16:19; *Acts* 2:33, 7:55-56; *Romans* 8:34; *Colossians* 3:1; *Hebrews* 10:12; *1 Peter* 3:22.

²²³ *Matthew* 26:64; *Mark* 14:62.

2. The 2300 Days

Daniel 8

¹⁴ Unto two thousand and three hundred days [years]; then shall the sanctuary be cleansed.

NOT a word is said about the “host” [God’s true worshipers] being delivered at the end of the 2300 days; only that the Sanctuary should then be cleansed. To Daniel is given two measuring rods, one 2300 years long, the other, a short rod, which is the time of cleansing the Sanctuary. The short rod is the waiting time, since the termination of the 2300 days, in which time the saints must patiently wait the return of their “Lord from the wedding.”²²⁴ Paul calls this short rod “a little while,” during which we “have need of patience.”²²⁵

Advent believers agree that the seventy weeks [490 years] were cut off from the 2300, therefore, if we can find out where the seventy weeks begin, we can show where the 2300 days terminate. Here I will give a very important extract from a “Lecture on Chronology,” *Advent Herald* for March 2, 1850.

The Bible gives the data for a complete system of chronology, extending from the creation to the birth of CYRUS, a clearly ascertained date. From this period downwards we have the undisputed Canon of PTOLEMY and the undoubted era of NABONASSAR, extending below our vulgar era. At the point where inspired chronology leaves us, this canon of undoubted accuracy commences. And thus the whole arch is spanned. It is by the Canon of PTOLEMY that the great prophetic period of seventy weeks is fixed. This Canon places the seventh year of ARTAXERXES in the year 457 BC; and the accuracy of the Canon is demonstrated by the concurrent agreement of more than twenty eclipses.

²²⁴ *Luke* 12:36.

²²⁵ *Hebrews* 10:36-37.

The seventy weeks date from the going forth of a decree respecting the restoration of Jerusalem. There were no decrees between the seventh and twentieth years of ARTAXERXES. Four hundred and ninety years, beginning with the 7th, must commence in 457 BC, and end in 34 AD. Commencing in the 20th, they must commence in 444 BC, and end in 47 AD. As no event occurred in 47 AD to mark their termination, we cannot reckon from the 20th; we must, therefore, look to the 7th of ARTAXERXES. This date we cannot change from 457 BC without first demonstrating the inaccuracy of PTOLEMY'S Canon. To do this, it would be necessary to show that the large number of eclipses by which its accuracy has been repeatedly demonstrated, have not been correctly computed; and such a result would unsettle every chronological date, and leave the settlement of epochs and the adjustment of eras entirely at the mercy of every dreamer, so that chronology would be of no more value than mere guess-work.

As the seventy weeks must terminate in 34 AD, unless the 7th of ARTAXERXES is wrongly fixed, and as that cannot be changed without some evidence to that effect, we inquire, What evidence marked that termination? The time when the apostles turned to the Gentiles harmonizes with that date better than any other which has been named. And the crucifixion, in 31 AD, in the midst of the last week, is sustained by a mass of testimony which cannot be easily invalidated.

I am glad that the *Herald* has given this testimony on time. A school boy, that can add and subtract, can see that if the seventy weeks commenced 457 BC, as shown by the *Herald*, the 2300 days certainly terminated in 1844. It was oft repeated in 1843, "FIGURES WON'T LIE." This is as true in 1850, as it was in 1843.

Jesus caused the "sacrifice and oblation to cease" in the "midst"

[middle] of the seventieth week²²⁶ by “nailing it to His cross”²²⁷ in the spring of 31 AD. To this add three years and a half, the last half of the seventieth week, and it brings us to the autumn of 34 AD for the termination of the seventy weeks [490 years.] Then add 1810 years, the last part of the 2300, which reach to the cleansing of the Sanctuary, and it brings us to the Autumn of 1844. Amen.

At that point of time the Midnight Cry was given, the work for the world was closed up, and Jesus passed into the Most Holy Place to receive the kingdom, and to cleanse the Sanctuary.

With these facts before us, it seems strange that any one should contend that the 2300 days are not ended. A singular period indeed that has extended already five and a half years beyond its real length, and has not ended yet!

The *Watchman*, (a paper which advocated the termination of the 2300 days in the Spring of 1850,) says,

“There is manifestly a great lack of *faith on time*.”

It seems perfectly unreasonable to expect much faith on any time that might be set for the ending of the 2300 days, as we are more than five years this side of where the true calculation that aroused the world, run out. Since 1844, so many times have been published, with little or no evidence to sustain them, and have had so little effect upon the people, and have passed by, that we may naturally expect the people to be disgusted with any set time for the 2300 days to end in the future, and we may *reasonably* expect that those who have published these false times will be ashamed of their past course in removing the “landmarks.”²²⁸

²²⁶ *Daniel* 9:27.

²²⁷ *Colossians* 2:14.

²²⁸ *Proverbs* 22:28.

3. The Shut Door

THAT there is to be a shut door prior to the second advent, many will admit; yet but few seem willing to have it where it actually took place. Let us take a brief view of our past history, as marked out by the parable of the ten virgins,²²⁹ and I think we shall clearly see that there can be no other place for the shut door but at the Autumn of 1844.

Here Jesus gives us the history of an eastern marriage, and declares that the kingdom of heaven [the history of the living subjects of the looked for kingdom, for nothing else could go forth to meet the bridegroom, etc.] should be likened [compared] unto it. Now in order to compare advent history with that of an eastern marriage, every event in our history, corresponding with each point in the history of an eastern marriage, must be complete, and we must stand down this side of the shut door, then we can look back and compare both histories. This we will now do.

Advent History	Marriage
The doctrine of the second advent of Christ called out a devoted people who took their Bibles [lamps] for their light, and who confidently expected to meet Christ [the Bridegroom] in 1843.	“Then shall the kingdom of heaven be likened unto ten virgins, who took their lamps, and went forth to meet the bridegroom.”
We were disappointed, and the best light we could see, for a few months after the disappointment, was that we were in the <i>tarrying time</i> . In that tarrying time we “all slumbered and slept” on time.	“While the bridegroom tarried they all slumbered and slept.”
But soon we saw that the 2300 days extended to 1844. We saw that it would take all of 457, and all of 1843, to make 2300; therefore it would take as much of 1844, to complete 2300	

²²⁹ *Matthew* 25:1-11.

<p>full years, as had passed from the 457, when the decree went forth.</p>	
<p>From the best light we could then obtain from the autumnal types we were very confident that the days would end at the seventh month, and the cry, "Behold the Bridegroom comes" was actually raised, and swelled louder and louder throughout the land,...</p>	<p>"And at midnight there was a cry made, Behold the bridegroom comes; go you out to meet him."</p>
<p>...until the advent people were fully awake, anxiously expecting to see Jesus on the tenth day of the seventh month.</p>	<p>"Then all those virgins arose and trimmed their lamps."</p>
<p>When we came up to that point of time, all our sympathy, burden and prayers for sinners ceased, and the unanimous feeling and testimony was, that our work for the world was finished for ever.</p>	<p>"And the foolish said unto the wise, Give us of your oil for our lamps are gone out. But the wise answered, saying, Not so: lest there be not enough for us and you: but rather go to them that sell and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready, went in with him to the marriage and the door was shut."</p>

1 John 4

¹⁷ As He [Christ] is, so are we in this world.

The living branches on earth, will sympathize with, and move in concert with the "true vine"²³⁰ in heaven. The reason why the living branches felt that their work was done for the world, was, because the 2300 days were ended, and the time had come for Jesus to shut the door of the Holy, and pass into the Most Holy, to receive the kingdom, and cleanse the Sanctuary. This change, so wonderfully described in *Daniel 7:13-14*, answers to the coming of the bridegroom and shut door, in the parable.

²³⁰ *John 15:1.*

Matthew 25

¹ Then shall the kingdom of heaven be likened [compared] unto ten virgins,...

When? At this very time, when the faithful servant is giving meat to the “HOUSEHOLD,” (not to the unbelieving world,) and is opposed by the evil servant, and when the advent history, marked out by the parable, is fulfilled, and the shut door in the past. Now we may see that the only place for the shut door was in 1844. Amen.

But says the objector:

“The door of mercy will not be closed until Jesus comes.”

We do not read of such a door as “the door of mercy” in the Bible; neither do we teach that such a door was shut in 1844. God’s “mercy endures for ever.”²³¹ He is still merciful to His saints, and ever will be; and Jesus is still their advocate and priest.

But the sinner, to whom Jesus had stretched out His arms all the day long, and who had rejected the offers of salvation, was left without an advocate, when Jesus passed from the Holy Place, and shut that door in 1844. The professed church, who rejected the truth, was also rejected, and smitten with blindness, and now,

Hosea 5

⁶ ...with their flocks and with their herds [they go] to seek the Lord,

—as still an advocate for sinners; but, says the prophet,

⁶ ...they shall not find Him; He has WITHDRAWN HIMSELF from them.

⁷ They have dealt treacherously against the Lord; for they have begotten strange children.

The reason why they do not find the Lord is simply this, they seek Him where He is not; “He has withdrawn himself” to the

²³¹ See *Psalm* 136; 106:1; 118:1.

Most Holy Place. The prophet of God calls their man-made converts, “STRANGE CHILDREN;”

Hosea 5

⁷ ...now shall a month devour them, and their portions.

Says the objector:

“I believe that Jesus is still on the mercy-seat.”

In answer to this oft repeated assertion, let me say; Jesus never was on the mercy-seat, and never will be. The mercy-seat is in the Most Holy Place, where Jesus entered at the end of the 2300 days. Its position is upon the ark of the ten commandments; and over it are the cherubims of glory. Before the mercy-seat stands our Great High Priest pleading His blood for Israel.

If the door (represented by the door in the parable) is not to be shut until Jesus descends from heaven in flames of fire, then where will be the knocking, and saying,

Matthew 25

¹¹ Lord, Lord, open unto us?

It is evident that the door is shut prior to the second advent, and that unbelievers are ignorant of the fact of its being shut; therefore they knock at the shut door, and say,

¹¹ Lord, Lord, open unto us.

When the great day of God’s wrath is come, and unbelievers are apprised of their lost situation, they will not knock, with a hope of being admitted, no, no; but they will flee to rocks and mountains for shelter.²³² Now their prayer is,

“Lord, Lord, OPEN UNTO US;”

–but then their prayer will be...

Revelation 6

²³² See *Isaiah 2:19-21; Revelation 6:15-17.*

¹⁶ ...to mountains and rocks, FALL ON US, and HIDE US FROM the face of Him that sits on the throne, and from the wrath of the Lamb.

It is impossible to harmonize such portions of the Word as *Isaiah* 2:19-21; *Revelation* 6:15-17, with the idea of the shut door, and knocking being at, and after the advent. The 2300 days and cleansing the Sanctuary of *Daniel* 8:13-14, the parable of the ten virgins, and other parallel portions of Scripture clearly fix the shut door in 1844. This view establishes our holy advent experience in the past, gives certainty to the “blessed hope”²³³ of very soon seeing Jesus, and causes our path to shine...

Proverbs 4

¹⁸ ...more and more unto the perfect day.

Amen.

²³³ *Titus* 2:13.

Brother Miller's Dream

With Notes by James White

1850

James White's notes are found in the footnotes,
and he also wrote the *Foreword*.

The main body of the dream was written by William Miller.

There is a very similar account published in
Ellen White's works, *Early Writings*, p. 81-83.

Foreword

THE following dream was published in the *Advent Herald*, more than two years since. I then saw that it clearly marked out our past second advent experience, and that God gave the dream for the benefit of the scattered flock.

Among the signs of the near approach of the great and the terrible day of the Lord, God has placed dreams.²³⁴ Dreams may come in three ways:

1. “through the multitude of business.”²³⁵
2. Those who are under the foul spirit and deception of Satan, may have dreams through his influence.²³⁶
3. God has always taught, and still teaches His people more or less by dreams, which come through the agency of angels and the Holy Spirit.

Those who stand in the clear light of truth will know when God gives them a dream; and such will not be deceived and led astray by false dreams.

Numbers 12

⁶ And He said, Hear now my words; if there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream.

Said Jacob,

Genesis 31

² The angel of the Lord spoke unto me in a dream.

²⁴ And God came to Laban the Syrian in a dream by night.

Read the dreams of Joseph,²³⁷ and then the interesting story of their fulfillment in Egypt.

²³⁴ See *Joel* 2:28-31; *Acts* 2:17-20.

²³⁵ See *Ecclesiastes* 5:3.

²³⁶ See *Deuteronomy* 13:1-5; *Jeremiah* 23:25-28; 27:9; 29:8; *Zechariah* 10:2; *Jude* 8.

²³⁷ *Genesis* 37:5-9.

1 Kings 3

⁵ In Gibeon the Lord appeared to Solomon in a dream by night.

The great important image of the 2nd chapter of *Daniel* was given in a dream, also the four beasts, etc. of the 7th chapter. When Herod sought to destroy the infant Saviour, Joseph was warned in a dream to flee into Egypt.²³⁸

Acts 2

¹⁷ And it shall come to pass in the LAST DAYS, says God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams.

The gift of prophecy, by dreams and visions, is here the fruit of the Holy Spirit, and in the last days is to be manifested sufficiently to constitute a sign. It is one of the gifts of the gospel church.

Ephesians 4

¹¹ And He gave some apostles; and some PROPHETS; and some evangelists; and some pastors and teachers;

¹² For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.

1 Corinthians 12

²⁸ And God has set some in the church, first apostles, secondarily PROPHETS,...

1 Thessalonians 5

²⁰ Despise not PROPHECYINGS.²³⁹

Prophets or prophesyings are for the edification of the church of Christ; and there is no evidence that can be produced from the word of God, that they were to cease before evangelists, pastors and teachers were to cease. But says the objector,

“There has been so many false visions and dreams that I cannot have confidence in anything of the kind.”

²³⁸ *Matthew* 2:13.

²³⁹ See also *Acts* 13:1; 21:9; *Romans* 12:6; *1 Corinthians* 14:1, 24, 39.

It is true that Satan has his counterfeit. He always had false prophets, and certainly we may expect them now in this his last hour of deception and triumph. Those who reject such special revelations because the counterfeit exists, may with equal propriety go a little farther and deny that God ever revealed himself to man in a dream or a vision, for the counterfeit always existed.

Dreams and visions are the medium through which God has revealed himself to man. Through this medium He spoke to the prophets; He has placed the gift of prophecy among the gifts of the gospel church, and has classed dreams and visions with the other signs of the "LAST DAYS." Amen.

My object in the above remarks has been to remove objections in a scriptural manner, and prepare the mind of the reader for the following.

James White

Brother Miller's Dream

I DREAMED that God, by an unseen hand, sent me a curiously wrought casket,²⁴⁰ about ten inches long by six square, made of ebony and pearls curiously inlaid. To the casket there was a key²⁴¹ attached. I immediately took the key and opened the casket, when, to my wonder and surprise, I found it filled with all sorts and sizes of jewels,²⁴² diamonds, precious stones, and gold and silver coin of every dimension and value, beautifully arranged in their several places in the casket; and thus arranged they reflected a light and glory equaled only by the sun.

I thought it was my duty not to enjoy this wonderful sight alone, although my heart was overjoyed at the brilliancy, beauty and value of its contents. I therefore placed it on a center-table in my room, and gave out word that all who had a desire might come and see the most glorious and brilliant sight ever seen by man in this life.

The people began to come in, at first few in number, but increasing to a crowd.²⁴³ When they first looked into the casket they

²⁴⁰ The “casket” represents the great truths of the Bible, relative to the second advent of our Lord Jesus Christ, which were given Bro. Miller to publish to the world.

²⁴¹ The “key attached” was his manner of interpreting the prophetic Word—Comparing scripture with scripture—the Bible its own interpreter. With this key Bro. Miller opened the “casket,” or the great truth of the advent to the world.

²⁴² The “jewels, diamonds, etc.” of “all sorts and sizes” so “beautifully arranged in their several places in the casket” represent the children of God, [*Malachi* 3:17] from all the churches, and from almost every station, and situation of life, who received the advent faith, and were seen to take a bold stand in their several stations, in the holy cause of truth. While moving in this order, each attending to his own duty, and walking humbly before God, “they reflected a light and glory” to the world, equaled only by the church in the days of the apostles. The message, [*Revelation* 14:6-7] went as it were, upon the wings of the wind, and the invitation, “Come, for all things are now ready,” [*Luke* 14:17] went abroad with power and effect.

²⁴³ “The people began to come in, at first few in number, but increasing to a crowd.” When the advent doctrine was first preached by Bro. Miller, and a very

would wonder, and shout for joy. But when the spectators increased, every one would begin to trouble the jewels, taking them out of the casket and scattering²⁴⁴ them on the table. At this time I began to think the owner would require the casket and jewels again at my hand; and if I suffered them to be scattered, I could never place them in their places in the casket again as before: and I felt I should never be able to meet the accountability, for it would be immense.

I then began to plead with the people not to handle them, nor take them out of the casket;²⁴⁵ but the more I plead, the more they scattered; and now they seemed to scatter them all over the room, on the floor, and on every piece of furniture in the room. I now saw that among the genuine jewels and coin they had scattered an innumerable quantity of spurious jewels²⁴⁶ and counterfeit coin. I was highly incensed at their base conduct and ingratitude,

few others, it had but little effect, and but very few were waked up by it; but from 1840 to 1844, wherever it was preached, the whole community was aroused.

²⁴⁴ When the flying angel [*Revelation* 14:6-7] first began to preach the everlasting good news, "Fear God, and give glory to Him; for the hour of His judgment is come," many shouted for joy in view of the coming of Jesus, and the restitution, who afterwards opposed and scoffed, and ridiculed the truth that a little before filled them with joy. They troubled and scattered the jewels. This brings us to the autumn of 1844, when the scattering time commenced.

Mark this: It was those who once "shouted for joy" that troubled and scattered the jewels. And none have so effectually scattered the flock, and led them astray since 1844, as those who once preached the truth, and rejoiced in it; but have since denied the work of God, and the fulfillment of prophecy in our past advent experience.

²⁴⁵ Bro. Miller's testimony, for a number of months after the Midnight cry, at the seventh month, 1844, was that the door was shut, and that the advent movement was a fulfillment of prophecy, and that we had been right in preaching time. He then exhorted his brethren, through the *Advent Herald* to hold fast, to be patient, and not grudge against one another; and God would soon justify them for preaching time. In this way he plead for the jewels, while he felt his "accountability" for them, and that "it would be immense."

²⁴⁶ The "spurious jewels and counterfeit coin" that were scattered among the genuine, clearly represent false converts, or "strange children," [*Hosea* 5:7] since the door was shut in 1844.

and reproved and reproached them for it; but the more I reproached, the more they scattered the spurious jewels and false coin among the genuine.

I then became vexed in my very soul, and began to use physical force to push them out of the room; but while I was pushing out one, three more would enter, and bring in dirt, and shavings, and sand, and all manner of rubbish,²⁴⁷ until they covered every one of

²⁴⁷ The “dirt and shavings, sand and all manner of rubbish,” represent the various and numerous errors that have been brought in among second advent believers, since the autumn of 1844. Here I will notice a few of them.

1. The stand that some of the “shepherds” presumptuously took immediately after the Midnight cry was given, that the solemn melting power of the Holy Ghost that attended the seventh month movement was a mesmeric influence. George Storrs was among the first to take this stand. See his writings in the latter part of 1844, in the *Midnight Cry*, then published in New York city. J. V. Himes, at the Albany Conference in the spring of 1845, said that the seventh month movement produced mesmerism seven feet deep. This I am told by one who was present, and heard the remark. Others who took an active part in the seventh month cry have since pronounced that movement the work of the Devil. Attributing the work of Christ and the Holy Ghost to the Devil, was in the days of our Saviour, blasphemy, and it is blasphemy now.

2. The many experiments on definite time. Since the 2300 days ended in 1844, quite a number of times have been set, by different individuals, for their termination. In doing this they have removed the “landmarks,” and have thrown darkness and doubt over the whole advent movement.

3. Spiritualism with all its fancies and extravagances. This wile of the Devil, which has accomplished an awful work of death, is very fitly represented by “shavings,” and “all manner of rubbish.” Many of those who drank down the poison of spiritualism admitted the truth of our past advent experience, and from this fact many have been made to believe that spiritualism was the natural fruit of believing that God conducted the great advent movements in 1843 and 1844. Peter, speaking of those who should “bring in damnable heresies, even denying the Lord that bought them,” says, “BY REASON OF WHOM THE WAY OF TRUTH SHALL BE EVIL SPOKEN OF.” *2 Peter 2:2*.

4. S. S. Snow professing to be “Elijah the Prophet.” This man in his strange and wild career, has also acted his part in this work of death, and his course has had a tendency to bring the true position for the waiting saints into disrepute, in the minds of many honest souls.

To this catalog of errors I might add many more, such as the “thousand years” of *Revelation 20:4, 7*, in the past, the 144,000 of *Revelation 7:4; 14:1*, those who “arose and came out of the graves” after Christ’s resurrection, the no-work doctrine, the doctrine of the destruction of infants, &c. &c.

the true jewels, diamonds and coins—until they were all excluded from sight. They also tore in pieces my casket,²⁴⁸ and scattered it among the rubbish. I thought no man regarded my sorrow or my anger. I became wholly discouraged and disheartened, and sat down and wept.

While I was thus weeping and mourning for my great loss and accountability, I remembered God, and earnestly prayed that he would send me help. Immediately the door opened, and a man entered the room, when the people left it; and he, having a dirt-brush²⁴⁹ in his hand, opened the windows, and began to brush the

These errors were so industriously propagated, and urged upon the waiting flock that, at the time Bro. Miller had the dream, the true jewels were “excluded from sight,” and the words of the prophet were applicable: “And judgment is turned away backward, and justice stands afar off,” &c. &c. See *Isaiah* 59:14. At that time there was not an advent paper in the land that advocated the cause of present truth. The *Day-Dawn*, was the last to defend the true position of the little flock; but that died a number of months before the Lord gave Bro. Miller this dream; and in its last dying struggle pointed the weary sighing saints to 1877, then thirty years in the future, as the time of their final deliverance. Alas! alas! No wonder that Bro. Miller in his dream, “sat down and wept” over this sad state of things.

²⁴⁸ The casket, (see first note on first page) represents the advent truth that Bro. Miller published to the world, as is marked out by the parable of the ten virgins. [*Matthew* 25:1-11.] First, the time, 1843; second, the tarrying time; third, the midnight cry, at the seventh month, 1844, and fourth, the shut door. No one who has read the second advent papers since 1843, will deny that Bro. Miller has advocated these four important points in advent history. This harmonious system of truth or “casket” has been torn in pieces, and scattered among the rubbish by those who have rejected their own experience, and have denied the very truths that they, with Bro. Miller so fearlessly preached to the world.

²⁴⁹ The man with the “dirt-brush” represents the clear light of present truth, as brought to view by the third angel’s message, [*Revelation* 14:9-12.] which is now purging the errors away from the remnant. The cause of present truth began to revive in the spring of 1848, and has been rising and gaining strength from that time to the present. The “dirt-brush” has been moving, and the errors have been passing away before the clear light of truth, and some of the precious jewels, who but a short time since were covered up and excluded from sight by darkness and error, now stand in the clear light of present truth. This work of bringing out the jewels, and purging away error is fast increasing, and is destined to move on with increasing power, until the saints are all searched out, and receive the seal of the living God. Compare this with the 34th chapter

dust and rubbish from the room. I cried to him to forbear, for there were some precious jewels scattered among the rubbish. He told me to “fear not,” for he would “take care of them.” Then, while he brushed, the dust and rubbish, false jewels and counterfeit coin, all rose and went out of the windows like a cloud, and the wind carried them away.

In the bustle I closed my eyes²⁵⁰ for a moment; when I opened them, the rubbish was all gone. The precious jewels, the diamonds, gold and silver coins lay scattered in profusion over all the room. He then placed on the table a casket much larger and more beautiful than the former,²⁵¹ and gathered up the jewels, the diamonds, the coins, by the handfuls, and cast them into the casket, till not one was left, although some of the diamonds were not bigger than the point of a pin.

He then called upon me, to “come and see.” I looked into the casket, but my eyes were dazzled with the sight. They shone with ten times their former glory.²⁵² I thought they had been scoured in

of *Ezekiel*, and you will see that God has promised to gather His flock that have been scattered in this dark and cloudy day, since 1844. Before Jesus comes, the “little flock” will be gathered into the “unity of the faith.” Jesus is now purifying “unto himself a peculiar people, zealous of good works,” and when He comes He will find His “church not having spot, or wrinkle, or any such thing.” [*Ephesians* 5:27]. “Whose fan is in His hand, and He will thoroughly purge His floor, and gather His wheat into the garner, &c.” *Matthew* 3:12.

²⁵⁰ Brother Miller closed his eyes in death, December 22, 1849, which fulfilled the following words in his dream, “In the bustle I closed my eyes for a moment.” This wonderful fulfillment is so plain that none will fail to see it.

²⁵¹ The second “casket much larger and more beautiful than the former” into which the scattered “jewels,” “diamonds,” and “coins” were gathered, represents the broad field of living present truth into which the scattered flock will be gathered, even 144,000, all of them having the seal of the living God. Not one of the precious diamonds will be left in the dark. Although some are “not bigger than the point of a pin,” they will not be overlooked, and left out in this day when God is making up his jewels. [*Malachi* 3:16-18.] He can send His angels and haste them out as He did Lot out of Sodom. “A short work will the Lord make upon the earth...He will cut it short in righteousness.” See *Romans* 9:28.

²⁵² The church will then be pure and “without fault before the throne of God” [*Revelation* 14:5], having confessed all their errors, faults and sins, and having had them washed away by the blood of Christ and blotted out, they will be

the sand by the feet of those wicked persons who had scattered them, and trod them in the dust. I saw they were arranged in beautiful order in the casket, every one in its place, without any visible pains of the man who cast them in. I shouted with very joy—and that shout awakened me.

The effect of this on my mind has been extremely consoling and happy.

William Miller

Low Hampton, N. Y.

Dec. 3, 1847

without “spot or wrinkle, or any such thing.” Then they will shine with “ten times their former glory.” -*James White*, Oswego, May, 1850.

The Bible Sabbath

1851

Printed from Paris, Maine in 1851.

Preface

THE following articles and extracts are a careful selection from the publications of the Seventh-day Baptists. We send out this choice work with the expectation that those, who “delight in the law of God,” will be much instructed and blest in reading the clear, comprehensive and irrefutable arguments which it contains.

Though the Sabbath is one of the most simple truths of the Bible, yet we are thankful for the comfort and strength which we have received from the publications of the “American Sabbath Tract Society,” especially their *History of the Sabbath*.

We trust that this work will be the means, with the blessing of God, of leading many to observe ALL of the commandments of God, and no longer violate the fourth by treading down the Bible Sabbath.

James White
Paris, Maine; January 1851

1. When Was the Sabbath Instituted?

SOME have contended that the Sabbath was not instituted until the law was given to Moses at Mount Sinai. But there are serious difficulties in the way of this belief. In the 2nd chapter of *Genesis*, after having given an account of the creation, the sacred historian says:

Genesis 2

² 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.

³ 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, if any part of this narrative is to be construed literally, the whole of it must be; and if we may not venture to deny or explain away the account which Moses has given of the creation, then we may not deny or explain away this unequivocal statement respecting the original institution of the Sabbath in Paradise. The blessing and sanctifying of the seventh day is mentioned in connection with the first seventh day in the order of time, and it is so mentioned as most forcibly to impress the reader that the Sabbath was then instituted. God's resting on the day is given as the reason for its sanctification; and it cannot be supposed that this reason existed two thousand five hundred years before the institution. We conclude, therefore, that the Sabbath was enjoined immediately after the close of the work of creation.

This opinion is corroborated by some facts recorded in the Scriptures. There are frequent and early notices of reckoning by sevens. Noah observed a period of seven days in sending the raven and dove from the ark;²⁵³ the term *week* is used in the contract between Jacob and Laban;²⁵⁴ Joseph mourned seven days for

²⁵³ *Genesis* 8:10, 12.

²⁵⁴ *Genesis* 29:27-28.

his father;²⁵⁵ and Job and his friends observed the term of seven days.²⁵⁶

Nor is it in the sacred volume or among the Jews alone that such facts are found. Nearly all the nations of antiquity were acquainted with the weekly division of time. The Assyrians, Egyptians, Indians, Arabians, and, in a word, all the nations of the East, have in all ages made use of a week of seven days. And we find that these nations not only divided time thus, but that they regarded as holy the very day which had been sanctified as a Sabbath, although they had forsaken the true worship of God. *Homer*, *Hesiod*, and *Callimachus*, say,

The seventh day is holy.

Theophilus of Antioch says, respecting the seventh day,

The day which all mankind celebrate.

Josephus asserts that:

No city of Greeks or barbarians can be found, which does not acknowledge a seventh day's rest from labor.

And *Philo* says, that:

The Sabbath was a festival not peculiar to any one people or country, but so common to all mankind, that it might be called a public and general feast of the nativity of the world.

These authors, who lived in different ages and were of different nations, cannot be supposed to have written thus in order to please the Jews, who were generally despised and persecuted; and this universal reverence for the seventh day cannot be accounted for upon any other supposition than that the Sabbath was instituted at the close of creation, and handed down by tradition to all the descendants of Adam.

²⁵⁵ *Genesis* 50:10.

²⁵⁶ *Job* 2:13.

If additional proof of this early institution of the Sabbath is needed, it may be drawn from the manner in which it was received in the wilderness. Before the children of Israel came to Mount Sinai we find them voluntarily making provision for the Sabbath, by gathering on the sixth day a double portion of manna.

Exodus 16

²² ...and all the rulers came and told Moses.

²³ And he said unto them, this is that which the Lord has said; tomorrow is the rest of the holy Sabbath unto the Lord...

²⁷ And it came to pass, that there went out some of the people on the seventh day to gather, and they found none.

²⁸ And the Lord said unto Moses, how long do you refuse to keep my commandments and my laws?

²⁹ See, for that the Lord has given you the Sabbath, therefore He gives you, on the sixth day, the bread of two days.

The rebuke, *How long do you refuse to keep my commandments and my laws?* implies the previous appointment of the Sabbath; and the positive assertion, *The Lord has given you the Sabbath* ought to settle the question in any mind disposed to understand the sacred historian.

2. What Day Is the Sabbath?

Original title: What day of the week do the Scriptures designate as the Sabbath?

TO THIS question, it might be supposed that every person who has any acquaintance with the subject would readily reply—*The seventh*. We are aware, however, that efforts are made to render this a difficult point to determine. We shall, therefore, make a few remarks upon it.

It is plainly recorded that the Creator, after laboring the first six days, in which He completed the work of creation, rested the following day, which was the seventh in the order of creation. This particular day God therefore sanctified and blessed.

Genesis 2

³ And God blessed the *seventh* day.

When the law was given at Mount Sinai, the observance of the seventh day was commanded; and the manner in which the fourth commandment is expressed, shows beyond a doubt, that one particular and definite day was known to Israel by this name. Consequently, they needed no instruction as to which day was intended. This is observable in *Exodus* 16:22, where the sixth and seventh days of the week are mentioned by their ordinal names, as a subject with which the people were familiarly acquainted. In this place, also, the seventh day is declared to be the Sabbath.

There can be no reasonable doubt but that the day which in the time of Moses was known as the seventh day, was the same in its weekly succession with that which is called the *seventh day* in *Genesis* 2:3. If the seventh day mentioned in the fourth commandment was not the same day of the week mentioned in *Genesis* 2:3, as some profess to think, it must be perfectly inexplicable, that no intimation is given in the history of those events that another seventh day was intended in the fourth commandment than the one mentioned in the institution of the Sabbath, especially since

both are recorded in the same appellation in a direct series of events.

But what removes all obscurity from the subject is, that God has positively declared that the day which He commanded to be observed in *Exodus 20*: is the same on which He rested at the close of the creation.

Exodus 20

⁸ Remember the Sabbath day to keep it holy.

¹⁰ *The seventh day* is the Sabbath of the Lord your God...

¹¹ 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.

This language is definite; and while it assures us that the day here commanded to be observed is the same in its weekly returns with the day on which God rested, it assures us against any derangement of the week, or loss of time which might have been produced in the long lapse of time from the creation, by the general apostasy from the true worship of God. Had the true Sabbath been lost, it was certainly restored; and the day then known as the seventh day received the divine sanction.

The same remark is applicable to the subject during the succeeding history of the Jewish nation. Had the weekly Sabbath fallen into total neglect, and the day of its regular recurrence been forgotten, our Lord Jesus Christ, by giving His divine example in favor of the day known by the Jewish nation as the proper seventh day of the decalogue, has settled the question conclusively, down to that time: so that the day known in the New Testament as the Sabbath, was the seventh day in regular succession from the creation of the world.

A perfect uniformity among all the nations in the known world, as to the days of the week, both before and since the advent of Christ, is a further testimony, that no derangement of the days of the week has ever taken place. Indeed, it will not be pretended

that the account of time has been lost since the introduction of Christianity.

Since that period, the Jews as a people have maintained a perfect uniformity in the observance of the ancient Sabbath, though scattered through every nation of the globe; and the Christian church, in all its divisions, has been known to observe either the seventh or the first day of the week; and for a considerable length of time, both of these days. So that we are as certain that the day now known as the seventh day of the week, is the same with that enjoined in the fourth commandment, as we are of any fact, for the knowledge of which we are dependent on the testimony of mankind.

In this connection, we would remark, that the sabbatical law does not appoint *a* seventh day, but *the* seventh day. It is but a flimsy subterfuge to pretend that the fourth commandment enjoins only a seventh part of our time to be kept holy. The *people* of Israel never so understood the law of the Sabbath; and their uniform conduct ever since shows that they understood it to mean the last day of the week, and that only.

It will be admitted, that had the Jews, in the days of Moses, profaned the rest of the seventh day, under the pretext that they had rested on one of the preceding six days, they would have paid dearly for their presumption. If, then, their sense of this precept was correct, no person in any age has a right to understand it in a different sense, for a law cannot have a contrary or a double meaning. While the terms of that precept remain the same, its meaning must continue the same.

It is true that the law which enjoins the observance of the last day of every seven, does as a consequence enjoin the seventh part of our time; but it is still *the* seventh day in its order that it requires, and not merely *a* seventh part. And it should be remembered, that Christ has said,

Matthew 5

¹⁸ ...not one jot or tittle shall in any wise pass from the law;

—and that the most awful penalty is denounced on him who dares to explain away its proper meaning.²⁵⁷ It is obvious, also, that if *a* seventh day, or any *one* day after six of labor, be all that is required by the law of the Sabbath, the seventh or last must still be that day, from the fact, that to change it without divine authority would be to change the length of the week, and violate God's established *order*. And as in the first instance it would be sin, time would never change the character of that act. A *wrong* never will become a *right* by our persisting in it.

As it could not be changed without sin, so the sin must ever remain until repented of and retracted. It should be remembered, likewise, that by an admission that *a* seventh day or a seventh *part* of our time only is required, all argument for a change is effectually silenced; for if any good reason existed for one day more than another, the *mere* seventh part must be abandoned.

²⁵⁷ *Matthew* 5:19.

3. Has the Sabbath Been Changed?

Original title: Has the Sabbath been changed from the Seventh to the First day of the Week?

THIS question involves matters of such importance that it should not be answered without a candid and thorough examination. If the Sabbath has been transferred from the seventh to the first day of the week, it must be great impiety to neglect that day or to appropriate any part of it to secular purposes. If, on the other hand, the law requiring the sanctification of the seventh day of the week remains in force, then to neglect that day is an act of equal impiety, and exposes the offender to the most awful consequences. The Scriptures should contain the account of it, if the Sabbath has been changed by divine authority. And as the precept requiring the observance of the seventh day is plain and positive, nothing less than this should satisfy an inquirer in regard to the claims of the first day.

The method commonly pursued by the advocates for a change of the Sabbath, is to impress their readers,

1. That the Jewish prophets predicted such a change;
2. That there was a necessity for the change in order to commemorate the completion of the work of redemption, which was finished by the resurrection of Christ;
3. That on this day of the week Christ frequently met with His disciples after His resurrection;
4. That from that time the Apostles and primitive Christians religiously observed the first day in memory of this event, and as a substitute for the Sabbath;
5. That the day of Pentecost, when the Holy Spirit descended, was the first day of the week;
6. That by “*Lord’s day*,”²⁵⁸ the first day of the week was intended.

²⁵⁸ *Revelation* 1:10.

As these are the chief arguments advanced in support of the change, they should be fairly considered, and compared with the Word of God.

Isaiah 8

²⁰ To the law and the testimony; if they speak not according to this word, it is because there is no light in them.

Let us examine them separately.

1. Predictions of the Prophets

Did the prophets predict a change of the Sabbath? The first and principal text cited in proof of this is:

Psalm 118

²² The stone which the builders refused is become the headstone of the corner.

²³ This is the Lord's doing; it is marvelous in our eyes.

²⁴ This is the day which the Lord has made; we will rejoice and be glad in it.

In order to make any use of this text, the main points in the argument are assumed. *First*, it is assumed, that Christ's becoming the head of the corner refers to the day of His resurrection; whereas there is no conclusive evidence that it refers to this rather than to the day of His birth, or of His entrance on His public ministry, or of His final ascension into heaven. *Next*, it is assumed, that the day spoken of is a natural day of twenty-four hours; whereas this word is often used to designate an indefinite period of time—particularly the gospel era²⁵⁹—and is very probably so used here. *Again*, it is assumed, that the day mentioned is the first day of the week; whereas there is nothing which designates this rather than any other, allowing that a natural day is referred to. Of course no confidence ought to be placed in conclusions drawn from such premises.

Reference is sometimes made to:

²⁵⁹ *John* 8:56.

Isaiah 11

¹⁰ In that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek; and His rest shall be glorious.

This “rest” is referred to the Sabbath, and the expression “in that day” is supposed to show that it was to be changed by Christ. But whoever reads the following verses will see that the rest here spoken of is not the Sabbath, but that season when the Lord shall have...

¹² ...set up an ensign for the nations, and assembled the outcasts of Israel, and gathered together the dispersed of Judah from the four corners of the earth.

Such a rest may well be called “glorious.”

There is one prophetic allusion, however, which some have, not without reason, referred to the change of the Sabbath. This is found in *Daniel* 7:25, where in describing the papal anti-christ, the prophet says,

Daniel 7

²⁵ He shall...wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand, until a time and times and the dividing of time.

The “times and laws” here referred to cannot be those of the Mosaic ritual, since they were abolished at the death of Christ, and it could be no sin to suppress them. But if we allow that the decalogue, with its laws and time of rest, was to continue by divine authority, we are compelled to consider this as an allusion to the Sabbath and the moral code with which it is connected. And the history of the change of the Sabbath together with the idolatries and sins of the papal church, show how literally this prophecy has been fulfilled.

2. Commemorating Redemption

Is it necessary to change the Sabbath in order to commemorate the completion of the work of redemption? It is said the work of re-

demption is greater than that of creation; hence the necessity for a change of the day of the Sabbath. In reply to this we remark, the Scriptures are entirely silent respecting the comparative greatness of these two works; and while they give us no information on this point, we are not warranted in making our own suppositions the ground of practice, to the neglect of a positive injunction.

But supposing the work of redemption to be greater than that of creation, is it therefore necessary to celebrate it on a different day? Both these works were conceived by the same mind and wrought out by the same hand. And since God has seen fit to make the seventh day a time to commemorate the completion of His creative work, why not gather together all His merciful works for us, and celebrate them on one and the same day? The greatness of redemption, therefore, instead of being a reason for a change, is a reason why the Sabbath as originally given should be doubly dear to us.

Again, supposing that a change of the day *is* required in order to celebrate the completion of the work of redemption, what day shall be chosen as most appropriate? Shall it be the day of the crucifixion, or of the resurrection, or of the ascension? If the time of Christ's greatest display of love for mankind and His greatest labor for them should be selected, then we should celebrate the day of His crucifixion. This is the day on which, (if on any particular day,) the work of redemption may properly be said to have been completed, according to the testimony of the Saviour himself, who said on the cross,

John 19

³⁰ *It is finished.*

This is the day and the event in which the Apostle Paul eminently gloried; and it was to the passion of Christ that he constantly directed the minds of his brethren as the ground of hope and source of encouragement. But if we would have the day of Christ's highest exaltation to be the day for celebrating the completion of his work, then certainly we must fix upon the day of

His ascension, rather than of His resurrection. The Scriptures say it was...

Ephesians 4 [Psalm 68:18]

⁸ When He ascended on high [that] He led captivity captive, and gave gifts unto men.

Then it was that:

Matthew 28

¹⁸ ...all power [was given to Him] in heaven and in earth.

Then it was that:

Philippians 2

⁹ God...highly exalted Him, and gave Him a name which is above every name,

¹⁰ That at the name of Jesus every knee should bow.

If then, a day were to be selected as a weekly Sabbath, which was “validly the day of redemption,” it seems most proper to select the day of Christ’s death, which was the end of His temptation and conflict with the powers of darkness, and the severest test of His obedience; or the day of His final ascension. These things are not said to prove that any sanction is given to those days above others, since only a divine institution will weigh with us; but to show the absurdities into which they are led who pretend to honor the resurrection while neglecting the law of God.

It is evident from such considerations as these, that the argument for a change of the Sabbath from its necessity to commemorate the work of redemption, is not supported by reason or Scripture. It rests alone upon man’s authority, and acknowledges a principle which would justify all the innovations and extravagances of Popery.

3. Meetings on the First Day

Christ’s meeting with the disciples after the resurrection. It is common for the advocates of a change of the Sabbath to lay great stress upon Christ’s meeting with His disciples, after His resur-

rection, on the first day of the week. We will examine these different appearances, and see if they afford any proof of the change they are brought to show.

On the day He was first seen after the resurrection, Christ appeared three times to different persons and at different places. His first appearance was to Mary, while she was alone at the sepulchre.²⁶⁰ There is nothing, however, in the circumstances connected with this meeting which indicate that the least sacredness is to be attached to the time when it occurred.

His second appearance was to two of His disciples as they journeyed to Emmaus.²⁶¹ He accompanied them to that place, and both they and he returned to Jerusalem the same day, making a distance of about fifteen miles. There is no indication that this journey was undertaken for religious purposes; and as our Lord did not rebuke the disciples, or instruct them to do differently in future, it is reasonable to suppose He approved of their traveling on that day. Of course, then, this circumstance, instead of indicating a regard for the first day, gives us the example of Christ and the Apostles for traveling upon it.

His third appearance was in the evening of the same day, when the disciples were together, probably at their own house; for we find the eleven not long after this occupying a chamber in Jerusalem.²⁶² There is not the least intimation here that the disciples have been during the day, or were now, together for worship. On the contrary, the absence of Thomas affords presumptive evidence that this was not a meeting generally agreed upon. And the fact that most of them were not satisfied that Jesus had risen, shows the impropriety of representing this meeting as proof of a regard for the day on account of the resurrection. It was important that the earliest information of the resurrection should be afforded for the consolation of the desponding disciples, and for a

²⁶⁰ *John* 20:16

²⁶¹ *Luke* 24:13-35.

²⁶² Compare *John* 20:10 with *Acts* 1:13.

testimony to the truth of the Saviour's prediction, that He would rise after three days; and there is nothing in these several appearances which seems intended for any other purpose.

The next and only other meeting of Christ with His disciples, which is held to have been on the first day of the week, is mentioned in:

John 20

²⁶ And after eight days again His disciples were within and Thomas with them.

Now had this interview been on the following first day it could afford no strength to its claim for religious regard, since it is not noticed as a meeting designed for worship. *Mark 16:14*, in noticing one appearance of Christ, says:

Mark 16

¹⁴ He appeared unto the eleven as they were at meat,

—*i.e.* eating a common meal. There is nothing which gives to the meeting a religious character, or indicates regard for the day. But it is by no means certain that the expression “after eight days” means just a week: Who can say that it was not on the *ninth* day after His first appearance?

Other appearances of the Saviour are recorded, which no one will claim as having occurred on the first day. He appeared to the disciples when they were fishing at the sea of Tiberius,²⁶³ and was seen of them forty days before His ascension.²⁶⁴ Now, if the appearance of Christ on the first day proves it to be the Sabbath, then His appearances on other days prove them to be Sabbaths, since as important business was transacted, and as much mention made of the Sabbath, in one case as in the others. And if this be allowed, then we have the example of Christ and the Apostles for traveling, fishing, or doing any other business on the Sabbath.

²⁶³ *John 21:13.*

²⁶⁴ *Acts 1:3.*

To such results would consistency drive us in applying the principle that example, without precept, is to regulate our practice. But the claims of the seventh day rest upon no such authority. God enjoined it, and then added to the precept His own example of resting upon it. No argument, therefore, drawn from example without precept can justly weigh against it.

4. Apostolic Example

Regard of the Apostles for the first day. Another argument for the change of the Sabbath, is the supposed apostolic practice of meeting on the first day of the week for public worship and the breaking of bread. It is often confidently affirmed that the keeping of the first day instead of the seventh is sanctioned by apostolic usage. The proof of this position rests mainly on two passages. Let us examine them. The first is:

Acts 20

⁷ And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow, and continued his speech until midnight.

But is there any thing in this transaction, or the attendant circumstances, which clearly and undeniably proves an apostolic example in favor of a new Sabbath, or of keeping the first day of the week, in any manner, as a substitute for the former institution? Surely there is not. The passage does not so much as prove that the practice of meeting for worship on the first day of the week was then common and general. But if it did, it would not determine the change contended for. There is nothing said in the narrative which characterizes the day of this meeting as a Sabbath. Assembling for public worship is proper on any day of the week, and so is the breaking of bread. The supper was first administered on one of the six working days; and there is nothing in the Scriptures which restricts its subsequent administration to a particular day—not even to the authorized Sabbath. Besides, in this case, the breaking of bread was deferred until after midnight.

Of course, according to Jewish reckoning of time, it was attended actually on the second day; and this must have been the case, also, according to the prevailing custom among observers of the first day, commencing the day at midnight. It seems, therefore that the Apostle and his brethren were not very precise in regard to its being done on the first day.

Let the most be made of this passage, and it lacks a divine designation of the first day as the Christian Sabbath; and hence it is entirely wanting as to the requisite evidence of a change in the sabbatic law. Surely, if there had been such a change, and this, with one more instance of meeting on the first day of the week, were to contain the evidence for all after generations, we should have been informed of the fact. Something would have been said to determine that the first day of the week was regarded as a Sabbath, and that it had taken the place of the seventh. But there is nothing of this. The record is perfectly silent in regard to either point.

Besides, it is evident that the original Sabbath continued to be observed throughout the entire period of New Testament history. This is so plain a fact, that no one who gives the subject a candid examination will deny it. This shows the opinion of a new Sabbath—observed, as it must have been, in connection with the Sabbath of the fourth commandment, and without a word being said on the subject, or the least objection, stir, query, or excitement whatever being raised—to be perfectly preposterous.

Such is the result of this reasoning from a supposed apostolic example, giving the passage its widest possible scope, as implying a common practice of meeting for public worship on the first day of the week. But in reality there is nothing in this text which proves or implies that such a practice was common at that period. For aught appears, it might have been an occasional meeting, appointed merely in consequence of Paul's being about to depart on the morrow. Therefore, to adopt a practice so important as the one in question, upon such vague, uncertain, and inadequate tes-

timony—especially when, in order thereto, we must dispose of a plain and positive command of God respecting the observance of the seventh day, and of a usage as old as the completion of the creation—is unreasonable in the extreme.

Another passage quoted in proof of an apostolic example of keeping the first day of the week, and, consequently, in support of the opinion that the Sabbath is changed, is:

1 Corinthians 16

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

This passage, like the others, does not imply that the first day was then commonly and generally regarded as a day for public worship. Indeed, it does not necessarily imply a public meeting of any kind. The direction for “every one to lay by him in store,” for the benefit of the poor saints at Jerusalem, “on the first day of the week,” necessarily amounts to no more than an appointment of this day to make up their bounty *at home*, so that it might be sure to be ready when the Apostle should come.

But if it be understood to imply anything more, it is simply that they should bring their donations together publicly on the first day of the week, so as to be prepared in the fullest manner for the Apostle’s visit. Therefore, according to this view of the case, it proves no more than an occasional meeting on this day for the purpose of a public contribution for an important object of benevolence. But even if it could be so construed as clearly to imply that it was then a common and general practice to meet for public worship and instruction on this day, it would not thereby be pointed out to us as the Christian Sabbath, and a substitute for the seventh day, seeing that it contains no information to that effect, and that no divine warrant appears on any part of the New Testament records for the supposed change. Meetings for public worship, taking up of collections, and even breaking of bread, do not constitute a Sabbath. *To sabbatize* is to rest from our own sec-

ular labors, and keep a season to God. These proofs for a change of the Sabbath, therefore, which are unquestionably the best that can be produced, are utterly deficient, and the argument therefrom, as generally presented, is deceptive, and unworthy of confidence.

5. The Day of Pentecost

Descent of the Holy Spirit on the day of Pentecost. Much has been said respecting the descent of the Holy Spirit, on the day of Pentecost. It is urged that this was the first day of the week, and that this circumstance was an intimation that God designed to bestow upon the day in its weekly returns a special honor. This opinion, however, is supported only by assumption.

The day on which that remarkable event occurred, is known only as the day of Pentecost, an annual feast of the Jews, fifty days from the feast of the Passover, which was held on the fourteenth day of the first month. It might, therefore, occur on the first, or on any other day of the week. This year it probably came on the *fifth* or *seventh* day. But the fallacy of the argument we here oppose, is apparent from the fact, that it is founded in the presumption that they began to count the fifty days from the morrow after the weekly Sabbath, whereas they counted from the annual Passover Sabbath.²⁶⁵ The descent of the Holy Spirit at this time could not be considered as rendering famous any other day than the Jews' feast of Pentecost. But we have no evidence that God intended by the event to bestow a special honor upon any day. It was the fulfillment of an important promise that the disciples should be baptized with the Holy Ghost.

6. The "Lord's Day"

An argument for the change of the Sabbath is founded on the supposed application of the title "Lord's day," to the first day of the week. The only passage referred to for the purpose of sustaining it, is:

²⁶⁵ See *Leviticus* 23.

Revelation 1

¹⁰ I was in the spirit on the Lord's day.

But that the day here called the Lord's day, is the first day of the week, is merely assumed, and hence is not to be considered as proved. It is not in fact *probable* that this is the day referred to. If these words be understood to refer to a natural day, it is more likely to be the seventh day, which God had blessed and sanctified for His special service, than the first day. The seventh day is called by Him...

Isaiah 58

¹³ ...*my holy day, and...the holy of the Lord,*

—phrases very similar to the one in this passage. This was also the Sabbath which was made for man, and of which Christ says He is Lord.²⁶⁶ And since it was observed up to the close of the New Testament history, it would be perfectly natural for John to speak of it as “the Lord's day.” Further, there is no evidence that the first day of the week was denominated the Lord's day, at so early a period. Only one writer mentions the expression till towards the close of the second century; and the reputed author of this passage, when speaking, in his Gospel, (which was written some years later than the Apocalypse,) of the resurrection of Christ, and the first day of the week, never intimates that the day should be called by any other name.

The learned Morer, though an advocate for the first day, in mentioning the different days to which this phrase may be applied, acknowledges the entire uncertainty as to what day is intended, and says,

It is very likely that the more solemn and public use of the words was not observed until about the time of Sylvester II, when, by Constantine's command, it became an injunction.

²⁶⁶ *Mark 2:27-28.*

It is evident, therefore, that this passage cannot justly be used as proof that the Sabbath was transferred to the first day of the week.

Conclusion

We have now examined the texts commonly adduced to prove a change of the original Sabbath, and have found them utterly insufficient and deceptive. Hence the claims of the Sabbath of the fourth commandment, without alteration, are fully sustained. The advocates for the first day are aware that if an abrogation or change of the original Sabbath law cannot be made out, the seventh day is still the true Sabbath. Dr. Dwight, for instance, makes the following admission:

If we cannot find in the Scriptures plain and ample proof of the abrogation of the original day, or the substitution of a new one, the seventh day undoubtedly remains in full force and obligation, and is now to be celebrated by all the race of Adam.²⁶⁷

²⁶⁷ From *Sabbath Vindicator*.

4. Authority for the Change of the Day

Original title: The Sabbath: Authority for the Change of the Day

IT BEING clear from the Scriptures, that the seventh day was instituted by divine authority for a weekly Sabbath, and religiously regarded throughout the times of the Old Testament, those who now relinquish its observance, and keep the first day of the week, take the ground that the Sabbath was either abrogated and a new institution introduced in its room, or that the time of its observance was changed from the seventh to the first day of the week, in commemoration of the resurrection of our Lord Jesus Christ. To be consistent with themselves, therefore, they are bound to evince one or the other of these positions.

The burden of proof evidently lies on their part. For unless it can be shown, that the fourth commandment, which requires the sanctification of the seventh day, has been abolished, or amended by the substitution of the first for the seventh day of the week, it is clear that the original appointment remains obligatory and is now binding on the entire human family. And to substantiate either of these points, the proof must be clear and decisive. It will not do to rest upon doubtful deductions. We have an unquestionable right to demand that divine warrant, in either case, which pertained to the institution as originally delivered.

We will therefore first examine the proofs adduced in favor of the abrogation of the former weekly Sabbath and the introduction of a new institution.

To sustain this position, the broad ground is taken by some, that the Decalogue itself, in which the law of the Sabbath is contained, was abrogated; and that, under the new dispensation, no part of it is binding but what is newly enjoined or expressly recognized, either by Christ or His Apostles. The perpetual obligation of the Decalogue implies, of course, the perpetual obligation of the Sabbath as enjoined in the fourth commandment. But if *that* was abrogated, the Sabbath which it enjoined was also abro-

gated; and, consequently, it ceases to be binding, unless renewed under the new economy.

What, then, is the proof here relied upon? One of the principal passages in which this proof is supposed to be contained is:

2 Corinthians 3

⁷ But if the ministration of death, written and engraven on stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance, which glory was to be done away:

⁸ How shall not the ministration of the Spirit be rather glorious?

¹³ And not as Moses, which put a veil over his face, that the children of Israel could not steadfastly look to the end of that which is abolished.

It is argued from this passage, that the clauses “which glory was to be done away,” and “to the end of that which is abolished,” refer to the whole law, *moral* as well as *ritual*, because mention is made of “that which was written and engraven in stones,” which is an evident allusion to the Decalogue. But, on careful examination, it will be found that “that which was to be done away,” was not the *Decalogue itself*, but “the *ministration* of it,” which was then appointed—the same being emblematically illustrated by the glory of Moses’ countenance, which was merely temporary. This clause refers expressly to the glory of his countenance, and not to the glory of the law itself. So also the clause “that which is abolished,” does not refer to the Decalogue, but to the ministration of Moses, including the appended rights and usages, the priesthood and its sacrifices, which were useful merely for the time being.

It cannot be supposed that the Decalogue was abolished, without expressly contradicting Christ’s testimony,²⁶⁸ as well as many other representations of the Scriptures. The abolishment spoken of, therefore, evidently respected no other than what the Apostle calls in another place “the law of commandments contained in or-

²⁶⁸ *Matthew* 5:17-19.

dinances,”²⁶⁹ inclusive of the entire ministration of Moses. There is unquestionably a reference in this chapter to the Decalogue, but not as abolished. It was merely the ministration of it, or the then instituted manner of teaching, illustrating, and enforcing it, which was abolished, to be succeeded by a new ministration of the same law by the Spirit. For it is written,

Jeremiah 31

³³ I will put my law [the very law of the ten commandments] in their inward parts, and write it in their hearts.

Again,

1 Corinthians 9

²¹ [We are] not without law to God, but under the law to Christ.

What law but the Decalogue is here referred to? Evidently none. For surely we are not under the Mosaic ritual. Again,

Romans 3

³¹ Do we make void the law through faith?...Yea, we establish the law.

The same, no doubt, which was contained in the Decalogue. Hence, the Apostle James says,

James 2

⁸ If you fulfill the royal law according to the Scripture, You shall love your neighbor as yourself, you do well.

Here the title “the royal law,” is given by way of eminence to the Decalogue; and its permanent obligation is manifestly recognized; for the precept alluded to is a summary of the last six commandments of this code, and the allusion is so made as to imply the continued obligation of the first four, which are summed up in supreme love to God. Again, the Apostle John testifies,

1 John 2

³ Hereby do we know that we know Him, if we keep His commandments.

²⁶⁹ *Ephesians* 2:15.

And again,

Revelation 22

¹⁴ Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

In both these passages reference is evidently had to the precepts of the Decalogue, as the essential and permanent rule of obedience for Christians. The doing away or abolishment, therefore, spoken of in the above passage, cannot refer to the Decalogue or the moral law *itself*, but to the Mosaic dispensation or ritual.

Another of the proofs alleged for the abrogation of the Decalogue, and consequently of the Sabbath, is:

Colossians 2

¹⁴ Blotting out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross;

¹⁵ And having spoiled principalities and powers, He made a show of them openly, triumphing over them in it.

¹⁶ Let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the sabbath days:

¹⁷ Which are a shadow of things to come; but the body is of Christ.

By “the hand-writing of ordinances,” is most evidently meant the ceremonial law—not the Decalogue, or the moral law. This is never characterized as “the hand-writing of ordinances.” Therefore, the “blotting out,” “taking away,” and “nailing to the cross,” spoken of, have no reference to this law, but to the Mosaic ritual. This is particularly distinguished from the Decalogue, and fitly described as “the law of commandments contained in ordinances.” It was this, and this only, which was “blotted out” and “nailed to the cross.”

As, therefore, the reference made by the Apostle is expressly to this law, it follows, by a fair inference, that “the sabbath days” al-

luded to, or, strictly rendered “sabbaths,” are those which were contained in this law, or among these “ordinances,” and do not include the Sabbath of the fourth commandment. There were, besides the weekly Sabbath, various other sabbaths appointed, which belonged to that ritual, and not to the Decalogue.²⁷⁰ Accordingly, these were expressly included in “the hand-writing of ordinances,” and like the rest were “a shadow of things to come,” and ceased to be obligatory at the death of Christ. There is evidently no authority in this passage for including any sabbaths but what properly belonged to the Mosaic ritual. This view of the matter is corroborated by a more literal rendering of the seventeenth verse, viz:

Colossians 2

¹⁷ Let no one therefore judge you in meat, or in drink, or in a part or division of a festival, or of a new moon, or of sabbaths.

The sabbaths alluded to are obviously those which are found in the same place with meats and drinks, festivals and new moons, and which were of the same general character. The weekly Sabbath, therefore, is not affected at all by their abrogation, but remains in full force, as does every other precept of the Decalogue. We find the same distinction as to the law which was abolished, in:

Ephesians 2

¹⁴ For He is our peace, who has made both one, and has broken down the middle wall of partition between us;

¹⁵ 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.

Here the middle wall of partition between Jews and Gentiles, called “the enmity,” is expressly defined, as before, to be “the law of commandments contained in ordinances.” This, and this only, therefore, was abolished, leaving the Decalogue, or the moral law, in its original character and obligation. This is the language of the

²⁷⁰ See *Leviticus* 23:39, for example.

whole Bible. There is no proof in any of these passages, that the law of the ten commandments was abolished, or that the Sabbath enjoined therein was done away.

Nor is there such proof in:

Romans 14

⁵ One man esteems one day above another; another esteems every day alike. Let every man be fully persuaded in his own mind.

⁶ He that regards the day, regards it to the Lord; and he that regards not the day, to the Lord he does not regard it. He that eats, eats to the Lord, for he gives God thanks: and he that eats not, to the Lord he eats not, and gives God thanks.

This passage is frequently adduced as proof that the obligation to keep the ancient Sabbath has ceased, and that under the Gospel dispensation there is no divinely authorized distinction in the days of the week; that there is no one constituted *holy* in distinction from the *rest*; and consequently that every one is left at his own liberty to keep a Sabbath or not. It will be easily perceived, that if this argument has any weight in reference to the *seventh* day as the Sabbath, it operates equally against the obligation to keep the *first* day, either as a substitute for the seventh, or as a memorial of the resurrection, seeing it places all distinctions whatever as to days on the same ground with the confessedly obsolete rites of the Mosaic ritual.

According to this view of the passage, we have under the Gospel dispensation *no Sabbath at all*—not so much as an *authorized* memorial of the resurrection. He who claims the least authority for the observance of the *first* day of the week for *any* purpose, takes a course which completely overthrows the argument based upon this passage.

But, in reality, this text has nothing more to do with the subject before us, than either of those which have been examined. It respects merely the distinctions which formerly existed in regard to the six working days of the week—some of them being appointed in the Mosaic ritual as sabbaths, others as days of atonement and

purification, and others as festivals. Some of the early Christians thought these distinctions still binding, as also the distinctions in regard to meats and drinks; others thought they were not. Hence the exhortation which is subjoined to mutual forbearance. That the distinctions referred to as to days, were those noted in the Mosaic ritual, and did not include the one contained in the fourth commandment, is manifest from the whole scope of the chapter. There is particular reference made to one's freely eating all things, while another would eat only herbs; and accordingly the following rule, to be respectively observed, is laid down:

Romans 14

³ Let not him that eats, despise him that eats not; and let not him that eats not, judge him that eats; for God has received him.

This quotation clearly evinces that the Apostle was treating of *ritual* distinctions, and not of *that* distinction of days which was constituted by the ancient law of the Sabbath.

Again, the abrogation of the Decalogue is supposed to be taught in:

Romans 7

⁴ Wherefore, my brethren, you also are become dead to the law by the body of Christ; that you should be married to another, even to Him who is raised from the dead, that we should bring forth fruit unto God.

⁵ For when we were in the flesh, the motions of sin which were by the law, did work in our members, to bring forth fruit unto death.

⁶ But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.

But if the term law here includes the *moral* as well as the *cere-*
monial law, it is manifest that believers are not said to be deliv-
ered from it, considered in any other light than as *a covenant of*
works. Certainly they are not delivered from it as *a rule of obedi-*
ence. To suppose this, is inconsistent with Christ's sermon on the

mount, before alluded to, and many other decisive proofs of the perpetual obligation of the Decalogue. It is probable the Apostle had special reference to the deliverance of believers from the *curse* of the moral law. This is reasonably inferred from the clause,

Romans 7

⁶ ...that being dead wherein we were held.

If anything more pertaining to this law be intended, it must be its original character when given to Adam as a covenant of works or of life. For surely we are not and cannot be delivered from it as a rule of obedience, so long as God is what He is, and we are what we are. Seeing that as long as the relation constituted by His character as Supreme Ruler, and by ours as moral subjects, exists, we shall be bound to love Him supremely, and our neighbor as ourselves, which is the fulfilling of this law.

And to suppose that this law, as a rule of obedience, was actually annulled, and that those precepts only are now to be considered obligatory, which are enacted or published anew under the Gospel, is to suppose that God, at a certain time, actually rescinded the rule requiring supreme love to Him, and to our neighbor as ourselves, which is palpably inconsistent, and contrary both to the current of Scripture and the nature of things. It would be maintaining that to be changed which is manifestly unchangeable. It would imply that, for the time being, the obligation recognized by the law did not exist; that the tie by which God and moral beings are united, was sundered, not by rebellion on the part of His subjects, but by His own act of abrogation. Can this be admitted?

But if it *were* admissible, and if no part of this law is binding on Christians but what is newly enacted or particularly recognized under the Gospel dispensation, the Sabbath of the fourth commandment could not in this way be set aside; because its continued obligation is plainly taught in the New Testament. It is altogether a mistake, that we have no express recognition of this pre-

cept under the Christian dispensation. It is plainly recognized by the Saviour in *Matthew* 5:17-19, where He says, that He...

Matthew 5

¹⁷ ...came not to destroy the law, but to fulfill;

–that...

¹⁸ ...one jot or tittle shall in no wise pass from the law, till all be fulfilled;

–and that...

¹⁹ Whosoever shall break one of these least commandments, and shall teach men so, shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, shall be called great in the kingdom of heaven.

If any commandment of this law is binding, the fourth is binding of course, even if it should be called the least. It is also recognized in the following declaration of Christ,

Mark 2

²⁷ The Sabbath was made for man, and not man for the Sabbath.

The word *man* is here obviously used for the entire race—not for a part—not for the Jews in distinction from the Gentiles—not for those who lived under the Old Testament dispensation, or till the time of Christ’s death; but for man in his protracted existence during all future periods of time, i.e. *for mankind in general*. This is the plain import of the declaration. And if we render the original with the article, it is still more evident that the entire race is included.

“The Sabbath was made for *the man*,”

–i.e. for Adam, the original parent of man, including, of course, his posterity. But, according to either rendering, the entire human race is manifestly included in the term. The Sabbath, then, was as truly made for the Gentiles as for the Jews; and for those who

should live after the crucifixion, as for those who lived before; which is an explicit recognition of its perpetual obligation.

The same recognition also appears from its continued observance under the ministry of the Apostles, and there being not the least hint or stir in reference to its abrogation, or to the substitution of another day in its room. The weekly Sabbath is frequently mentioned in the Apostolic records, as a part of practical duty, and it was unquestionably the seventh day. Thus we have the continued obligation of the Sabbath sanctioned by Apostolic example. If, therefore, a new edition, or an express recognition of the Sabbath of the fourth commandment be considered necessary, to bind the consciences of men under the new dispensation, the foregoing considerations will show that we have such an edition or recognition, as truly as we have of the other precepts of the Decalogue. So that nothing is gained in regard to setting aside the seventh day of the week, by attempting to show the abrogation of the Decalogue. If those precepts of that law which require that we should have no other gods before the Lord—that we should not kill, nor commit adultery, nor steal—are newly enjoined or expressly recognized under the present dispensation, and, consequently, universally binding; the same is true of the fourth commandment, which requires the keeping of the seventh day.

Again, an attempt is made to prove the abrogation of the original Sabbath, by showing that the entire Decalogue was peculiar to the Jewish nation, constituting a national covenant, which, at the coming of Christ, was annulled, and a new covenant introduced. But admitting that it was delivered immediately to them, in the form of a national covenant, this does not in the least imply that it was not equally binding, as a rule of obedience, upon other portions of the human family. We might as well argue that the New Testament belonged merely to the primitive Christians, because it was delivered directly to them, and constituted the rule of their conduct and the basis of their hopes. Yea, we might as well suppose that no nation except the Jews were bound not to have any other gods before the Lord, not to kill, not to commit adul-

tery, not to steal, not to bear false witness, as to suppose that the Decalogue was purely of a national character, and binding merely on that people during their continuance as a national church.

And, as the Decalogue was not merely national *as a whole*, so there was nothing national in the fourth commandment. It belonged, equally with the other nine, to the entire family of man, inasmuch as the essential reasons of all and of either of the commandments, were of universal obligation.

Again, that the original Sabbath was peculiar to the Jews, and consequently abrogated by the introduction of the new dispensation, is argued from its being specially urged upon them by the consideration of their deliverance from Egypt. But this argument is of no force, because the same reason is urged in the preface to the entire Decalogue.

For the same purpose, also, an argument is founded upon the fact that the fourth commandment was enforced with a deadly penalty. But this argument also fails; because a similar penalty was annexed to the breach of the other precepts of this law. The truth of the case is, that these penalties belonged not to the Decalogue itself as first promulgated, any more than they belong to it now under the milder dispensation of the Gospel. They were added in the Mosaic ritual, and constituted a part of the political arrangements for the time being. Their abrogation, therefore, affects not the original law. Though there be no civil power now given to the church to enforce obedience to this precept by temporal punishments, as formerly, the sacredness and obligation of the institution are not thereby at all affected. The sin of disobedience will be visited in God's own time.

Again, some have inferred the abrogation of the former Sabbath, or at least its change, from our Lord's vindication of the act of the disciples, in plucking the ears of corn, and rubbing them in their hands, as they passed through the corn-fields on the Sabbath day, and from His saying, that:

Mark 2

²⁸ The Son of Man is Lord also of the Sabbath day.

But there is evidently nothing in this narrative, or in this declaration, to justify such an inference. It must be admitted on all hands, that the fourth commandment was obligatory, as originally given, till the death of Christ, if no further; and therefore Christ, who was “made under the law,”²⁷¹ was bound to obey it in its original strictness. Admitting that He possessed the right, in a given instance, to intermit its obligation, it is not consistent to maintain that He did it; because He came to render perfect and universal obedience. Hence He affirmed that one jot or one tittle should in no wise pass from the law “till all be fulfilled.”

His whole life was a perfect comment on the requirements of the law. Had He failed in the least particular, He would have been inadequate to the great purposes of our salvation. It is obvious, therefore, that the transaction alluded to was not, under the circumstances, a breach of the fourth commandment, but in perfect accordance with its prescriptions—the labor implied by the act of the disciples being a matter of urgent necessity.

Matthew 12

¹² It is lawful, [said He,] to do well on the Sabbath day.

Neither does the declaration, that “the Son of Man is Lord also of the Sabbath day,” imply that He abrogated or changed it, but rather that He was bound and engaged to protect it as a divine institution, and to enforce an enlightened and strict obedience to its requirements.

The foregoing being the principal proofs adduced for the abrogation of the Decalogue, and the original Sabbath, it is evident that this view of the subject cannot be sustained. It is not sanctioned by any plain scriptural evidence. It is, therefore, palpably absurd to rest so important a matter upon so slender a basis. It is laying violent hands on a code of moral and immutable precepts,

²⁷¹ *Galatians* 4:4.

given by God, and promulgated under peculiar and terrible signs of purity and majesty, to vindicate a practice which was introduced long after the commencement of the Christian era.²⁷²

²⁷² From *Sabbath Tract No. 3*.

5. The Sabbath of the Apostles

Original title: What day of the week was observed by the Apostles and Primitive Christians?

THE practice of the Apostles and early Christians is justly admitted to have an influence in determining how we should understand and discharge our religious duties. For this reason, the strongest efforts are made to show that they regarded the first day of the week as the Sabbath. But the Scriptures afford no evidence of this. On the contrary, there is the fullest proof that they religiously observed the seventh day—the only day which is called Sabbath in the New Testament.

In confirmation of this statement, we notice the distinction that is constantly made in the writings of the Apostles between the Sabbath and the first day of the week. The seventh day is uniformly called the Sabbath, and the first day is mentioned only as such. Had the writers of the New Testament adopted any other day for the Sabbath than the one commonly called by that name, their manner of speaking of these days is both mysterious and deceptive, as it is directly calculated to mislead us respecting a religious duty. No person who regards the first day for the Christian Sabbath, will apply this name to the seventh day; neither will one observing the seventh day, style the first day of the week the Sabbath. The reason is obvious. Such a course would be contrary to his understanding of truth, and it would lead others to misunderstand his sentiments. For this reason the Apostles would not do it.

In addition to this custom of calling the seventh day the Sabbath, we find it was the custom of those early Christians to assemble for divine worship on the Sabbath day. The manner in which the Sabbath and the first day following our Lord's crucifixion were observed, sufficiently proves what the sentiments and practice of the disciples were at that time. It is said of them, that...

Luke 23

⁵⁶ They...rested the Sabbath day according to the commandment,

—and on the first day they traveled and went into the country.²⁷³

In the 13th chapter of *Acts*, we are told that Paul and his company went to a place of worship in Antioch on the Sabbath day; and we have a sketch of the sermon preached by Paul on that occasion. By the request of his Gentile hearers, he preached the next Sabbath, when nearly the whole city came to hear him.

In Philippi, Paul and his company, on the Sabbath, resorted to the river side where prayer was wont to be made. At this time Lydia was converted and baptized.²⁷⁴

In the 18th chapter of *Acts*, it is said of Paul, who was associated with certain disciples in Corinth, that:

Acts 18

⁴ He reasoned in the synagogue every Sabbath, and persuaded the Jews and Greeks;

—and this practice he continued in their city a year and a half.

At Ephesus, Paul went into the synagogue and reasoned with the Jews, which is also admitted to have been on the Sabbath day.²⁷⁵

In Thessalonica, there was a synagogue of the Jews, and Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures.²⁷⁶

These quotations are sufficient to show that the Apostles and primitive Christians observed the ancient Sabbath.

In *Acts* 28:17, Paul, in reply to the slanderous reports of his enemies, declares that he had committed nothing against the customs of the fathers. Now, was it the custom of the fathers to keep the seventh day for the Sabbath? And was it contrary to their custom

²⁷³ *Acts* 20:13-14.

²⁷⁴ *Acts* 16:13-15.

²⁷⁵ *Acts* 18:19.

²⁷⁶ *Acts* 17:2.

to keep the first day? If so, then Paul kept the seventh day of the week, and not the first, for the Sabbath.

In this thing there was a perfect agreement among all the Christians of the apostolic churches. The Jews, who were ever ready to accuse them, and render them despicable in the eyes of their nation, never upbraided them with a violation of the weekly Sabbath, which with them was a crime worthy of death. These facts are sufficient to prove that the Apostles and their associate Christians religiously observed the Sabbath of the fourth commandment.

6. The Sabbath After the Apostles

Original title: What was the Practice of Christians after the Apostles?

WITH a consistent Christian, the testimony and practice of what are called the Christian Fathers, have not authority sufficient to direct him either in devotion or in duty, when their testimony is not supported by the Scriptures. It has, however, been generally alleged, by the advocates of the first day of the week that the united testimony of the earliest Christian writers prove that they observed this day as the Christian Sabbath, to the exclusion of the seventh day. This is the more frequently admitted, on account of so few possessing the means of investigating the subject for themselves, and from the confidence had in the integrity of those who have asserted it.

But, for the honor of Christianity, it is to be hoped that this declaration is made more for want of information and consideration than from a thorough knowledge and recollection of what the Fathers have written on the subject. To aid the reader in forming or correcting his opinion on this subject agreeably to facts, we briefly notice the grounds on which the advocates of the first day have erred, in stating that those early Christians kept this day as the Sabbath.

As vital piety declined in the church, after the days of the Apostles, outward ceremonies and unscriptural observances were made to supply its place; and under a pretense of doing honor to Christ, the Virgin Mary, the Apostles and Martyrs, a multitude of days were eventually introduced to religious notice, and urged upon the Christians by their teachers. Among others were: Ash Wednesday, Holy Thursday, Good Friday, etc. The first day of the week, or Sunday, on which it was supposed Christ rose from the dead, was urged upon them as a festival in honor of the resurrection, and as such only it appears to have been used for a long time; and it appears not to have been originally intended to supersede the religious regard universally paid by Christians to the weekly Sabbath.

Agreeably to this view of the subject, the learned *Morer*, though an advocate for the first day, states that in *St. Jerome's* time, who was born as late as 544 AD, the Christians, after divine worship on the Lord's day, followed their daily employment; and *St. Jerome* represents *Paula*, a devout lady, with the virgins and widows attending her, after coming home from worship on the Lord's day, as sitting down to their daily tasks, which consisted in making garments for themselves and others. *Chrysostom*, *Gregory*, *Augustine*, and *Jerome*, not only connived at but recommended and enjoined this labor upon the Lord's day, from the consideration that only a small part of the day was occupied in divine worship. The following authorities will shed more light on the subject.

Athanasius, 340 AD, says:

We assemble on Saturday, not that we are infected with Judaism, but only to worship Christ the Lord of the Sabbath.

Socrates, an ecclesiastical historian, 412 AD, says:

Touching the communion there are sundry observations and customs, for almost all the churches throughout the whole world do celebrate and receive the holy mysteries every Sabbath; yet the Egyptians adjoining Alexandria, together with the inhabitants of Thebes, of a tradition, do celebrate the communion on Sunday.

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

Eusebius, 325 AD, as quoted by Dr. Chambers, states that in his time,

...the Sabbath was observed no less than Sunday.

Gregory expostulates thus:

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

Sozomen says:

Most of the churches carefully observed the Sabbath.

Grotius, whose learning and candor eminently qualified him for a witness in this case, observes:

The Christians kept the holy Sabbath, and had their assemblies on that day, in which the law was read to them, which custom remained to the time of the council of Laodicea, about 355 AD, who then thought meet that the gospel should also be read on that day. These things considered, refute those who pretend that the first day of the week, or Lord's day, is substituted in the room of the Sabbath.

M. de la Roque, a French Protestant:

It evidently appears, that before any change was introduced, the church religiously observed the Sabbath for many ages; we of consequence are obliged to keep it.

The authors here quoted are resorted to by our opponents, whenever they have occasion for their testimony, and we have never heard their veracity questioned. From their statements it is very evident, that the introduction of the first day of the week to religious notice was the effect of superstition; that it was at first but partially observed, and that by but few as a festival; afterwards by more; and finally by the greater part of professing Christians, who still observed the seventh day as the Sabbath. It was by ecclesiastical councils and imperial decrees, that it finally superseded the Sabbath as a national and church holy day in most Christian countries.²⁷⁷

The reader will observe that some of the historical facts found on this, and the preceding page, are repeated in the four following pages. In selecting this matter from different authors, we have found it difficult to avoid some repetition.

²⁷⁷ *Sabbath Vindicator*.

7. History of the Sabbath

Original title: History of the Sabbath. The Sabbath from the Time of Constantine to the Reformation

WE HERE see how the matter stood until the commencement of Constantine's career. The Sabbath was generally observed, while Lord's day was regarded as a festival of no greater importance or authority than Good Friday or Holy Thursday. No text of Scripture, or edict of emperor, or decree of council, could be produced in its favor. But from this time forth may be found emperors and councils combining to give importance to the Lord's day and to oppose the Sabbath.

An important change was undoubtedly produced upon the regard paid to the first day, soon after the accession of *Constantine*, the first Christian emperor, in the early part of the fourth century. When he became master of Rome, he soon gave himself up to the guidance of the Christian clergy.

He built places of public worship. He encouraged the meeting of synods and bishops—honored them with his presence, and employed himself continually in aggrandizing the church. He was scrupulously attentive to the religious rites and ceremonies which were prescribed to him by the clergy. He fasted, observed the feasts in commemoration of the martyrs, and devoutly watched the whole night on the vigils of the saints,²⁷⁸

—and showed great anxiety for uniformity in the doctrines and observances of religion in the church. He was, therefore, exactly suited to the wishes of the Roman bishop and clergy, in establishing, by his imperial authority, what they had no Scripture to support, and what their influence had hitherto been unable to effect, viz. a uniformity in the celebration of Easter and the first day. In 321, *Constantine* first published his edicts enjoining upon his subjects these superstitious celebrations which he had been taught to perform.

²⁷⁸ Jones' *Church History*. p. 164, Am. Ed., 1824.

Eusebius says,

He appointed as a suitable time for prayers the dominical day, which then was an especial day, and now is undoubtedly the very first. His body guard observed the day, and offered in it prayers written by the Emperor. The happy prince endeavored to persuade all to do this, and by degrees to lead all to the worship of God; wherefore he determined that those obeying Roman power should abstain from every work upon the days named after the Saviour, that they should venerate also the day before the Sabbath, in memory, as seems to me, of the events occurring in those days to our common Saviour.

He says again,

An edict also, by the will and pleasure of the emperor, was transmitted to the Prefects of the provinces, that they *thenceforth* should venerate the dominical day; that they should honor the days consecrated to the Martyrs, and should celebrate the solemnities of the festivals in the churches, all of which was done according to the will of the emperor.²⁷⁹

And as quoted by *Lucius*, he says, that he admonished his subjects likewise that those days which were *Sabbaths* should be honored or worshiped.

Sozomen says,

He [*Constantine*] also made a law that on the dominical day, which the Hebrews call the first day of the week, the Greeks the day of the Sun, and also on the day of Venus, (*i.e.* Friday,) judgments should not be given, or other business transacted, but that all should worship God with prayer and supplications, and venerate the dominical day, as in it Christ rose from the dead; but the day of Venus, as the day in which he was fixed to the cross.²⁸⁰

Dr. Chambers says,

It was Constantine the Great who first made a law for the ob-

²⁷⁹ *Life of Constantine*, B. 4, ch. 18. Busle ed.

²⁸⁰ *Ecclesiastical History*, Book 1, ch. 8.

servance of Sunday, and who, according to Eusebius, appointed that it should be regularly celebrated throughout the Roman Empire. Before him, and even in his time, they observed the Jewish Sabbath as well as Sunday; both to satisfy the law of Moses, and to imitate the Apostles, who used to meet together on the first day.

He adds,

Indeed, some are of opinion that the Lord's day mentioned in the Apocalypse, is our Sunday; which they will have to have been so early instituted.

By Constantine's laws, made in 321, it was decreed that for the future the Sunday should be kept a day of rest in all cities and towns; but he allowed the country people to follow their work. In 538, the Council of Orleans prohibited this country labor.²⁸¹

To give the more solemnity to the first day of the week, *Sylvester*, who was bishop of Rome while Constantine was Emperor, changed the name of Sunday, giving it the more imposing title of *Lord's Day*.²⁸²

It is not to be doubted, that the laws of *Constantine* made the first day more conspicuous throughout the empire, as all public business was forbidden upon it. They changed its character from a special day, in which, as a weekly festival, all kinds of business and labor were performed in city and country, to be, as *Eusebius* says, *the very first*. This imperial favor for the first day was oppressive to all who conscientiously regarded the Sabbath from respect to the fourth commandment, in obedience to which the seventh day had always been observed; and if it had produced a general abandonment of its observation, it would not have been very surprising, considering the influence of court example and the general ignorance and darkness of the age. Yet this does not appear to have been the case. The Sabbath was still extensively ob-

²⁸¹ Encyclop. Art. Sund. Lond. 1791.

²⁸² Lucius' *Ecclesiastical History*, Cent. 4, p. 740. Bamp. Enq. p. 98.

served; and to counteract it the Council of *Laodicea*, about 350 AD, passed a decree saying,

It is not proper for Christians to Judaize and to cease from labor on the Sabbath, but they ought to work on this day, and put especial honor upon the Lord's day, as Christians. If any be found Judaizing let him be anathematized.

Yet this did not produce any material change, for *Socrates*, a writer of the fifth century, who resided at Constantinople, makes the following remarks upon the celebration of the Sabbath, at the time he wrote, 440 AD. He says,

There are various customs concerning assembling; for though all the churches throughout the world celebrate the sacred mysteries on the Sabbath day, yet the Alexandrians and the Romans, from an ancient tradition, refuse to do this; but the Egyptians who are in the neighborhood of Alexandria, and those inhabiting Thebes, indeed have assemblies on the Sabbath, but do not participate in the mysteries, as is the custom of the Christians. At Caesarea, Cappadocia, and in Cyprus, on the Sabbath and dominical day, at twilight, with lighted lamps, the Presbyters and Bishops interpret the Scriptures. At Rome they fast every Sabbath.²⁸³

This account of the manner of celebrating the Sabbath in the fifth century, is corroborated by *Sozomen*. He says,

At Constantinople, and almost among all, the Christians assemble upon the Sabbath, and also upon the first day of the week, excepting Rome and Alexandria; that the ecclesiastical assemblies at Rome were not upon the Sabbath, as in almost all other churches of the rest of the world; and that in many cities and villages in Egypt, they used to commune in the evening of the Sabbath, on which day there were public assemblies.²⁸⁴

In regard to fasting on the Sabbath at Rome, here referred to, it ought to be said, that from the earliest times to the fourth century, the practice had been to observe the Sabbath as a holiday.

²⁸³ *Socrates' Ecclesiastical History*, Book 5. ch. 21. Basle ed.

²⁸⁴ *Ecclesiastical History*, Book 7, ch. 9.

But the Church of Rome, in its opposition to the Jews, made it a fast day, that the separation might be marked and strong. In the eastern churches they never fasted upon the Sabbath, excepting one Sabbath in the year, which was the day before the Passover. But in the western churches they celebrated a fast every week. It was in reference to this that *Ambrose* said,

When I come to Rome, I fast upon the Sabbath; when I am here, I do not fast.

Augustine also said concerning this,

If they say it is sinful to fast on the Sabbath, then they would condemn the Roman Church, and many places near to and far from it. And if they should think it a sin not to fast on the Sabbath, then they would blame many eastern churches, and the far greater part of the world.

This Sabbath fasting was opposed by the eastern church; and in the sixth general Council held at Constantinople, it was commanded that the Sabbath and dominical day be kept as festivals, and that no one fast or mourn upon them. The practice of fasting, therefore, was chiefly in the western churches, about Rome.

It is perhaps difficult to determine exactly the relative importance attached to the *seventh* and *first* day of the week, at this time. Sufficient may be found, however, to assure us, that the Sabbath was observed, and that no one regarded Sunday as having taken its place. This is shown by the provision of the Council of Laodicea, 365 AD, that the Gospels should be read on that day. It is shown by the action of a Council in 517,²⁸⁵ which regulated and enforced the observance of the Sabbath. It is shown by the exposition of *Gregory of Nyssa*,

How can you look upon the Lord's day, if you neglect the Sabbath? Do you not know that they are sisters, and that in despising the one you affront the other?

²⁸⁵ Mentioned in Robinson's *History of Baptism*.

And as sisters we find them hand in hand in the Ecclesiastical Canons. Penalties were inflicted by the councils both of Laodicea and Trull, on clergymen who did not observe both days as festivals.

How the first day of the week, or Lord's day, was observed in the early part of the fifth century, we may learn from the words of *St. Jerome*. In a funeral oration for the Lady *Paula*, he says:

She, with all her virgins and widows who lived at Bethlehem in a cloister with her, upon the Lord's day, repaired duly to the church, or house of God, which was nigh to her cell; and after her return from thence to her own lodgings, she herself and all her company *fell to work*, and every one performed their task, which was the making of clothes and garments for themselves and for others, as they were appointed.

St. Chrysostom, patriarch of Constantinople,

...recommended to his audience, after impressing upon themselves and their families what they had heard on the Lord's day, to return to their daily employments.²⁸⁶

Dr. Francis White, Lord Bishop of Ely, speaking of this matter, says,

The Catholic Church for more than six hundred years after Christ, permitted labor, and gave license to many Christian people to work upon the Lord's Day at such hours as they were not commanded to be present at the public service by the precepts of the church.

In the sixth century efforts were made to prevent this labor. The following promulgation of a synod held by command of King *Junthran*, of Burgundy, will show the condition of things, and the means used to improve them:

²⁸⁶ Burnside on the Sabbath, p. 16.

We see the Christian people, in an unadvised manner, deliver to contempt the Dominical day, and, as in other days, indulge in continual labor.

Therefore they determined to teach the people subject to them, to keep the dominical day, which, if not observed by the lawyer, he should irreparably lose his cause, but if a countryman or servant did not keep it, he should be beaten with heavier blows of cudgels.²⁸⁷ The council of Orleans, held 538, prohibited the country labor on Sunday, which Constantine, by his laws, permitted. This council also declared,

...that to hold it unlawful to travel with horses, cattle and carriages, to prepare food, or to do anything necessary to the cleanliness and decency of houses or persons, savors more of Judaism than Christianity.²⁸⁸

In another council held at Narbonne in France, in the seventh century, they also forbid this country work.²⁸⁹

Early in the 7th century, in the time of *Pope Gregory I*, the subject of the Sabbath attracted considerable attention. There was one class of persons who declared,

...that it was not lawful to do any manner of work upon the Saturday, or the old Sabbath; another that no man ought to bathe himself on the Lord's day, or their new Sabbath.²⁹⁰

Against both of these doctrines *Pope Gregory* wrote a letter to the Roman citizens. *Baronius*, in his Councils, says,

This year (603) at Rome, St. Gregory, the Pope, corrected that error which some preached, by Jewish superstition, or the Grecian custom, that it was a duty to worship on the Sabbath, as likewise upon the dominical days; and he calls such preachers the preachers of Antichrist.

²⁸⁷ Lucius' Eccl. Hist. p. 323.

²⁸⁸ Chambers' Cyclop. Art. Sunday.

²⁸⁹ Lucius' Eccl. Hist. p. 103.

²⁹⁰ Dr. Peter Heylyn's Hist. Sab. part 2, p. 135.

Nearly the same doctrine was preached again in the time of *Gregory VII*, 1074 AD, about five hundred years after what we are now speaking of. This is sufficient to show that the Sabbath was kept until those times of decline which introduced so many errors in faith and practice. Indeed, it is sufficient to show, that wherever the subject has been under discussion, the Sabbath has found its advocates both in *theory* and in *practice*.

According to *Lucius, Pope Urban II*, in the eleventh century, dedicated the Sabbath to the Virgin Mary, with a Mass.²⁹¹ *Binius* says,

Pope Innocent I constituted a fast on the Sabbath day, which seems to be the first constitution of that fast; but dedicating the Sabbath to the Virgin Mary was by *Urban II* in the latter part of the eleventh century.²⁹²

About this time we find *Esy chius* teaching the doctrine that the precept for the observance of the Sabbath is not one of the commandments, because it is not at all times to be observed according to the letter; and *Thomas Aquinas*, another Romish ecclesiastic, saying,

...that it seems to be inconvenient that the precept for observing the Sabbath should be put among the precepts of the Decalogue, if it do not at all belong to it; that the precept, "*You shall not make a graven image,*" and the precept for *observing the Sabbath*, are ceremonial.

The observance of the first day was not so early in England and in Scotland as in most other parts of the Roman Empire. According to *Heylyn*, there were Christian societies established in Scotland as early as 435 AD; and it is supposed that the gospel was preached in England in the first century by St. Paul. For many ages after Christianity was received in these kingdoms, they paid no respect to the first day. *Binius*, a Catholic writer, in the second

²⁹¹ Bampffield's Enq. p. 101.

²⁹² Eccl. Hist. p. 29.

volume of his works, gives some account of the bringing into use the Dominical day [Sunday] in Scotland, as late as 1203 AD.

This year, [he says,] a council was held in Scotland concerning the introduction of the Lord's day, which council was held in 1203, in the time of *Pope Innocent III*,

—and quotes as his authority, *Roger Horeden*, *Matth. Paris*, and *Lucius' Ecclesiastical History*. He says,

By this council it was enacted that it should be holy time from the twelfth hour on Saturday noon until Monday.

Boethus says,

In 1203 AD, *William*, king of *Scotland*, called a council of the principal of his kingdom, by which it was decreed, that Saturday, from the twelfth hour at noon, should be holy; that they should do no profane work, and this they should observe until Monday.²⁹³

Binius says that in 1201 AD, *Eustachius*, Abbot of Flay, came to England, and therein preached from city to city, and from place to place. He prohibited using markets on Dominical days; for he said that this command underwritten concerning the observation of the Dominical day, came from heaven. The history of this singular epistle, entitled *A holy command of the Dominical day*, the pious Abbot stated to be this:

It came from Heaven to Jerusalem, and was found on St. Simon's tomb in Golgotha. And the Lord commanded this epistle, which for three days and three nights men looked upon, and falling to the earth, prayed for God's mercy. And after the third hour, the patriarch stood up; and *Akarias* the archbishop stretched out his mitre, and they took the holy epistle of God and found it thus written.

[We will give some extracts from this epistle, partly as a matter of curiosity, and partly to show the credulity of our ancestors, and

²⁹³ *de Scottis*, p. 344.

by what means they were awed into what was to them a new religious observation.]

“I, the Lord, who commanded you that you should observe the Dominical day, and you have not kept it, and you have not repented of your sins, as I said by my gospel, heaven and earth shall pass away, but my word shall not pass away; I have caused repentance unto life to be preached unto you, and you have not believed; I sent pagans against you, who shed your blood, yet you believed not; and because you kept not the Dominical day, for a few days you had famine; but I soon gave you plenty, and afterwards you did worse: I will again, that none from the ninth hour of the Sabbath until the rising of the sun on Monday, do work any thing unless what is good, which if any do, let him amend by repentance; and if you be not obedient to this command, Amen, I say unto you, and I swear unto you by my seat, and throne, and cherubim, who keep my holy seat, because I will not change any thing by another epistle; but I will open the heavens, and for rain I will rain upon you stones and logs of wood, and hot water by night, and none may be able to prevent, but that I may destroy all wicked men. This I say unto you, you shall die the death, because of the Dominical holy day, and other festivals of my saints which you have not kept.

“I will send unto you beasts having the heads of lions, the hair of woman, and tails of camels; and they shall be so hunger-starved that they shall devour your flesh, and you shall desire to flee to the sepulchers of the dead and hide you for fear of the beasts; and I will take away the light of the sun from your eyes; and I will send upon you darkness, that without seeing, you may kill one another; and I will take away my face from you, and will not show you mercy; for I will burn your bodies and hearts of all who keep not the Dominical holy day.

“Hear my voice, lest you perish in the land because of the Dominical holy day. Now know you, that you are safe by the prayers of my most holy mother Mary, and of my holy angels who daily pray for you. I gave you the law from Mount Sinai, which you have not kept. For you I was born into the world, and my festivals you have not known; the Dominical day of my resurrection you have not kept; I swear to you by my right hand,

unless you keep the Dominical day and the festivals of my saints, I will send pagans to kill you.”

Provided with this new command from heaven,

Eustachius preached in various parts of England against the transgression of the Dominical day, and other festivals; and gave the people absolution upon condition that they hereafter reverence the Dominical day, and the festivals of the saints.

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

Then, [says *Binius*,] the enemy of man, envying the admonitions of this holy man, put it into the heart of the king and nobility of England, to command that all who should keep the aforesaid traditions, and chiefly all who had cast down the markets for things vendible upon the Dominical day, should be brought to the king's court to make satisfaction about observing the Dominical day.

Binius relates many miraculous things that occurred on the Sabbath to those that labored after the ninth hour—*i.e.* after three o'clock in the afternoon of the seventh day, or Saturday. He says, upon a certain Sabbath, after the ninth hour, a carpenter, for making a wooden pin, was struck with the palsy; and a woman, for knitting on the Sabbath, after the ninth hour, was also struck with the palsy. A man baked bread, and when he broke it to eat, blood came out. Another grinding corn, blood came in a great stream instead of meal, while the wheel of his mill stood still against a vehement impulse of water. Heated ovens refused to bake bread, if heated after the ninth hour of the Sabbath; and dough left unbaked, out of respect to *Eustachius*' new doctrine, was found on Monday morning well baked without the aid of fire. These fables were industriously propagated throughout the kingdom;

...yet the people, [says Binius,] fearing kingly and human power, more than divine, returned as a dog to his own vomit, to keep markets of salable things upon the Dominical day.

Mr. Bampffield says,

The king and princes of England, in 1203, would not agree to change the Sabbath, and keep the first day, by this authority. This was in the time of *King John*, against whom the popish clergy had a great pique for not honoring their prelacy and the monks, by one of whom he was finally poisoned.²⁹⁴

Binius²⁹⁵ states that King John of England, in 1208, in the tenth year of his reign, for not submitting to popish impositions upon his prerogatives, was excommunicated by the Pope, and his kingdom interdicted, which occasioned so much trouble at home and abroad, that it forced him at last to lay down his crown at the feet of *Mandulphus*, the Pope's agent. After he was thus humbled by that excommunication and interdiction, the king, in the fifteenth year of his reign, by writ, removed the market of the city of Exon from Sunday, on which it was held, to Monday.²⁹⁶ The market of Lancelton was removed from the first to the fifth day of the week. In the second and third years of *Henry III* many other markets were removed from the first to other days of the week, which *King John* would not permit to be done.²⁹⁷ He also issued a writ which permitted the removal of markets from the first day to other days without special license.

The parliament of England met on Sundays until the time of *Richard II*, who adjourned it from that to the following day. In 1203 AD,

A council was held in Scotland to inaugurate the king, and [concerning] the feast of the Sabbath: and there came also a legate from the Pope, with a sword and purple hat, indulgences

²⁹⁴ Enq. p. 111.

²⁹⁵ *Councils*, Cent. 18.

²⁹⁶ Prinn's Hist. Pope's Usurpa. part 3, p. 17.

²⁹⁷ Bamp. Enq. p. 116.

and privileges to the young king. It was also there decreed, that Saturday, from the twelfth hour at noon, should be holy.²⁹⁸

The *Magdeburgenses* say, this Council was about the observation of the Dominical day *newly brought in*, and that they ordained that it should be holy from the twelfth hour of Saturday even till Monday.²⁹⁹

Binius says,

A synod was held in Oxford, 1223 AD, by *Stephen*, Archbishop of Canterbury, where they determined that the Dominical day be kept with all veneration, and a fast upon the Sabbath.³⁰⁰

The first law of England made for the keeping of Sunday, was in the time of *Edward VI*, about 1470.

Parliament then passed an act, by which Sunday and many holy days, the feasts of all Saints, of holy Innocents, were established as festivals by law. This provided also, that it should be lawful for husbandmen, laborers, fishermen, and all others in harvest, or any other time of the year when necessity should require, to labor, ride, fish, or do any other kind of work, at their own free will and pleasure, upon any of the said days.³⁰¹

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

The process by which the change was effected appears to be this: By first obtaining an annual celebration of the first day at the close of the Passover in honor of the resurrection; then a partial observation of the day weekly, it being then generally so observed among the heathen; then obtaining for it the support of

²⁹⁸ Boethus, B. 13, of Scotland, p. 788. Bamp. Enq. 114.

²⁹⁹ *Ibid.*

³⁰⁰ Binius, p. 385.

³⁰¹ Bamp. p. 118.

civil laws, ecclesiastical canons, and penalties, and by giving it the title of Lord's day; then by requiring the consecration of the entire day. To abate and ultimately eradicate all respect for the Sabbath, it was first turned into a fast, then it was dedicated to the Virgin Mary, resting upon it stigmatized as Judaism and heresy, and the preaching of it called Antichrist; and finally, pronouncing the fourth commandment ceremonial, and abstracting it from the Decalogue. And thus, so far as the Roman church was concerned, the point was gained, and thus probably she performed her part in the fulfillment of the prophecy of:

Daniel 7

²⁵ He shall think to change TIMES and LAWS; and they shall be given into his hand until a time and times and the dividing of time.

The cause of the Sabbath must also have been seriously affected by the rise of the Ottoman empire in the seventh century, and the success of the Mahometans in conquering the eastern division of the church. Mahomet, as he professed, formed the plan of establishing a new religion; or, as he expressed it, of replanting the only true and ancient one professed by Adam, Noah, Abraham, Moses, Jesus, and the prophets; by destroying idolatry, and weeding out the corruptions which the later Jews and Christians had, as he supposed, introduced. He was equally opposed to both Jews and Christians. To distinguish his disciples the more fully from both, he selected as their day of weekly celebration, the sixth day, or Friday. And thus, as a writer of the seventeenth century remarked,

...they and the Romanists crucified the Sabbath, as the Jews and the Romans did the Lord of the Sabbath, between two thieves, the sixth and the first day of the week.

We have thus traced the history of the Sabbath in the Roman church down to the thirteenth century; and we see that through the whole of this period, the seventh day every where retained at least the nominal honor of being called the Sabbath, and that no

other day had ever borne that title; and that not until the remarkable letter found on St. Simon's tomb, had it been asserted by any one that the observation of the *first day*, *Lord's day*, or *Sunday*, was enjoined by the authority of Jesus or His apostles, nor any example of theirs plead in its favor. Even then it was not pretended that the Scriptures suggest its observation.

There are some traces of the Sabbath found among those Christians who separated from the Catholic communion, or were never embraced in it. Among these is the Greek church, which separated from them about the middle of the eleventh century, and had a larger extent of empire than the papists now have. According to *Brerewood's Enquiries*, p. 128, this church solemnizes Saturday festivals, and forbids as unlawful to fast on any Saturday except in Lent; retaining the custom followed before their separation. The same author states that the Syrian Christians, who composed a numerous body in the East, celebrate divine worship solemnly on both the Sabbath and first day, continuing the custom of the Roman church at the time they separated from that community. *Sandy's Travels*, p. 173, speak of a Christian empire in Ethiopia that celebrate both Saturday and Sunday,

...that they have divers errors and many ancient truths.

The Abyssinian Christians are another numerous body, whose principal residence is in the empire of Abyssinia, in Central Ethiopia. They are represented as being similar in some respects to the Papists. *Purchase* speaks of them as...

...subject to Peter and Paul, and especially to Christ, as observing the Saturday Sabbath.³⁰²

They are also mentioned by *Brerewood*. *Mosheim* mentions a sect of Christians in the twelfth century in Lombardy, called *Pasaginians*, charged with circumcising their followers, and keeping the Jewish Sabbath. *Mr. Benedict* considers the account of their practicing the bloody right a slander charged on them on ac-

³⁰² *Purchase's Pilgrim*, part 2, p. 1176.

count of their keeping the Jewish Sabbath.³⁰³ *Binius* says that in 1555 there were Christians in Rome who kept the Sabbath, and therefore called *Sabbatarii*: and are represented as differing in other respects from the Romanists.³⁰⁴ Many of the Armenian Christians are believed to observe the ancient Sabbath. The language of Dr. Buchanan, when speaking of those of them who are settled in the East Indies, indicates this. He says,

Their doctrines are, as far as the author knows, the doctrines of the Bible. Besides this, they maintain the solemn observation of Christian worship throughout our empire on the seventh day.³⁰⁵

If the author used the phrase in its usual and Scripture sense, he has added a numerous body of Christians to those who have retained the ancient Sabbath.

There has probably not existed a class of Christians since the Apostles' time, who could more justly claim to be apostolic than the *Waldenses*, who were formerly a numerous people living in the valleys of *Piedmont*, whither they retired, says *Mr. Burnside*, on the promulgation of Constantine's laws for the observation of the first day, in the fourth century; where they remained, according to *Scaliger* and *Brerewood*, in the time of Elizabeth of England, *i.e.* the latter part of the sixteenth century.³⁰⁶ They adhered firmly to the apostolic faith, and suffered severe persecutions from the Catholics, who were their most bitter enemies. *Mr. Robinson*, in his *History of Baptism*, says,

...they were called *Sabbati* and *Sabbatati*; so named from the Hebrew word *Sabbath*, because they kept the *Saturday* for the Lord's day.

They were also called *Insabbatati*, because they rejected all the festivals, or Sabbaths, in the low Latin sense of the word. The ac-

³⁰³ Hist. Bap. v. 2, p. 44.

³⁰⁴ Page 877, Bamp. Enq. p. 117.

³⁰⁵ Researches, p. 160.

³⁰⁶ Burnside on the Sabbath, p. 108.

count the Papists gave of their sentiments in 1250, is briefly this: That they declared themselves to be the apostolic successors, and to have apostolic authority; that they held the church of Rome to be the “*Whore of Babylon*;” that none of the ordinances of the church which have been introduced since Christ’s ascension, ought to be observed; that baptism is of no advantage to infants, because they cannot actually believe. They reject the sacrament of confirmation, but instead of that, their teachers lay their hands upon their disciples. *Mr. Jones* says, because they would not observe *saints’ days*, they were falsely supposed to neglect the Sabbath also. Another of their enemies, an Inquisitor of Rome, charged them with despising all the feasts of Christ and His saints. Another, a Commissioner of *Charles XII* of France, reported to him,

...that he found among them none of the ceremonies, images nor signs of the Romish church, much less the crimes with which they were charged; on the contrary, they kept the Sabbath day, observed the ordinance of baptism, according to the primitive church, and instructed their children in the articles of the Christian faith and commandments of *God*.

Mr. Jones quotes *Perrin*, who cites *Chassagnon*, who wrote their history, thus:

It is recorded of the *Waldenses*, that they rejected all the traditions and ordinances of the church of Rome as being superstitious and unprofitable, and that they made light of the whole body of clergy and prelates; on which account, having been expelled their country, they dispersed themselves in different places, viz. Piedmont, Calabria, Dauphiny, Provence, Languedoc, Bohemia, England, and elsewhere.³⁰⁷

³⁰⁷ *Jones’ Church History*, p. 844.

8. The Sabbath Since the Reformation

WITH the commencement of the Reformation a new spirit of religious inquiry was awakened. Nearly every item of Christian practice was brought under consideration, and not dismissed until either approved or rejected. Among the subjects for discussion we find the Sabbath early introduced and thoroughly examined. There were three leading views then maintained by different classes of the Reformers, which deserve particular notice.

1. Freed from the Law

One class of Reformers there was, who, dwelling alone on the sufficiency of faith, and the freeness of the Gospel, trembled at the thought of imposing rules upon men, and seemed to fear the term *law*. These declared that the law of the Sabbath was abolished; that Sunday was no Sabbath, only a festival of the church, which had been appointed, and might be altered at her pleasure. That we may not be thought in error here, as well as to give a fuller understanding of the opinions of that time, we will present the assertions of some of these men.

Bishop Cranmer's Catechism, 1548 AD, says:

The Jews were commanded in the Old Testament to keep the Sabbath day, and they observed it every seventh day, called the Sabbath, or Saturday; but we Christian men are not bound to such commandments in Moses' law, and therefore we now keep no more the Sabbath, or Saturday, as the Jews did, but we observe the Sunday and some other days, *as the magistrates do judge convenient*.

William Tindal says, in his answer to More, chap. 25:

We be lords over the Sabbath, and may change it into Monday, or any other day, as we see need. Or may make every tenth day holy-day, only if we see cause why; we may make two every week, if it were expedient, and one not enough to teach the people. Neither was there any cause to change it from the Saturday

than to *put difference between us and the Jew*, and lest we should become servants to the day after their superstition.

Bullinger, on *Revelation 1:10*, says:

Christian churches entertained the Lord's day not upon any commandment from God, but according to their free choice.

Melancthon says:

The Lord's day from the Apostles' age, has been a solemn day: notwithstanding, we find not the same commanded by any Apostolic law; but it is collected from hence that the observation thereof was free, because Epiphanius and St. Augustine testify that on the fourth and the sixth days of the week church assemblies were held, as well as upon the Lord's day.

The Augsburg Confession, drawn up by Melancthon, and approved by Luther, says:

We teach that traditions are not to be condemned which have a religious end, . . . namely, traditions concerning holy-days, the Lord's day, the feast of the nativity, Easter, etc.

These passages distinctly do away with the Sabbath, and place the observation of Lord's day on the ground of human authority. In the books of some early authors who adopted these views, may be found frequent references to a difficulty which drove them to deny the perpetuity of the Sabbath. *Bishop White*, in 1635, says:

If the fourth commandment, concerning the keeping of the seventh day, is moral and perpetual, then it is not such in respect to the first and eighth day; for this precept requires the observance of that one only day which it specifies in that commandment.

In speaking of Lord's day, he says:

Every day of the week and of the year is the Lord's; and the Sunday is no more the Lord's by the law of the fourth commandment, than the Friday; for the Lord's day of that fourth commandment is the Saturday.

In each of these quotations it seems to have been felt to be inconsistent to allow the perpetuity of the Sabbath, without keeping the seventh day. But to come back to this ancient day, and keep it in company with Jews, seemed too great a change. Hence the abrogation of the institution was asserted, as the easiest way of escaping from the dilemma. John Milton, speaking of this difficulty, says:

If we under the Gospel are to regulate the time of our public worship by the prescriptions of the Decalogue, it will surely be far safer to observe *the seventh day*, according to the express command of God, than on the authority of mere human conjecture, to adopt the *first*.

Another influence which led to the rejection of the Sabbath by these men, was the view of it which was held by the Roman Church. When the leaders of the Reformation separated from that church, it was claimed that all her festival days, including Sunday, were holier than other days, not only in relation to the use made of them, but to a natural and *inherent holiness* wherewith they thought them to be invested. In addition to this, many and hurtful restraints had been imposed upon the consciences of God's people, until these were days of *punishment* rather than holy pleasure and profit. Seeing the days perverted from their real design, and made the means of strengthening papal power, it is not surprising that they were discarded together. Anxious to escape one error, they embraced another equally dangerous.

2. Transferred to Sunday

But another class of Reformers, (probably somewhat fearful of the consequences of those lax notions to which we have just referred,) considering that the Sabbath was given in Paradise, rehearsed at Sinai, and placed among the precepts of the Decalogue, declared that it must be moral in its nature, and perpetually binding. But having allowed its perpetuity, and having rested its claims upon the fourth commandment, the way of explaining and enforcing the change of the day, presented an obstacle to the

spread of this view. How this was removed, let their own words answer.

Dr. Bound, in 1595, says,

The fourth commandment is simply and perpetually moral, and not ceremonial in whole or in part.

Richard Byfield, 1630, says,

The fourth commandment is part of the law of nature, and thus part of the image of God, and is no more capable of a ceremony to be in it than God is.

Afterwards he says,

The institution of the Lord's day is clearly in the work of Christ's resurrection; as the institution of the seventh day was in the work of finishing the creation. . . . The resurrection applies and determines the Sabbath of the fourth commandment to the Lord's day.

Such was the course of reasoning adopted by this class of persons. Having established the morality and perpetuity of the Sabbath by means of Scripture, and brought the sanctions of the word of God to sustain them, they apply all this to the support of an institution, the existence and time of keeping which is inferred from Christ's resurrection. It is easy to see what must have been the consequence.

3. Perpetuity of the Sabbath

A third class may be found among the disputants about the Sabbath, who endeavored, by strict adherence to the Scriptures, to escape the difficulties and inconsistencies into which others had been led. They contended for the early institution of the Sabbath, for its morality and perpetuity as inferred from its being placed in the Decalogue, and for *the seventh day of the week*, as an essential and necessary part of the commandment.

Theophilus Brabourne, in 1628, says:

1. The fourth commandment of the Decalogue is a divine precept, simply and entirely moral, containing nothing legally ceremonial, in whole or in part, and therefore the weekly observation thereof ought to be perpetual, and to continue in full force and virtue to the world's end.

2. The Saturday, or seventh day of the week, ought to be an everlasting holy-day in the Christian Church, and the religious observation of this day obliges Christians under the Gospel, as it did the Jews before the coming of Christ.

3. The Sunday, or Lord's day, is an ordinary working day; and it is superstition and will-worship to make the same the Sabbath of the fourth commandment.

These opinions were vindicated by Brabourne, in two volumes, which appeared, one in 1628, and the other in 1632. They have never been answered to the satisfaction of many candid minds. It is true, an answer has been attempted. But this answer, laboring as it did mainly to prove that such doctrine...

...is repugnant to the public sentence of the Church of England, and to the sentence of divines who lived at the beginning of the Reformation,

—could not satisfy one who believed the Scriptures to be a sufficient rule of faith and practice. To these volumes might be added others, which appeared soon after, and to the results of which, living witnesses have testified from that day to this.

A Day of Rest in England

It was while the discussion just referred to was yet in progress, that King James, in 1618, published his *Book of Sports for Sunday*, in which is set forth, that:

By the preciseness of some magistrates and ministers in several places in this kingdom, in hindering people from their recreations on the Sunday; the papists in this realm being thereby per-

sueded that no honest mirth or recreation was tolerable in our religion,

—wherefore, it pleased his majesty to set out his declaration,

...that for his good people's lawful recreation, his pleasure was, that after the end of divine service, they should not be disturbed, letted, or discouraged from any lawful recreation, such as dancing, either men or women, archery for men, leaping, vaulting, or any other such harmless recreations; nor from having of May-games, Whitsun-Ales, or Morris-dances, and setting up of May-poles, or other sports therewith used; so as the same be had in due and convenient time, without impediment or let of divine service.

This was designed in part, probably, to counteract what was then called the puritan notion, and may be regarded as expressing the opinion of the English Church at that time in regard to the sacredness of the day. The same was re-published in 1636, by Charles, with how much real effect upon the practices of men it is not easy to determine.

It is evident that a reaction in favor of the institution had already commenced; and the earnestness of Puritanism on this subject, joined to the influence of Sabbatarianism, has affected almost the whole body of the English Church. Puritanism and Sabbatarianism deserve the credit of having preserved to that country a regard for the day of rest, which raises them infinitely above many other Protestant countries. Had they taken Scripture ground, the result can hardly be predicted.

Historical Records of Sabbath-keeping

By what has here been said in regard to the observation of the Sabbath, after the Reformation, it is not to be supposed that there are no traces of it since the Christian era until that time. It is believed that there have been Christians in every age who have kept holy the seventh day. During the first three centuries of the Christian Church, the Sabbath seems to have been almost universally kept. It was kept generally in the Eastern Church for six

hundred years. And from that time onward to the present, frequent traces of Sabbath-keepers may be found, either in the history of individuals, or in the acts of Councils against those who kept it. These notices extend to the time of the Reformation; and are as frequent as are the references to the first day of the week under the title of Lord's day.

When we enter upon that period of Reform, we find that Sabbath-keepers appear in Germany late in the fifteenth or early in the sixteenth century, according to Ross's *Picture of All Religions*. By this we are to understand that their ministers were such as to lead to organization, and attract attention. A number of these formed a church, and emigrated to America in the early settlement of the country. There were Sabbath-keepers in Transylvania, among whom was *Francis Davidis*, the chaplain to the Court of Sigismund, the prince of that kingdom, and afterwards superintendent of all the Transylvanian countries. In France, also, there were Christians of this class, among whom was *M. de la Roque*, who wrote in defense of the Sabbath, against Bossuet, the Catholic Bishop of Meaux. But it is difficult to determine to what extent this day was observed in those countries.

In England we find Sabbath-keepers very early. *Dr. Chambers* says:

They arose in England in the sixteenth century,

—from which we understand that they then became a distinct denomination in that kingdom. They increased considerably in the seventeenth century; and we find that towards the close of that century there were eleven flourishing churches in different parts of the country. Among those who held this view are some names of distinction.

- Theophilus Brabourne was called before the Court of High Commission, in 1632, for having written and published books vindicating the claims of the seventh day.

- One Traske was about the same time examined in the Starr Chamber where a long discussion about the subject seems to have been held.
- Nearly thirty years after this, John James, preacher to a Sabbath-keeping congregation in the east of London, was executed in a barbarous manner, upon a variety of charges, among which was his keeping of the Sabbath.
- Twenty years later still, Francis Bampffield died in Newgate, a martyr to non-conformity—especially as one who could not conform in the matter of the Sabbath.

It is needless to mention other names, or to speak particularly of Edward, Joseph, Dr. Joseph and Dr. Samuel Stennett, John Maulden, Robert Cornthwaite, and others, who have written and suffered in proof of their attachment to this truth.

But the Sabbath found great opposition in England, being assailed both from the pulpit and the press, by those who were attached to the established church. Many men of learning and talent engaged in the discussion on both sides of the question. It is evident that the opposers of reform felt unable to defend themselves against the strength of talent and Scripture brought against them. Therefore, as in similar cases, they excited the civil powers to check the progress of the Dissenters by passing the famous *Conventicle Act*. By this law, passed in 1664, it was provided that if any person above sixteen years of age was present at any meeting of worship different from the Church of England, where there were five persons more than the household,

- for the first offense he should be imprisoned three months, or pay five pounds,³⁰⁸
- for the second, the penalty was doubled;
- and for the third he should be banished to America, or pay one hundred pounds sterling.³⁰⁹

³⁰⁸ Equivalent to \$1260 USD in 2024 value.

³⁰⁹ Equivalent to \$25,000 USD in 2024 value.

This act was renewed in 1669, which, in addition to the former penalties, made the person preaching liable to pay a fine of twenty pounds; and the same penalty was imposed upon any person suffering a meeting to be held in his house. Justices of the Peace were empowered to enter such houses, and seize such persons; and they were fined one hundred pounds if they neglected doing so.

These acts were exceedingly harassing to those who observed the Sabbath. Many of their distinguished ministers were taken from their flocks and confined in prison, some of whom sunk under their sufferings. These persecutions not only prevented those who kept the Sabbath from assembling, but deterred some who embraced their opinions from uniting with them, and discouraged others from investigating the subject.

At present the Sabbath is not as extensively observed in England as formerly. But the extent of Sabbath-keeping cannot be determined by the number and magnitude of the churches, either there or in other countries. For many persons live in the observance of the seventh day and remain members of churches which assemble on the first day; and a still greater number acknowledge its correctness, who conform to the more popular custom of keeping the first day.

At what time the Sabbath became the subject of attention on this side of the Atlantic we cannot definitely say. The intolerance of the first settlers of New England was unfavorable to the Sabbath. The poor Christian that may have been banished to this country for its observance could find no refuge among the *Pilgrim Fathers*. The laws of Rhode Island were more tolerant, and observers of the Sabbath first made their appearance in Newport, in that State, in 1671. The cause of the Sabbath has gradually gained strength in this country from that period; but it has found much to oppose its progress, even in Rhode Island. It was in opposition to the general practice of Christians, on which account an odium was put upon it, and those who have kept the Sabbath have been

reproached with Judaizing and classed with Jews. Besides this, they have been subjected to great inconvenience in their occupations, especially in cities and towns. In Connecticut the laws were intolerant and oppressive to the Sabbath cause.

At no time does there appear to have been in this country any general excitement on this subject. The friends of Sunday have avoided as far as possible its discussion; so that those who have observed the Sabbath have had but little encouragement as they have supposed, to try to extend their sentiments. But the propagation of their opinions has not exclusively depended on their efforts. The common English version of the Bible has been found in many instances a sufficient means of converting men to the Sabbath. Churches observing and assembling on the Sabbath, have been founded in Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Virginia, South Carolina, Georgia, and in most of the new States, embracing as is supposed, a population of forty or fifty thousand.³¹⁰

³¹⁰ *Sabbath Tract No. 4.*

9. The True Issue

ONE of the greatest difficulties which we who observe the seventh day have ever found in the Sabbath controversy, is to make our opponents understand what is the real question at issue. So long have their thoughts, feelings and habits, been molded under one particular view of the subject, that it seems almost a miracle if one is found who can disregard all foreign matter, and look at the precise point in debate long enough to come to any certain and intelligent conclusion about it. But it is evident, that if an opponent is suffered to raise false issues, or to be continually striking off into the discussion of some point which does not affect the final question, we may prolong the controversy *ad infinitum*.

Let us then endeavor to state distinctly what is, and what is not, the issue between us and the observers of the first day of the week.

1. The issue is not whether the first day of the week was observed at a very early period by Christians. We admit that it was. We admit that its observance may be traced up to very near the borders of the apostolic age. What more can a generous, conscientious opponent, who scorns any other aid than what the truth will give, ask? He knows in his own soul that this is the very utmost that can be produced from any of his histories. Let him ransack his old musty volumes all the way backward, till he fancies he can almost talk to the “beloved disciple” face to face, and what more can he find? Verily, nothing.

But when you have got this admission from us, then we have another question to ask. *How*—don’t dodge the question—*HOW* was the day observed by the early Christians? We admit the observance of it; but that is not the issue. The issue respects the *manner* of observing it. You, if you are consistent, will say that the early Christians observed it not only by public worship, but by *abstaining from labor*. We, on the other hand, deny that they

abstained from labor. We admit that they held public worship; but—we repeat it—we *deny that they abstained from labor*. We deny that they regarded it as a *Sabbath*,

Luke 23

⁵⁶ ...resting according to the commandment.

Now with the issue thus fairly stated, we put the laboring oar into your hands, and challenge you to prove your position. Bring proof, if you can, that the early Christians regarded the first day of the week as any thing else than a *religious festival*; between which and the *Sabbath* there is a very important difference, the latter requiring abstinence from labor, the former merely requiring public worship in honor of the event commemorated, and allowing the remainder of the day to be spent in labor or amusement.

2. When it is once settled, that in a very early period of the church the first day was observed as a festival; when our opponents have fairly jaded themselves to a “weariness of the flesh,” in their “much study”³¹¹ of the old fathers, to find proof of it; though we never called it in question;—then the issue is, whether this festival was *ordained by Christ*?—whether the New Testament furnishes *inspired example* of such festival? Our opponents affirm: we deny. We maintain that in every passage of the New Testament, where the first day of the week is mentioned, the context furnishes a sufficient reason why it is mentioned, without the least necessity of supposing it to have been a festival season. No exception can be made to this, unless in regard to *1 Corinthians* 16:2. The reason why the Apostle in this place specifies the first, rather than any other day of the week, does not so clearly appear from the context; but the peculiar phraseology employed, “let each one of you lay by him,” [himself,] is against the idea of any public meeting; and if no public meeting, of course no festival season. As every allusion to the first day of the week is sufficiently explained by other circumstances noticed in the context,

³¹¹ *Ecclesiastes* 12:12.

the *inferential* proof of its festival character is thereby destroyed. As for *clear, positive* proof of it, such as express precept or command, no person of modesty pretends it. Still less is there any proof of its *Sabbatic* character.

3. Another point wherein we are necessarily at issue with great numbers of Christians, is whether the *institution* of the Sabbath is separable from the particular *day* to be observed. They affirm; we deny. We maintain that God's blessing and sanctifying a particular day is the very thing in which the institution consists. To render this plain matter yet more plain, we invite close attention to the wording of the fourth commandment; premising, however, that the word Sabbath is not *translated* from a Hebrew word, but is the Hebrew word itself anglicized, just as baptism is an anglicized Greek word. The proper translation of the word is *Rest*. Now let the word Rest be substituted for Sabbath, and how clear it becomes:

Exodus 20

⁸ Remember the Rest day to keep it holy.

Surely some particular day is denoted; for it is *the* Rest day, not *a* Rest day.

⁹ *Six days shall you labor, and do all your work:*

¹⁰ *But the seventh day is the Rest of the Lord your God.*

Is it any where historically recorded as a fact that God rested on *the* seventh day? It is.

Genesis 2

² On the seventh day God rested from all His work which He had made.

Who does not see that that day on which God rested, was the *last* of the seven which constituted the first week of time?

Exodus 20

¹⁰ *...in it...*

–in *what?* why, in the seventh day, the last day of the week; for the pronoun *it* can have no other antecedent—

Exodus 20

¹⁰ ...*you shall not do any work, you, nor your son, nor your daughter, nor your man-servant, nor your maid-servant, nor your cattle, nor the stranger that is within your gates.*

Why must no work be done on that particular day, the seventh or last day of the week? The reason follows:

¹¹ *For in six days the Lord made heaven and earth, the sea and all that in them is, and RESTED on the seventh day,*

–as the record in *Genesis 2:2* proves.³¹²

¹¹ ...*wherefore the Lord blessed the Rest day and sanctified it.*

The conclusion is irresistible, that the Rest day spoken of is the particular day on which God rested from His work, which, as before shown, was the last day of the week. That very day, and no other, God blessed and sanctified. The only reason assigned *why* He sanctified it, is...

Genesis 2

³ ...*because that in it He had rested from all His work which God created and made.*

The Rest day, then, which we are required to observe, is “the Rest of the Lord your God:” which does not mean the rest which the Lord your God has appointed, though it is true that He has appointed it: nor does it mean a rest which becomes the Lord’s by reason of our appropriating it to Him: but “the rest of the Lord your God” means THE REST WHICH THE LORD YOUR GOD OBSERVED.

Now from all this we think it must be evident, that whoever observes any other Rest day than the seventh day of the week, does not observe the Rest—Sabbath—“of the Lord your God.” He may, it is true, appropriate it to the Lord his God, and in that sense call it

³¹² See also *Hebrews 4:4*.

the Lord's; he may ignorantly suppose that Christ in the Gospel has appointed it, and in that sense also call it the Lord's; but it can by no means be called "the Rest of the Lord your God" in the sense of that expression in the fourth commandment. Hence, irresistible is our conviction, that he does not obey the commandment.

O brother Christian, why will you persist in maintaining that your Sunday keeping is an act of obedience to the law of the Sabbath?³¹³

³¹³ *Sabbath Tract No. 8.*

10. A Christian Caveat

To the Old and New Sabbatarians
By Edward Fisher, Esq.

THE following article is taken from the fifth edition of a work with the above title, printed in London, 1653. The book was written in defense of the “orthodoxal doctrine of the Church of England,” respecting festivals, against the “Sabbatarian novelties,” as they were called, of the Puritans. While it demolishes the claims set up on behalf of *Sunday* or *Lord’s Day*, it fully establishes the claims of the *Sabbath* or *Seventh Day*. And it is worthy of note here, that it is not possible to refute any of the erroneous views in regard to the Sabbath and Lord’s Day, without taking positions which necessarily lead to the observance of *the Seventh Day*. How much easier it would be to fasten the claims of the Sabbath institution upon the consciences of men, if we were satisfied to take the fourth commandment *as it reads* and enforce it by “*Thus says the Lord.*”

The third opinion is of the new Sabbatarians, who dream of a middle way betwixt a Jew and a Christian; and this they usually lay down in two propositions. The first is, *That the Lord’s Day, or first day of the week, namely Sunday, may be called the Sabbath;* the next is, *That the observation of the Lord’s Day is a moral duty, enjoined by God himself, and declared both by the doctrine and practice of Christ and His apostles.* The first appearance of this kind of teachers was in the year of our Lord 1595, near the end of the reign of Queen Elizabeth: and because they are neither able to produce direct Scripture, nor solid reason for what they say, they labor to support their conceits by fallacies, falsities, and wrestings of God’s holy word, as upon scanning their proofs will be manifest to the meanest capacity.

For their first proposition, they allege two reasons why the *Lord’s Day* may be called *the Sabbath*. One is because the Sabbath signifies *a rest*; and therefore the Lord’s Day being a *rest*, may be called the Sabbath. But to this we answer, it is false that *the Sabbath* signifies *a rest*; for when by custom of speech a common

name is restrained to a particular place, thing, or person, it then becomes a proper name, and so losing its community, does signify that only particular, unto which by custom of speech it is applied; as for instance, *the temple* is a common name, signifying *the Church*; yet in London, where by custom of speech this name, *The Temple*, is restrained to an Inns of Court, it is false and absurd to say you were at *the Temple* and mean *the Church of St. Giles*. In like manner *the Sabbath* is a common name, signifying *the rest*; yet in the Christian Church, where by custom of speech, according to God's holy phrase throughout the Old and New Testament, this name, *the Sabbath*, is restrained to the Jewish weekly festival, it is false and absurd to speak of *the Sabbath*, and mean *the Lord's Day*. Their other reason why the Lord's Day may be called *the Sabbath*, is, because the Lord's Day succeeded in the room of the Sabbath. But if this argument be good, then may *baptism* be called *circumcision*, the *Lord's Supper* the *Passover*, and King *James Queen Elizabeth*.

As for the second proposition, wherein they assert the *morality and divine institution of the Lord's Day*, we shall here notice only three of their reasons. The first is, because Adam, according to God's command, kept the Sabbath in the state of innocency. . . . But what is the sanctification of the Sabbath spoken of by Moses in the 2nd chapter of *Genesis*, to our observing the Lord's Day? That was appointed to be kept on *the seventh* and *last* day of the week; this is kept on *the first* day of the week: that was the day in which God *rested* from His work of creation; this is the day in which God *began* to create the heavens and the earth: that was our *Saturday*; this is our *Sunday*.

Their second proof for the morality of the Lord's Day, is from the fourth commandment, where they seek to corrupt the very text, and would persuade us that for *the seventh* day, we must read *a seventh* day; as if God did not there set apart a certain day of the week, but left it to man to keep which of the seven he pleased. Unto which we answer, that this conceit is not only against the letter of all our translations, but even repugnant to the sense of the commandment; for the words are express that God blessed and hallowed the Sabbath day; that Sabbath day was

the seventh day; that seventh day was the day in which God rested from His six days' work of creation.

Nay, grant it were true (as these men would have) that this special precept does exactly oblige us, and that no particular day of the seven was by God appointed to be kept holy, then we may set apart Monday, or Tuesday, or any other day to God's service, as well as Sunday; and so, by their own argument, the Lord's Day is no more moral than any other day of the week. Their third proof is from the title or name, *Lord's Day*, which (say they) cannot be for any other reason, but because it is of the Lord's institution. We answer, this is false; for the Lord's Day was not so called because it was *instituted by the Lord*, but because it was *dedicated to the Lord*; as we commonly say, Saint Mary's Church, or Saint Peter's Church; which no man did ever imagine were built or founded by Saint Mary or Saint Peter.

Near the close of his book, after having examined each of the positions here referred to, he comes directly to his design, and says:

In vain, therefore, it is, and most absurd, for you our opponents to charge us with *befooling and misleading the people*. Your own *practice*, your own *doctrines*, shall bear witness betwixt us.

You who say one while, that God did not appoint *the seventh day*, the day on which He rested, to be kept holy, but *a seventh day*, and so one day in seven be observed, no matter which of them; another while, that by this commandment God enjoins us to keep holy *the first day of the week* on which He *began His work of creation*—Do you not *befool and mislead the people*?

You who (forgetting your own doctrine of the fourth commandment) do teach, that the keeping holy the first day of the week, or Lord's Day, was appointed and practiced by Christ and His apostles, yet cannot produce so much as one *example* for it, much less a *precept*—Do you not *befool and mislead the people*?

You who infer, because St. Paul, and the disciples at Troas, spent the whole night of the first day of the week in praying, preaching, and heavenly conference, in regard he was to leave them and depart on the morrow; *therefore*, St. Paul and the disci-

ples at Troas met *that night to keep holy the day past; therefore the disciples at Troas met every first day of the week, to keep that day holy; therefore the Church at Philippi, the Church in Cilicia, and all Christian Churches, did then keep holy the first day of the week; therefore all the apostles did constantly keep holy that day; therefore Christ and His apostles appointed the first day of the week to be forever celebrated, instead of the Sabbath—Is not this pitiful logic? Do you not befool and mislead the people?*

You who tell stories of an *old Sabbath* and a *new Sabbath*, a *Jewish Sabbath* and a *Christian Sabbath*, a Sabbath of the *seventh day* and a Sabbath of the *first day of the week*; that so you may slyly fix the name *Sabbath* on *the Lord's Day*, and then persuade the simple and ignorant that all those texts of Scripture wherein mention is made of *the Sabbath day*, are intended of *the Lord's Day*; when indeed to call the Lord's Day *the Sabbath*, is as senseless as to call Sunday *Saturday*, or *first day the last day* of the week; when throughout the Old and New Testament we have not the least intimation of any other weekly Sabbath, save the old, Jewish, seventh day Sabbath; when you yourselves confess that the name Lord's Day, is more proper and particular, and less obvious to exception, than the name Sabbath; and that the name Sabbath is in dignity inferior to both Lord's Day and Sunday—Do you not *befool and mislead the people?*

You that condemn the yearly observance of Christ's birthday as heathenish, yet acknowledge this feast to be a constitution of the ancient primitive Church—Do you not *befool and mislead the people?*

Take heed; these are not small matters; consider well with yourselves what it is to stand guilty before God of belying Christ and His apostles, and willfully wresting the Holy Scriptures. Be advised; take time while time is to repent of those notorious slanders wherewith you have aspersed the ancient approved ways of God's worship; and let the sincerity of your repentance appear by the speedy abandoning of your unchristian practices and principles; lest the heavy judgment of seducers, to *wax worse and worse*, fall upon you, and God in the end *deliver you up to such strong delusions that you should believe your own lies.*³¹⁴

³¹⁴ *Sabbath Tract No. 5.*

11. Misuse of the Term “Sabbath”

IT IS quite common, in these days, to hear the term *Sabbath* used to designate the first day of the week or Sunday. But such a use of the term is not only unscriptural, but calculated to mislead the people. Throughout the Bible, there is but one sacred day of weekly occurrence called the Sabbath, and that is the seventh or last day of the week. When, therefore, men talk about a *Christian Sabbath*, and a *Jewish Sabbath*—a *first-day Sabbath*, and a *seventh-day Sabbath*—so that they may slyly fix the term Sabbath upon the first day, and then persuade people that all those texts of Scripture which speak of the Sabbath day are meant for the first day, they pursue a course which is unauthorized, and deserve to be sharply rebuked. There are circumstances, however, which many persons seem to regard as justifying the common practice of calling the first day by the name *Sabbath*. Let us examine some of them.

1. It is said that the term *Sabbath* signifies rest; therefore the first day being commonly observed as a day of rest, may properly be called the Sabbath. In reply to this, it may be said, that when by custom and common consent, any term is used to express a particular place or thing, it then becomes a proper name for that thing, and signifies only that thing to which it is applied. For instance, a *tabernacle* means a place of worship. Yet, in New York, where this name is used to express a particular and well-known place of worship, it would be absurd and false to say you were at the *Tabernacle*, and mean the Church of the Messiah. So with the term Sabbath; although the word strictly means *rest*, yet after the Scriptures throughout the Old and New Testaments have used this term to express a particular rest, which occurred on the seventh day, it would be foolish and deceptive to speak of the Sabbath and mean the first day of the week.

It may be farther said, that if this argument be good for calling the first day the Sabbath, and if the fact of its being a *rest-day* makes it the Sabbath, then may the Mohammedans properly call

the *sixth* day the Sabbath, and the fact that they rest upon that day makes it the Sabbath. Yes, and those Mexican Indians, whom Cortes found keeping the *fourth* day, may properly call that day the Sabbath, and directly it is made such. Even those people in Guinea, whom Purchase describes as having a *rest-day*, but which, says he,

...they observe not upon our Sunday, nor upon the Jews' Sabbath day, but hold it upon Tuesday, the *second* working day of the week,

—may properly call that day the Sabbath, and straightway it becomes such. Are the observers of the first day ready to rest upon such ground for calling that day the Sabbath, or to continue to call it Sabbath when there is no better ground? We hope not. And we feel bound, as those who respect the Bible, and dare not charge the Author of that Book with folly in calling the seventh day only the Sabbath, to protest against such abuse of the language of Scripture.

2. The second reason frequently urged, is, that the first day *comes in the room* of the seventh day, and may therefore properly be called the Sabbath. Aside from the fact that the Scriptures say *not a word* about a substitution of the one day for the other, it may be said in reply, that if the argument be good, then the Lord's Supper may be called the *Passover*, and King Solomon may be called King *David*.

3. A third reason alleged for calling the first day the Sabbath, is, because it has long been the practice of Christians to call it so. In answering this assertion, it may be worth while to inquire what has been the practice of Christians in this matter. Few will deny, that wherever, in the New Testament, the word Sabbath refers to a weekly religious day, it is the seventh day. When the *first* day of the week is spoken of, it is under its appropriate title. For nearly the whole of the first century, then, we have the testimony of Scripture that the name *Sabbath* belonged exclusively to the seventh day. During the succeeding four hundred years, there were

large numbers, both in the Eastern church, about Constantinople, and in the Western church, about Rome, who kept the Sabbath. And when ecclesiastical councils, in the fourth and fifth centuries, began to enact laws against them, they condemned Sabbath-keeping altogether.

From this it is apparent, that the idea of calling the first day the Sabbath had not then entered their minds. What day was meant when the term Sabbath was used for five hundred years later still, the learned Dr. Peter Heylyn has told us in the following words:

Wherever for a thousand years and upwards, we meet with *Sabbattum*, in any writer, of what name soever, it must be understood of no day but *Saturday*.

Indeed, if we search all the books which have been written on this and kindred subjects up to the time of the Reformation, we shall not find that the first day was to any considerable extent regarded as the Sabbath or called by that name. Dr. Richard Whately, Archbishop of Dublin, in a late work on the subject of the Sabbath, says,

...in fact, the notion against which I am contending, [viz., that the fourth commandment binds Christians to hallow the first day of the week, and that it may properly be called the Sabbath,] seems as far as I can recollect, to have originated with the Puritans, not much more than 200 years ago, and to have been for a considerable time confined to them, though it was subsequently adopted by some members of our church.

So far is it from being true, then, that the first day has been universally called the Sabbath among Christians, that even now, by the best authorities upon such subjects, it is not called Sabbath at all. The Records of England up to the present time invariably call the *seventh* day the Sabbath. In the Journals of the House of Lords, whatever is entered as having been done on the seventh day, or Saturday, is under the date, *Die Sabbati*, upon the Sabbath day. The same is true of the House of Commons. The Rules and Records of the King's Bench, and the Latin Records in the Court

of Exchequer and in Chancery, do likewise call the seventh day the Sabbath. These things may be known by any who will take the trouble to examine; and they show how groundless and erroneous is the supposition to which we are replying. Indeed, in many languages the seventh day is called by a name which indicates its sabbatic character. In Low Dutch it is called *rust-dagh*, the day of rest. In English, French, Italian, Spanish, Portuguese, Latin, Greek, and Hebrew, it has its right name, *the Sabbath*, the day of rest.

Now let us look at some of the *consequences* of calling the first day by the name of the Sabbath. It has given occasion for Papists to charge Protestants with neglecting the Scriptures to follow their traditions. The Papists claim, that the change of the Sabbath is the work of their own church, and that the Scriptures nowhere warrant the keeping of the first day, much less the calling it by the name of the Sabbath. Who will deny this latter position? Again, it has led some earnest and pious men to charge the teachers of religion with “befooling and misleading the people.” Proof of this may be found to any extent in books written on the subject in the seventeenth century. The charge is there distinctly and frequently made, of designedly using deceptive arguments.

We will not undertake to say, that those who are accustomed to speak in a manner so likely to deceive, design to do that. But we will say, that such would be the natural effect of their language. It would leave upon the minds of many an impression, that they were not only bound to pay peculiar respect to the first day of the week, but that the fourth commandment required of them such respect. For a religious teacher knowingly to make this impression, is to be guilty of directly fostering error. Nay, more; if he should call the first day the Sabbath, and refer to the fourth commandment as inculcating the duty of observing that day; or should, without direct reference to that law, express himself in such a way as to leave his hearers to suppose that it required the observance of the first day, he would be wanting in faithfulness to

the truth, and exposed to the denunciation of those who add to or take from it.

No doubt many will think, that at a time when the prevailing tendency is to disregard all sacred seasons, it were better not to say these things, but to leave men under an impression that the law of God requires the observance of the first day of the week, and sanctions calling that day the Sabbath. But this prevailing disregard of the day of rest, is an important reason for urging an examination of the foundation upon which the Sabbath rests. Common prudence, to say nothing of Christian sincerity, would require us, in such circumstances, to place the duty upon its true ground. If it will not stand there, it will stand nowhere.³¹⁵

³¹⁵ *Sabbath Tract No. 12.*

12. The Fourth Commandment

False Exposition and Its Consequences

THE Fourth Commandment has been variously expounded by its professed friends. Among these expositions, none has been more injurious than that which represents it as requiring the observance, not of *the* Sabbath, and *the* seventh day, but of *a* Sabbath, and *a* seventh day—not of a certain and well-known time, but of an uncertain and varying time. Yet this is the exposition of it which is given both by commentators and writers on the subject of the Sabbath. It will be found, however, that this view is generally presented in order to prepare the way to introduce the first day of the week, under the specious name of Lord's Day, into the place of the Sabbath. Thus some are made to think, that the name Sabbath may as well be applied to the first day of the week as to the seventh. But to such an exposition there are several serious objections:

1. It is a perversion of the original text itself. In every place where the weekly Sabbath and the seventh day are spoken of, the Hebrew article is uniformly used. This article is often used like our demonstrative *this*—but more commonly like our definite article *the*—never as our indefinite article *a* or *an*; and *Gesenius*, in answer to the question whether it may be used *indefinitely*, says,

The definite article cannot rightly be said to stand indefinitely.

To this opinion agree all our translators, both ancient and modern, who have rendered the terms, both in the fourth commandment and all other places of the Scripture, by *the* Sabbath and *the* seventh day.

2. It makes the Fourth Commandment to be indefinite and absurd. If that commandment only requires the observance of *a* Sabbath or *rest*, and that on *a* seventh day, then one man might keep the seventh day, another the third day, and another the fifth day, yet all obey the commandment. What confusion would thus re-

sult from carrying out this exposition to its legitimate results! But God's commandment is not yea and nay after this manner. It says,

Exodus 20

¹⁰ *The seventh day is the Sabbath of the Lord your God.*

That man will not be held guiltless who misinterprets and misrepresents it, for however pious a purpose he may do so.

3. It is contrary to the teachings of the very men who give this exposition; for they affirm, that the fourth commandment required the keeping of *the seventh day* until Christ came. Now, if the Jews before Christ, were bound to keep a certain and definite day, and that *the seventh day*, then the commandment required a certain and definite day, and that *the seventh day*.

From these considerations it is evident, that those who represent the fourth commandment as requiring the observance of only *a Sabbath*, and that upon *some one* day of the seven indefinitely, are guilty of a false exposition of the commandment, and of handling the word of God deceitfully. They make a plain passage of Scripture to signify one thing for some thousands of years, and then ever afterwards to signify another thing. Thus do they make void the commandment of God, that they may keep their own traditions.³¹⁶

Now let us turn to a consideration of some of the *consequences* of this kind of exposition. Among these we will mention only three.

1. It overturns all certainty in explaining the Scriptures. If a man in translating from a Latin or Greek author, should pervert his author's meaning in this manner, by using words in a different sense from that in which they were intended, he would be cast out and despised. But yet when a preacher represents the term *the Sabbath* as meaning simply *a rest*, that so he may call the first day of the week *a rest*, and therefore *the Sabbath*, he deals worse with the Scriptures than the translator just mentioned does with his

³¹⁶ *Matthew 15:6.*

profane author. Instead, however, of being cast out and despised, his speculations are allowed to go for truth. Thus unbelievers are encouraged in their infidelity; and occasion is given for them to say, that the Bible is interpreted by its friends to mean just what they please to have it. It is dangerous for men to use their wits thus to blind the eyes of their fellows.

2. It abolishes the Lord's Sabbath, and makes the Fourth Commandment to be a mere cipher. First, it abolishes the Lord's Sabbath, because it teaches that the observance of the seventh day, on which God rested, and which He introduced into the commandment as one with the Sabbath, is not at all binding, but the day may be spent in any kind of labor. Is not this to abolish *the Lord's Sabbath*? Second, it makes the fourth commandment a cipher, because it takes away the *time*, which is the seventh day, and the *event commemorated*, which is God's resting from His creative work. Now read the commandment, as these expounders would have it, bereft of the *time* and the *event commemorated*. It then commands only *a rest*, without any precept or example as to its length or frequency. One person, therefore, may rest one hour in each day; another one day in a month; and a third one month in a year; and each may call this keeping the Sabbath. Does not this make the fourth commandment a mere cipher?

3. It abuses God's Word, and misleads His people. It abuses His word by representing that the Word teaches what it does not teach, and that it fails to teach what it attempts to teach. It misleads His people, on one side, by pressing the fourth commandment to sustain the first day of the week, which it says nothing about, thus laying a yoke upon the people, requiring them to observe a day, in regard to which they will finally be asked, Who has required this at your hands?³¹⁷ On the other side, it misleads the people, by encouraging them to neglect a day which God has sanctified, and commanded them to keep holy.³¹⁸

³¹⁷ *Isaiah* 1:12.

³¹⁸ *Sabbath Tract* No. 9.

13. The Royal Law Contended For

Some Brief Grounds, serving to prove that the Ten Commandments are yet in full force, and shall so remain till Heaven and Earth pass away.

By Edward Stennet [Printed 1658]

PP Editor's note: These arguments are only the first part of the booklet written by Edward Stennet. In the *Review and Herald* of September 2, 1851, an article of about 20 pages was published, with the same title, from the pen of Edward Stennet. That article mainly consisted of arguments in favor of the seventh-day Sabbath, and objections answered against it. The article you are about to read pertains more to the perpetuity of the Ten Commandment law in its entirety. Stennet's original work comprised both of these, starting with the treatise on the Ten Commandments, and ending with the arguments on the Sabbath.³¹⁹

FIRSTLY, the matter of the ten commandments was written in the heart of Adam before his fall, as does appear in:

Genesis 1

²⁷ God created man in His own image, in the image of God He created him;

–also in:

Ecclesiastes 7

²⁹ God has made man upright, but they have sought out many inventions.

And the Apostle plainly asserts, that the Gentiles which had not the law, (in the letter of it,) did by nature the things contained in the law, which shows the work of the law written in their hearts.³²⁰ Now if the Gentiles had the word of the law written in their hearts in their sinful state, doubtless they had it in more perfection in their state of innocence, as considered in Adam; for the letter of the law was added, because of transgression.³²¹ Now if there was transgression before the letter of the law was added, that implies that there was a law before then; in that the letter of

³¹⁹ The complete work can be found on the practicaprophetica.com website, under the same title, *The Royal Law Contended For*.

³²⁰ *Romans* 2:14-15.

³²¹ *Galatians* 2:19.

the law is said to be added, it implies that the matter of it was in being before, but much worn by sin; and that is one reason why the Lord was pleased to add the letter.

Let it be considered, how it can stand with Scripture or right reason, that Jesus Christ should abrogate this law. Did Christ blot out this law from the hearts of all men by His death? Then all men have not the law of nature to guide them; for we cannot be so gross as to imagine that the law is put into their hearts upon a new account, for that were to bring all men under the new covenant.

2. God spoke all these commandments unto the people, and they heard His voice,³²² with great majesty and glory, and He added no more; and He wrote them upon two tables of stone, and delivered them unto Moses—all of which holds forth their perpetuity; they are spoken by God, they are written by Him in tables of stone; so was never any ceremony. Job desired that his words might be graven with a pen of iron and lead in a rock of stone forever.³²³

3. Afterward the first tables were broken, which I suppose did signify the Israelites' breaking of the first covenant; for Moses broke them on account of their having made a golden calf, and so had broken the covenant. Whereupon Moses was then commanded to hew two tables like the first, and God wrote the same words again upon them,³²⁴ and they only of all the laws were put into the ark, and when the ark is set in its proper place between the cherubim there is nothing in it but the two tables.³²⁵ . . . See *Jeremiah* 31:33, where God promises to put His law in their inward parts, and write it in their hearts. Now what law is this that must be put into the heart, when the law of sacrifice is abolished?³²⁶ That this is the law that is here spoken of is manifest if

³²² *Deuteronomy* 5:22-24.

³²³ *Job* 42:24.

³²⁴ *Deuteronomy* 10:1-4.

³²⁵ 1 Kings 8:9.

³²⁶ Compare *Hebrews* 10:6-9, with *Psalms* 40:6-8.

we consider how proper and suitable it is for the heart of a believer. Paul calls it the law of his mind in *Romans* 7:23, and in verse 22 he professes he delights in the law of God after the inward man; and God says He will put the law in his heart and write it there; both which phrases hold it forth to be the same law that was written by God and put into the ark. Man's heart is the tables, and God himself is the writer; the matter written is the law. Hear what Wisdom says to this:

Proverbs 7

¹ My son, keep my words, and lay up my commandments within you;

² Keep my commandments and live, and my law as the apple of your eye;

³ Bind them upon your fingers, write them upon the table of your heart.

Now what laws are these but the table laws? And Wisdom's son is to have them written upon the fleshy tables of his heart.

4. When God promises to exalt His first born higher than the kings of the earth, and that His covenant should stand fast with Him, and that His seed should endure forever, and His throne as the days of heaven,³²⁷ yet He says,

Psalm 89

³⁰ If his children forsake my law, and walk not in my judgments;

³¹ If they break my statutes, and keep not my commandments;

³² Then will I visit their transgression with a rod, and their iniquity with stripes.

³³ Nevertheless, my loving kindness will I not utterly take away, nor suffer my faithfulness to fail.

Mark it, this covenant was with Christ, (though with David in the type,) in behalf of all the seed; and the chastisements must be the portion of the seed if they break the law of God, though His covenant stand fast. Now as this covenant reaches all the seed, so does the law and the punishments for the breach of it; and if so,

³²⁷ *Psalm* 89:28-29.

then what law is it that reaches all the seed, if not the law of the ten commandments, with those laws which are comprehended in them.

5. These commandments are eminently distinguished and marked out from all the ceremonial laws, both to show their eminency and perpetuity; they are said to be the work of God, in *Exodus* 32:16, and the Psalmist says,

Psalm 111

⁷ The works of His hands are verity and judgment;...

And these works are called,

⁷ ...all His commandments,

—and they are ten.³²⁸ They are distinguished from the ceremonial ordinances, and called “all the commandments,” to set forth their number, as before said, and their eminency; and therefore they are so frequently called in the Scripture, *the commandments of God*, distinct from the other laws, which were shadowy in the time of the law of shadows,³²⁹ and distinct from the testimony of Jesus in clear gospel times.

In *Revelation* 12:17, note that the dragon’s war is with the remnant of the woman’s seed which kept the commandments of God and the testimony of Jesus. And again,

Revelation 14

¹² Here are they that keep the commandments of God and the faith of Jesus.

And when the man would know what he should do to be saved, Christ told him that he knew the commandments.³³⁰ A cloud of witnesses would come in, if need were, for the confirmation of them.

³²⁸ *Deuteronomy* 4:13.

³²⁹ As these places of Scripture, besides many others, do show, viz., *Deuteronomy* 5:31; 6:11; 7:11; 8:11; 11:1; 30:16; *1 Kings* 2:3; 8:58; *2 Chronicles* 42:10; *Nehemiah* 1:7, and 10:29, etc.

³³⁰ *Matthew* 19:17.

But farther observe what the Scripture says to their duration. The Psalmist says,

Psalm 111

⁷ ...all His commandments are sure.

⁸ They stand fast forever and ever, and are done in truth and uprightness.

Note it; all His commandments, which are the works of His hands, as aforesaid, stand fast forever and ever; that is not only in the time of the ministration of the letter, which was in a sense for ever, but for ever and ever, that is under both ministrations, that of the letter and that of the spirit, in Old Testament times and in the New. Search and see if you can find any word that does speak of any thing that is said to abide or stand fast for ever and ever, which comes short of the time aforesaid.

And when God hides His face from the house of Jacob, then is the time that the testimony is bound up and the law is sealed among the disciples,³³¹ clearly relating to the time that the Jews rejected the gospel, and the disciples are commanded to make use of the law as well as the testimony to try the doctrines of others by *Isaiah* 8:20. All which shows the perpetuity of this law of God, which will farther appear if we consider *Deuteronomy* 7:9. Our Lord says:

Matthew 5

¹⁷ Think not that I am come to destroy the law or the prophets: I came not to destroy, but to fulfill.

But the question will be,

“What law is this?”

To me it appears to be the law of the ten commandments; for these reasons:

1st. Because this comes in as the motive to provoke His disciples to let their light shine in the world, that men might see their

³³¹ *Isaiah* 8:16-17.

good works and glorify their father which is in heaven.³³² Therefore it must be such a law as the doing of it holds forth good works to public view.

2nd. It is such a law as Christ professes He came not to destroy; but the ceremonial law He destroyed in this very sense, so that none are to be in the practice of it; He blotted out the hand-writing of ordinances that was against us, and contrary to us, and took it out of the way, nailing it to His cross.³³³

3rd. Destroying of the law is here put in direct opposition to fulfilling of it; to destroy is to take out of the way or to blot out as before; but to fulfill the law is to do that which is contained in the law; therefore says Christ to John, when He went to be baptized,

Matthew 3

¹⁵ It becomes us to fulfill all righteousness,

—that is, to perform it. And the Apostle says, that love is the fulfilling of the law. What law? Why this,

Romans 13

⁹ ...You shall not commit adultery, You shall not kill, You shall not steal, etc.

¹⁰ Love works no ill to his neighbor; therefore love is the fulfilling of the law.

So that to fulfill the law of the ten commandments, is not to blot them out or make them void; that were to destroy them, which Christ came not to do, but on the contrary, to do the things contained in them, which He did exactly in His life, and so was offered up a Lamb without spot.

4th. This is such a law as must stand in force, every jot and tittle of it, till heaven and earth pass away.³³⁴ But heaven and earth are not yet passed away; therefore this law stands firm.

³³² *Matthew* 5:16.

³³³ *Colossians* 2:14.

³³⁴ *Matthew* 5:19.

But because it is said in the text, “till all be fulfilled,” hence some affirm that all was fulfilled at the death of Christ, and this fulfilling of it holds forth the abrogating of it. But did heaven and earth pass away then? or did Christ, by His taking upon Him all that guilt which was due to us, and by His perfect fulfilling of it in His walk, take us from our obedience? God forbid. Because Christ fulfilled the righteousness of the law, must we not fulfill it? The Apostle says that for this end Christ died.³³⁵

Romans 8

³ For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh;

⁴ That the righteousness of the law might be fulfilled in us, who walk not after the flesh but after the Spirit.

But what is the fulfilling of the righteousness of the law, but to do the righteous things contained in the law? And in this sense every true believer does fulfill the law, though his completeness be in Christ; for love is the fulfilling of the law,³³⁶ so that the commanding power of the law is such a just measure, that every one that loves acts his part towards the fulfilling of it.

5th. It farther appears to be the ten commandments, by the use Christ makes of what He had before asserted:

Matthew 5

¹⁹ Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven...

That is, forasmuch as that law must stand till heaven and earth pass away, and I came not to destroy it, therefore beware of breaking it, for whosoever you are that break any part of it, and shall teach men so, you shall be called the least in the kingdom of heaven;

³³⁵ *Romans* 14:9.

³³⁶ *Romans* 13:10.

Matthew 5

¹⁹ ...but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

To prevent farther mistake, He repeats the law in many particulars, and gives the sense, showing how far their righteousness should exceed the righteousness of the scribes and pharisees. By all of which it plainly appears, that this law, which Christ came not to destroy, is the law of the ten commandments, or the laws that were comprehended in them.

6. The Apostle confirms and establishes this law after the death of Christ, as plainly appears in the 3rd chapter of *Romans*, the drift of which is to set Jews and Gentiles in a like condition by nature—all breakers of the law of God, and so become guilty before Him (verse 19), and that therefore no flesh could be justified by the deeds of the law, the law being for another purpose—to convince of sin (verse 20), or to bring sin to their knowledge. He proves that Jews and Gentiles, circumcised and uncircumcised, are justified by and through faith, and not by the law of works.³³⁷ But lest the Gentiles should think, because they could not be justified by the works of the law, that therefore they might look upon the law as a thing done away or made void, he puts this question to the uncircumcised Gentiles,

Romans 3

³¹ Do we then make void the law through faith? God forbid; yea, we establish the law.

He settles this question, whether the law be in force to believing Gentiles or no, with a “God forbid”; which shows the greatness of his zeal against such a persuasion, it being the same answer which he gives to another gross question, whether we should continue in sin that grace might abound; and, as if that were not enough, he adds to it, “Yea, we establish the law.”

³³⁷ *Romans* 3:27-30.

7. This same Apostle does prove that the law was in force at the time of his conversion. He says he had not known sin but by the law; he had not known lust except the law had said,

Romans 7

⁷ You shall not covet.

He was alive without the law once, but when the commandment came, sin revived, and he died (verse 9), that is, not without the letter of it, for that he had, and did in a great measure conform to, but without powerful convictions for sin by the law; and in this sense then the commandment came, sin revived, and he died that before was alive in his own apprehension.

⁸ For without the law sin was dead,

—and by the law is the knowledge of sin; and sin, taking occasion by the commandment, deceived him, and slew him (verse 11).

¹² Wherefore the law is holy, and the commandment is holy, just and good,

—not that the holy and just law was made death unto him—God forbid—but sin, that it might appear sin, by this good law wrought death in him, that by the commandment sin might appear exceeding sinful (verse 13). And if so, then this law did not die with the body of Christ; though we are dead to the law by the body of Christ, that we should serve in newness of spirit, and not in the oldness of the letter, and that we should be married to another, even Him who is raised from the dead; we being dead to that spirit of bondage in which we were held, that we set our obedience to the law no longer in the room of Christ as our head and husband; Christ by His blood having purchased us from that power that the law had over us by reason of sin. So that our service is not to satisfy the law, as a woman serves to please her husband that she is bound to; but we are not dead to serving in newness of spirit in obedience to Christ as our husband.³³⁸ In this

³³⁸ *Romans 7:4-6.*

sense the Apostle delights in the law of God after the inward man (verse 22), though the other law in his members stood in great opposition to it. Verse 23. Mind this chapter well, and it will appear so plain that he that runs may read, that the Apostle intends no such thing as to take us from our obedience to the law, nor yet the abrogating of the law, but the contrary.

8. The same Apostle urges the law, in the very letter of it, to the Ephesians. He says,

Ephesians 6

¹ Children obey your parents, for this is right.

² Honor your father and your mother, which is the first commandment with promise.

He proves his exhortation to be right from the commandment, and he takes notice of the order of the commandments; it is the first commandment of that second table, and it has a promise annexed to it. He speaks in the present tense; he does not say it *was* the first commandment, but it *is* the first with a promise,

³ ...that your days may be long on the earth.

He urges the promise to them for their encouragement; and to prevent mistakes, he shows the extent of it, that it was not only to the Jews, that they should live long in the land of Canaan, but to the Gentiles also; therefore the interpretation says, “that your days may be long on the earth.”

9. James gives a full confirmation to what I am treating of. He convinces them of sin by this law, in having the faith of Jesus Christ with respect of persons, as appears by:

James 2

¹⁰ For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.

He shows what law he means, and how it is that he who offends in one point is guilty of all; because,

James 2

¹¹ He that said, Do not commit adultery, said also, Do not kill. Now if you commit no adultery, yet if you kill, you are become a transgressor of the law.

And John says,

1 John 3

⁴ Whosoever commits sin transgresses the law, for sin is the transgression of the law,

—and in the next verse he explains what law he means, and says, it was such transgression that Christ was manifested to take away. Now if this law of God was done away by the death of Christ, sin could not be a transgression of it so long after; neither could any be convinced of sin by it, because it was not. But the Apostle says,

⁴ Whosoever commits sin transgresses the law;

—which shows it was in force then, and not only so, but that likewise it should so remain.

10. Let it be considered whether this opinion that the law is done away does not clash with redemption itself. The Apostle states that all men were under the law, and by breaking of it they came under the curse.³³⁹ And Christ was made under the curse, to redeem His people from under the curse of the law, that the blessing of Abraham might come upon the Gentiles through faith.³⁴⁰ Now if we were not under the commanding power, we could not be under the curse, (for that follows disobedience,) and if so, then Christ was not made a curse for us; neither can the blessing of Abraham come upon the Gentiles upon that account, if the Jews only were under the law, and under the curse of it. Christ's dying to redeem them from the curse, could not bring the blessing of Abraham upon the Gentiles. And again the Apostle says that Christ was...

³³⁹ *Galatians* 3:10.

³⁴⁰ *Galatians* 3:13-14.

Galatians 4

⁴ ...made under the law,

⁵ To redeem them that were under the law, that we might receive the adoption of sons.

Now if we were not under the law, we could not be redeemed by Christ's being under the law, nor receive the adoption of sons thereby; but it is manifest that every one is under the commanding power of the law, and by nature under the curse; and Christ has only redeemed His people from the curse, but they are not redeemed from their obedience to the law of God. I find no Scripture that says so; but the contrary.

11. God complains of the blindness of His servants, and of the deafness of His messengers that He sent,³⁴¹ and their blindness and deafness appears in this, that they did not hear nor understand God's design in the gift of His Son, that it was not to destroy the law or to slight it, but to magnify it and make it honorable.³⁴² Previously it was in tables of stone, but now in the fleshy tables of the heart; service was then done from a spirit of bondage, but now from a spirit of adoption. And in this sense I conceive the law to be magnified and made honorable, and upon this account God is well pleased for His righteousness' sake, that is, I conceive, for His Son's sake.

³⁴¹ *Isaiah* 42:19-20.

³⁴² *Isaiah* 42:21.

The Parable

Matthew 25:1-12

1851

First printed in Review and Herald, July 9, 1851,
then later as a Pamphlet.

The Parable

Matthew 25

¹ Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

² And five of them were wise and five were foolish.

³ They that were foolish took their lamps, and took no oil with them:

⁴ But the wise took oil in their vessels with their lamps.

⁵ While the bridegroom tarried, they all slumbered and slept.

⁶ And at midnight there was a cry made, Behold the bridegroom comes, go out to meet him.

⁷ Then all those virgins arose, and trimmed their lamps.

⁸ And the foolish said unto the wise, Give us of your oil, for our lamps are gone out.

⁹ But the wise answered saying, Not so, lest there be not enough for us and you; but go you rather to them that sell, and buy for yourselves.

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

¹¹ Afterward came also the other virgins, saying, Lord, lord, open to us.

¹² But he answered and said, Verily, I say unto you, I know you not.

Parable of the Advent Movement

MANY have desired to obtain a correct account of an eastern marriage that they might better understand this parable. But let it be distinctly understood that our Saviour has here given us the desired history, and testifies that the kingdom of heaven shall be likened [“compared,” Campbell’s translation] unto it.

But when shall the kingdom of heaven be likened, or compared to an eastern marriage? Our Saviour says,

¹ THEN shall the kingdom...

—showing beyond all doubt that there is some definite period in the history of the church where the parable may be applied. If the

parable applies to a definite period, it is of the utmost importance that we understand what period it does apply to, so as to make a right application.

The 24th and 25th chapters of *Matthew* are one connected discourse. In this discourse our Lord has pointed out the most important events, with which the Christian Church was to be connected, from the time of the First to the Second Advent. Such as the destruction of Jerusalem, and the Papal persecution of 1260 years. Next the special signs of the Second Advent, the darkening of the sun and moon in 1780, and the falling stars in 1833.

Our Lord next points out two classes of teachers. One class is represented by the “faithful and wise servant” who gave to his master’s household “meat in due season.”³⁴³ The other class of servants is represented by the “evil servant” who was saying “in his heart, My lord delays his coming,” was eating and drinking with the drunken, and was smiting “*his fellow-servants*.”³⁴⁴

Those who have had any experience in the Advent, know that two such classes of servants as are pointed out by Christ have appeared. The wise and faithful servants seeing by the prophetic periods, and the signs of the times, but especially the signs in the sun, moon and stars, that Christ was soon coming, gave the warning to the church and world. This warning message called out and manifested the other class of servants who first said in their heart,

“The Lord is not so soon coming,”

—then they began to “*smite*” those who were proclaiming the coming of the Lord, and by this time they were united with every class of wicked men on the earth—eating and drinking with the drunken.

But does not this portion of our Lord’s discourse have a still more close application? The “*evil servant*” smites his “*fellow-ser-*

³⁴³ *Matthew* 24:45.

³⁴⁴ *Matthew* 24:48-49.

vants.” Does not this show that both classes of servants had previously been united in proclaiming the coming of the Lord until they were disappointed? This seems necessary for them to be called “*fellow-servants*.” One class “hold fast” the Advent, as proclaimed in its purity by all the servants united, and still follow down the track of prophecy, and receive the warning message of the third Angel, while the other class doubt, give up the past, fall into the spirit of the world, and say in their heart,

Matthew 24

⁴⁸ My Lord delays His coming...

Thus closes the 24th chapter of *Matthew*. The 25th chapter commences thus:

Matthew 25

¹ THEN shall the kingdom of heaven be likened unto ten virgins,...

Thus we are brought down into the experience of those who have been connected with the Advent doctrine, and are shown where the parable applies. This conclusion is natural and irresistible.

But what shall we understand by the kingdom of heaven? Certainly not all the component parts of the kingdom; for in that case the King [Christ], the territory [New Earth], and the subjects of the kingdom [the children of the resurrection], would all be represented as going forth, tarrying, sleeping, waking, and trimming lamps, etc. It is evident that the kingdom of heaven here can only mean what may be represented by the going forth, tarrying, etc., which must be the people of God who are interested in, and are looking for the coming and kingdom of Christ.

The “kingdom of heaven” should be understood here, as it is generally used in the New Testament. Then we understand it to mean as taught by Bro. Miller and the Advent lecturers, with hardly an exception, and as published in all the Advent papers till the Albany Conference in 1845, that the history or experience of

the living people of God is to be likened, or compared, unto an eastern marriage. It has been said that the Second Advent people have literally fulfilled *Matthew 25:1-12*.

It is not so. Jesus is there giving the history of an eastern marriage. But Second Advent people were to experience a series of events which were to have a natural application to the events of the eastern marriage rehearsed by Christ. After the signs of Christ's coming should be preached, the two classes of servants should appear, "then" Second Advent history was not only to have a natural application, but was actually to be compared to the history of the eastern marriage found in *Matthew 25*.

In order that the two histories may be likened or compared, some things are indispensable. First, both histories must be complete; all the events in both must be in the past. It is not possible to compare past history with what has not taken place. Second, after each event in Advent history has occurred, answering to each point in the history of the marriage, shut door, and knocking not excepted, there must be time to compare the two histories, also those who will compare them. We say that this is a part of the work of the faithful and wise servant who is giving to the household meat in due season.

Those who have given up the past Advent movement, as the work of man only, or of unclean spirits, choose to apply the parable to the future, to be fulfilled at the coming of the Lord. But if they would only carry out the natural and true position taken of it by Bro. Miller and the entire Advent host, with hardly an exception, up to 1845, it would lead them to acknowledge the work of God in the past, it would show them their present whereabouts, and give them living faith in the speedy coming of Christ.

No one has yet shown how the events, represented by trimming lamps, asking for oil, going to buy, and the knocking of the foolish could be fulfilled at, and after the Second Advent. The cry, "Behold the bridegroom comes," is made to apply by all classes of

Advent believers, then why not let each part of the parable also apply? We ask,

“Why should the cry, this one point in the parable, be made to cover all time to the resurrection, and the other parts not be suffered to have any application?”

Consistency becomes us on this subject, as well as on others. Some seem to make every thing of the cry, “Behold the bridegroom comes,” but nothing of the other parts of the parable. By referring to the *Advent Herald* it will be seen that it is the editor’s motto. If he is to give this cry till the coming of Christ, and the resurrection, then the other points in the parable that follow must apply after the Second Advent. But we do not hesitate to say that they will not then apply. No one will attempt to apply each event there.

The saints will be raised and the righteous changed “in a moment, in the twinkling of an eye,”³⁴⁵ and caught away from the earth. The wicked who remain after the plagues, will be fleeing from the presence of the Lamb. None asking for oil, none knocking then. They will cry, but not...

Matthew 25

¹¹ Lord, Lord, open unto us.

No, no. They will flee from the burning glory of the Lamb, and their cry will be,

Revelation 6

¹⁶ Mountains and rocks, fall on us, and hide us from the face of Him that sits on the throne, and from the wrath of the Lamb.

¹⁷ For the great day of His wrath is come.

No one will say that there is anything in this like asking for oil, going to buy, or knocking. Wherever the Bible refers to the position of the lost, after they are apprised of their real condition,

³⁴⁵ 1 Corinthians 15:52.

they are represented as hiding, fleeing, etc., from the presence of the Lord, instead of saying,

Matthew 25

¹¹ Lord, Lord, open unto us.

But this will be noticed hereafter. As we are convinced that we now occupy the time when Advent history was to be “likened” to the history of an eastern marriage, we will now compare them.

The Judgment Hour Awakening

Matthew 25

¹ Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

Let the reader be sure to shun the common error of confounding Advent History, with that of the marriage. Keep both distinct, then they may both be compared. The ten virgins had literal lamps, and literally “went forth.” Not so with Adventists, yet they had what is well compared to a lamp. Says David,

Psalms 119

¹⁰⁵ YOUR WORD is a LAMP unto my feet, and a light unto my path.

Those looking for the second coming of Christ did not literally go forth, yet the great movement produced by the proclamation that Christ would come in 1843, may well be likened to the ten virgins going forth with their lamps. This movement is also symbolized by the angel of *Revelation* 14:6-7.

But it is said that this movement represented by the going forth of the ten virgins, commenced two hundred years ago. To this we reply, that our Lord is giving in *Matthew* 24, and 25:1-12, a connected history of the most important events, with which the Christian Church was to be connected, down to the Second Advent. Therefore the special signs of Christ’s coming, in the sun, moon, and stars, must first take place, and then be presented to the world, with other reasons, as evidences of the Advent near, before the movement represented by the going forth can take

place. As the presentation of the signs, with other evidences, calls out the two classes of servants, and produces the movement, the going forth in the parable must of necessity be applied to a period of time after the fulfillment of the predicted signs.

Those who go back two hundred years to commence the “mid-night cry,” as they call it, the angel with the everlasting gospel, and the going forth, must not only cast aside the Advent movement with which we have been connected, but also the signs in the sun, moon and stars.

Therefore it is evident that the parable applies to the Advent movement with which we have been connected. The taking of lamps, and going forth in the parable represent the effect that the judgment hour cry had on the Advent people, as they took to their Bibles, and with “the blessed hope” and joyful expectation of soon seeing the King of glory, were moved far out from the spirit and interests of this world.

Two Classes

Matthew 25

² And five of them were wise, and five were foolish.

³ They that were foolish took their lamps, and took no oil with them.

⁴ But the wise took oil in their vessels with their lamps.

⁵ While the bridegroom tarried, they all slumbered and slept.

Real believers, and those in the Advent ranks not having true faith, have been called *wise* and *foolish virgins*. This is incorrect. Such terms are confined to the history of the marriage. But that there has been in the Advent movement two classes manifested, whose character and acts well compare, and may be “*likened*” to the character and acts of the foolish and wise virgins in the parable, is evident.

Those represented by the wise, fully believed that Christ would come, they desired His coming. The class represented by the foolish who took no oil with them, only thought He was coming, and

some of them feared that it might be so but still loved this world too well to give it up, that they might obtain true faith.

Tarrying of the Bridegroom

The tarrying of the bridegroom is also in the history of the marriage. We now inquire,

“Has there been anything in Advent history that can be compared to this tarry?”

The first published time for the Second Advent was 1843, Jewish time. Cart-loads of books, written by Brn. Miller, Litch, Fitch, Storrs, Hale, Bliss, and many others, presenting the evidences that Christ would come in 1843, were scattered far and wide. And we had many reasons for supposing that these men fully believed what they taught.

But the Advent people were to meet with a disappointment. The time passed, and they were humbled before the world. Some publicly renounced the doctrine, but the majority followed down the track of prophecy, where they saw a tarrying time. This tarry was taught in all the Advent papers in the land. Here we will give extracts from the *Advent Shield*, No. 1, pages 122-124, published in May, 1844. This was a standard work for Advent believers, and presents the unanimous view taken of their true position at that time.

Having passed the point of the apparent termination of the prophetic periods, we are placed in a position, which God foresaw His children would be placed in, at the end of the vision; and for which He made provision, by the prophet *Habakkuk* (2:1-3), when he says, “I will stand upon my tower, and will watch to see what He will say unto me; and what I shall answer when I am re-proved,” or as it reads in the margin “*argued with.*” “And the Lord answered me and said, “Write the vision, and make it plain upon tables, that he may run that reads it. For the vision is yet for an appointed time [the seven times], but at the end [of the prophetic periods] it shall speak and not lie: though it tarry [beyond their apparent termination], wait for it; because it will surely come, [in

the fullness of the prophetic times, beyond which] it will not tarry.”

That this admonition has reference to the present time is evident from Paul’s quotation of it in:

Hebrews 10

³⁶ For you have need of patience, that, after you have done the will of God, you might receive the promise.

³⁷ For yet a little while, and He that shall come will come, and will not tarry.

³⁸ Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.

³⁹ But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

We believe that we are occupying that period spoken of by our Saviour, when the Bridegroom tarries—*Matthew 25:5*, to which the kingdom of heaven should be likened when...

Matthew 24

⁴⁸ ...that evil servant [there having been an apparent failure in the time] shall say in his heart, My lord delays his coming;

⁴⁹ And shall begin to smite his fellow servants, and to *eat and drink with the drunken*.

That which was positively true, and acknowledged by the Advent body in 1844, has not become untrue by the passing of a few years. We choose to stand on the “original faith.” While the bridegroom in the parable tarried, the virgins all slumbered and slept. This strikingly represents the state of the Advent body after the first published time passed. It was clearly seen that we were in the tarrying time, but how long it would be no one knew. In this state of uncertainty, without definite time, the Advent people as a body sunk into a dormant state, fitly represented by slumbering and sleeping.

The Midnight Cry

Matthew 25

⁶ And at midnight there was a cry made, Behold, the bridegroom comes, go out to meet him.

⁷ Then all those virgins arose and trimmed their lamps.

⁸ And the foolish said unto the wise, Give us of your oil, for our lamps have gone out.

⁹ But the wise answered, saying, Not so, lest there be not enough for us and you; but go you rather to them that sell, and buy for yourselves.

Says an objector,

“I do not believe that the midnight cry has yet been given.”

Neither do we believe that *the* midnight cry has been heard by us, or that it ever will be. *The* cry of *Matthew 25:6*, “Behold the bridegroom comes,” is in the history of an eastern marriage. But that a cry was given, and fully received by the entire Advent body in the autumn of 1844, that compares well with the midnight cry of the parable, should not be denied by those who had an experience in it.

It came in the right time. The cry of the parable immediately followed the delay, and the slumbering and sleeping. This followed our delay, having been disappointed, and reached our ears while in a dormant state. That cry woke up the ten virgins, and led them to trim their lamps. This, attended by the power of the Spirit, aroused the Advent people, and led them to search the Bible as never before, and to consecrate themselves and their worldly possessions wholly to the Lord.

Those who gave the cry that the Lord would come at the seventh month, 1844, clearly saw that the prophetic periods reached to that time, therefore, the evidence that had been presented from the periods to prove that the Advent would be in 1843, proved that it would be in 1844. We then saw an error in that manner of reckoning which terminated the 2300 days in 1843. None of those

who wrote against the Advent saw it. The hand of Providence covered the mistake until the time came for it to be seen.

The error was in taking 457 full years from the 2300, which left 1843, without making any account of the fraction of the year 457 BC, that had passed, when the commandment went forth, from which the 70 weeks are reckoned. As it takes 457 full years and 1843, to make 2300, the fraction of the year 457 BC, that had passed when the 70 weeks commenced, should be added to 1843, which brings the termination of the 2300 days in 1844. This point is made clear in the following testimony from the *Advent Herald* of Nov. 13, 1844.

Our minds were directed to that point of time, [1843,] from the fact that dating the several prophetic periods from those years in which the best chronologers assign the fulfillment of those events which were to mark their commencement, they all seemed to terminate that year. This was, however, only apparent. We date the "seven times," or 2520 years, from the captivity of Manasseh, which is, with great unanimity, placed by chronologers 677 BC. This date is the only one we have ever reckoned from, for the commencement of this period; and subtracting 677 BC from 2520 years there remained 1843 AD. We, however, did not observe that as it would require 677 full years BC and 1843 full years AD to complete 2520 years, that it would also oblige us to extend this period as far into 1844 AD as it might have commenced after the beginning of 677 BC. The same was also true of the other periods. The great jubilee of 2450 years, commencing with the captivity of Jehoiakim 607 BC; and the 2300 days, commencing with the 70 weeks 457 BC, would respectively require 1843 full years after Christ added to as many full years before Christ, as the years in which we have always respectively commenced each period, to complete the number of years in each; and as subtracting from each period the date BC of its commencement, there would remain 1843 AD, no reference whatever was made to the fraction of the year, which in each case, had transpired from its commencement, and which would require that each period should extend as much beyond the expiration of 1843 AD, as they respectively be-

gan after the commencement of the year BC from which they are dated.

While this discrepancy was not particularly noticed by us, it was also not noticed by any of our *learned* opponents. Amid all the arguments which were brought to bear against our position, no allusion was made to that point.

The right application of *Habakkuk* 2:2-3, was seen clearly by those who gave the seventh month message. The Advent body then held that the publication of what is called the old chart was a fulfillment of the words of the Prophets,

Habakkuk 2

² Write the vision and make it plain upon tables.

Reference to the different Advent papers published in 1844, will settle this point. As time is connected with the visions of Daniel and John, the conclusion seems natural that their prophecies were the subject matter to be made “plain on tables,” which was to be...

³ ...for an appointed time...though it tarry, wait for it; because it will surely come, it will not tarry.

Here is a seeming contradiction, which can only be explained by facts in our Advent experience. The period, 1843, was written upon the chart, as the apparent time of the termination of the 2300 days; but that, as was clearly seen in 1844, was not the real date of their termination. Therefore the vision did not really tarry, but seemed to tarry.

³ ...though it tarry, [beyond the period of expectation,] wait for it,

–for at the real point of time for the termination of the 2300 days, 1844, the vision...

³ ...shall speak, and not lie.

The Event Misunderstood

It is said that the message of the 7th month, 1844, was a “*lie*,” because Christ did not then come. True, the vision of 2300 days did

not teach that Christ would then come, or that His coming would be at the end of the days; but we have the best of evidence that the days, then ended, as was taught that they would end, by those who gave the message of the seventh month.

The types of the law of Moses did not teach us that our Great High Priest would come out of the heavens, on the tenth day of the seventh month, 1844, yet they, in connection with the 2300 days, clearly prove that Christ did then enter upon the work of cleansing the Heavenly Sanctuary, shadowed forth by the tenth day atonement in the law. Such a change in the position of our Great High Priest, represented by the coming of the bridegroom in the parable, was very properly heralded by those who gave the seventh month message.

Neither did the parable teach that the Lord would come at the point in our history where the midnight cry applied. We now see points in the parable that apply later in our experience, yet before the Second Advent, such as the knocking. When giving the seventh month message the then future scenes of trial were sealed up to us, and for our lives we could not see any Prophecy to be fulfilled prior to the Advent.

The Advent people scripturally sought, and earnestly pleaded, for the “bread” of life in 1843, and we are loath to believe that our heavenly Father gave us a “stone,” or that He gave us a “scorpion”³⁴⁶ in 1844. And we fail to see how it was possible for the Advent body to follow down the track of prophecy, without experiencing such a movement as that of the autumn of 1844. The vision that had seemed to tarry then spoke. Let others call it “*a lie*.” But we fully believe that then was experienced the fulfillment of the words of the Prophet,

Habakkuk 2

³ ...at the end [of the 2300 days] it shall speak, and NOT LIE.

³⁴⁶ Luke 11:11-12.

True we were disappointed as to the event to take place, but that is no evidence that the movement was not in the order of the Lord, and a fulfillment of Prophecy. Those that “cast their garments in the way,” and cried “Hosanna to the Son of David,”³⁴⁷ as Jesus rode into Jerusalem, entirely mistook the object of the first Advent, yet that display was all necessary to fulfill *Zechariah* 9:9.

The Pharisees said,

Luke 19

³⁹ Master, rebuke your disciples;

—Jesus answered,

⁴⁰ I tell you, that if these should hold their peace, the stones would immediately cry out.

If such an exhibition should take place at this day, a thousand voices would be raised pronouncing it “*Mesmerism*.”

Our “mistake,” as it is called, at the seventh month, was of the same nature as that of the disciples. They had an opportunity of learning the object of the first Advent. Adventists have a chance to learn the events that in order precede the Second Advent. No doubt but many who joined in the general shout of “Hosanna to the Son of David,” were afterwards ashamed of it, and perhaps made their “*confession*” to the Pharisees. Adventists should not be ashamed of the very experience that called them from the world and churches, and has made them Adventists. Consistency requires them to own their experience, or give up the Advent name.

Jesus did not rebuke the shouting multitude. He showed the necessity for their giving vent to their joy, yet they were not to realize their expectations. He did not rebuke us for giving the seventh month cry. He blessed us abundantly in proclaiming it, though we were to be disappointed.

³⁴⁷ *Matthew* 21:8-9.

The Effect of the Message

Here we will give extracts from the *Advent Herald* for Nov. 13, 1844, J. V. Himes, S. Bliss, and A. Hale, Editors, which give the right view of the seventh month movement.

The alarm was everywhere made; the cry was everywhere given. And again we can see that God was with us. It was a soul-purifying work; and the children of God bowed themselves in His presence, and received blessings to their souls, unprecedented in the history of the Advent cause. And yet we are disappointed—the day passed away and we were still here.

And we regard it as another, and a more SEARCHING TEST than the first proclamation of the time. It has searched Jerusalem as with candles; and it has purged out the old heaven. It has tested the hearts of all who heard it, and awakened a love for the Lord's appearing; or it has called forth a hatred, more or less perceivable, but known to God, of His coming. It has drawn a line, and awakened sensibilities, so that those who will examine their own hearts, may know on which side of it they would have been found, had the Lord come—whether they would have exclaimed, "Lo, this is our God, we have waited for Him and He will save us;" or whether they would have called to the rocks and mountains to fall on them to hide them from the face of Him that sits on the throne, and from the wrath of the Lamb.

God thus, as we believe, has tested His people, has tried their faith, has proved them, and seen whether they would shrink, in the hour of trial, from the position in which He might see fit to place them; and whether they would relinquish this world and rely with implicit confidence in the word of God. And we as much believe that we have done the will of God in thus sounding the alarm, as we believe that Jonah did when he entered into Nineveh a day's journey, and cried, saying, "yet forty days and Nineveh shall be overthrown." Nineveh was not then overthrown; nor has the Lord yet wrought deliverance in the earth, or the inhabitants of the world fallen. Was Jonah a false prophet when he preached the *time* of Nineveh's destruction? No; he had only preached the preaching that God had bid him.

The preaching of Jonah served as a test to the inhabitants of Nineveh, and accomplished God's purposes, as much as it would have done had the city perished. So we believe that THIS LAST CRY HAS BEEN A TEST; and that with our views of duty, we should as much have sinned against God, had we refrained from giving that message as Jonah did when "he rose up to flee unto Tarshish from the presence of the Lord;" that we should as much have sinned, had we refused to give heed to it, as the Ninevites would, in refusing to repent at his preaching; and that all who are angry that we have preached a time which has not been realized, are as guilty as Jonah was, when he was angry and prayed to the Lord to take his life from him, because God had spared that great city; and they may well ask themselves as God asked Jonah, "Do you well to be angry?" We thus have an instance on record where God has justified the preaching of *time*, although the event did not occur as predicted.

We have, also, in the case of Abraham, when he withheld not his only son, an instance where God alone designed to try the faith of His servant. When he was commanded to get him to Mount Moriah, and to offer up Isaac as a burnt offering, it was his duty to obey God, to act in accordance with his belief. Had Abram stopped to inquire if he might not after all be mistaken, he would have sinned; but, believing God, and accounting that He was able to raise him even from the dead, he laid his only son upon the altar and stretched forth the knife in his hand to slay him. God thus having tested him and proved his faith, spared him the offering; "for," said God, "now I know that you fear God, seeing you have not withheld your son, your only son from me." No one will say that Abraham was mistaken in believing that he was to slay his son; but God chose this very way to test his faith. Even so do we believe that God permitted the preaching of this last time for the same purpose respecting His children now, to test their faith.

The *Herald* for Oct. 30, says,

At first the definite time was generally opposed; but there seemed to be an irresistible power attending its proclamation, which prostrated all before it. It swept over the land with the ve-

locity of a tornado, and it reached hearts in different and distant places almost simultaneously, and in a manner which can be accounted for only on the supposition that GOD WAS IN IT. It produced everywhere the most deep searching of heart and humiliation of soul before the God of high heaven. It caused a weaning of affections from the things of this world—a healing of controversies and animosities—a confession of wrongs—a breaking down before God, and penitent, broken hearted supplications to him for pardon and acceptance. It caused self abasement and prostration of soul, such as we never before witnessed.

The lecturers among the Adventists were the last to embrace the views of the time, and the more prominent ones came into it last of all. It seemed not to be the work of men, but to be brought about against the will of men. The several Advent papers came into the view only at a late hour; and this paper was the last to raise its voice in the spread of the cry. For a long time we were determined to take no part in the movement, either in opposition or in the advocacy of it. We afterwards endeavored to point out what we considered to be a few inaccuracies in the arguments used, but which did not materially affect the result. It was not until within about two weeks of the commencement of the seventh month, that we were particularly impressed with the progress of the movement—when we had such a view of it, that to oppose it, or even to remain silent longer, seemed to us to be opposing the work of the Holy Spirit, and in entering upon the work with all our souls, we could but exclaim, “What were we, that we should resist God?” It seemed to us to have been so independent of human agency, that we could but regard it as a fulfillment of the “midnight cry,” after the tarrying of the bridegroom, and the slumbering and sleeping of the virgins, when they were all to arise and trim their lamps. And this last work seems to have been done; for there has never been a time before when the respective Advent bands were in so good a state of preparedness for the Lord’s coming.

In view of all the circumstances attending this movement, the blessed effect it has produced on the minds of God’s children, and the hatred and malice his enemies have displayed, we must still regard it as the true midnight cry. And if we have a few days in

which to try our faith, it is still in accordance with the parable of the ten virgins; for when they had all arisen and trimmed their lamps, there was still to be a time when the lamps of the foolish virgins would be gone out. This could not be without a passing by of the 10th day; for till that time their lamps would burn. There must, therefore, be a passing by of that day, for the foolish to give up their faith, as there must of 1843, for the tarrying time.

Says the *Voice of Truth*, Nov. 7, 1844,

We cheerfully admit that we have been mistaken in the *nature* of the event we expected would occur on the tenth day of the seventh month; but we cannot yet admit that our Great High Priest did not *on that very day*, ACCOMPLISH ALL THAT THE TYPE WOULD JUSTIFY US TO EXPECT. WE NOW BELIEVE HE DID.

We think the parable of the ten virgins clearly tells where we are. The proclamation of the tenth day of the seventh month, we believe was the midnight cry, when all, not a part, of the virgins arose and trimmed their lamps. This work continued until the tenth day passed.

Testimonies of this kind can be given to great length from the pens of Miller, Marsh, Cook, Brown, Mansfield, Fassett, Needham, Porter, Shipman and others; but what we have given shows the faith of the Advent body in the seventh month cry, a short time after the time passed. We do not, by any means, base our faith on their testimony; we give it only to show that our present position relative to the cry in the parable, is the same as was held by the entire body of Advent brethren when God was with them, when they were united, and manifested the spirit of the gospel.

Says the *Herald* for Nov. 6, 1844,

Let each and all see to it that the lesson we have received be not lost upon us. Let us hold fast that unto which we have attained. Let none go back, nor look back. Remember Lot's wife. Keep low in the valley of humiliation, at the foot of the cross. Let no man draw back unto perdition. Now is the trying moment. Persevere a little longer and all will be gained. Go back now, and all is lost.

Such excellent advice as the above, cheered the drooping spirits of the disappointed, yet waiting saints who had consecrated all for the kingdom. Had the *Herald* continued to exhort the brethren to hold fast and not lose the lesson received in the seventh month cry, thousands, doubtless, would have been kept from the spirit of the world, and would now have living faith in the coming of Christ, who have given up their hope. But when the *Herald*, and *Voice of Truth*, changed their position, gave up the past work of God, and many of the leaders pronounced the seventh month movement the result of “mesmerism,” the Advent body was shaken well nigh to pieces. It was said at the Albany Conference in 1845,

“The seventh month movement produced mesmerism seven feet deep!”

Asking for Oil

Matthew 25

¹⁰ And while they went to buy, the bridegroom came, and they that were ready, went in with Him to the marriage, and the door was shut.

The foolish asking for oil, when the midnight cry was given in the parable, we think represents the inquiries for light made by those who were half-hearted, and were moved with fear only at the proclamation of the seventh month message. But the five wise virgins, in the history of the marriage, had none to spare. They directed the foolish to go and buy. This strikingly illustrates our position, and the nature of our message in giving the cry. The time had then come when one could not depend upon another. Each of those who heard the cry must have a living experience of his own.

“Go to God for yourself for light,”

—was a common reply to those who asked for it.

¹⁰ And while they went to buy the bridegroom came.

The Coming of the Bridegroom

Here it may be asked if we believe that the bridegroom came in 1844. To this we answer, No, we do not. The coming of the bridegroom was in the history of the eastern marriage, which must be kept distinct from Advent history. But that an event connected with Advent history, which may be “likened” to the coming of the bridegroom in the parable has taken place, we will show.

The 2300 days was the main pillar of the Advent theory. At their termination the Sanctuary was to be cleansed. It was inferred that the cleansing of the Sanctuary was the burning of the world at the second coming of Christ. And we understood *Daniel* 8:14, as though it read:

“Unto 2300 days, then Christ will come, and at His coming the earth Sanctuary will be renovated and made new.”

That the 2300 days commenced 457 BC, was made clear in 1843, 1844, and has since been settled in the *Herald* of 1850 and 1851, beyond a doubt. It has been shown that Christ was crucified 31 AD, in the midst [middle] of the 70th week, therefore the 70 weeks terminated in the autumn of 34 AD, and the 2300 days consequently terminated in the autumn of 1844.³⁴⁸

But Christ did not come at the end of the days, and the earth remains unchanged. Therefore we shall do well to search more carefully, and see if the earth, or the land of Canaan is the Sanctuary. Only three texts³⁴⁹ have been quoted to prove that the earth, or the land of Canaan is the Sanctuary, and when they are compared with their connection, they really disprove the point they are said to prove.³⁵⁰

³⁴⁸ See No. 2 of the *Review and Herald*. (See the next article, *Our Present Position*.)

³⁴⁹ *Exodus* 15:17; *Psalms* 78:54; *Isaiah* 63:18.

³⁵⁰ See No. 4 of the *Review and Herald*. Also, the articles on *The Sanctuary* by O. R. L. Crosier. (*The Sanctuary* is available as a booklet on our website, and No. 4 of the *Review and Herald* is included as the next article, *Our Present Position*.)

As the 2300 days reach down into the gospel dispensation, we should seek the signification of the Sanctuary to be cleansed at the end from the New Testament. Paul has written a commentary upon the typical law, and has shown us clearly the true Sanctuary in heaven that has taken the place of the earthly, the only thing that can properly be called God's Sanctuary in the gospel dispensation. We will here quote from his epistle to the *Hebrews*.

Hebrews 9

¹ Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary.

² For there was a tabernacle made; the first therein was the candlestick, and the table, and the shew-bread; which is called the sanctuary.

³ And after the second vail, the tabernacle which is called the Holiest of all;

⁴ Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;

⁵ And over it, the cherubims of glory shadowing the mercy-seat; of which we cannot now speak particularly.

⁶ Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God.

⁷ But into the second went the high priest alone once every year.

Hebrews 8

¹ Now of the things which we have spoken this is the sum: We have such a high priest; who is set on the right hand of the throne of the Majesty in the heavens;

² A minister of the Sanctuary, and of the true tabernacle, which the Lord pitched and not man.

⁴ For if He were on earth, He should not be a priest,...

Here is positive proof that Christ's priesthood was not fulfilled on earth at the time of the first advent, but, that it was to be fulfilled in heaven, after His ascension,

⁴ ...seeing that there are priests that offer gifts according to the law:

⁵ Who serve unto the example and shadow of HEAVENLY THINGS, as Moses was admonished of God when he was about to make the tabernacle: for see (said He) that you make all things according to the pattern shown to you in the mount.

The “pattern” that was shown to Moses in the Mount was the “True Tabernacle,” or Sanctuary in heaven, of which Christ was to be a Minister or Priest in the gospel dispensation. Did Moses obey God and follow the “pattern”? If he did, then we have overwhelming evidence that the type is a perfect guide to the substance, the heavenly things themselves. It will lead us to a correct view of the priesthood of Christ in the heavenly Sanctuary.

The place for the “candlestick” in the typical Sanctuary was the Holy Place.³⁵¹ John had a view of Christ 96 AD, a Priest in the Holy Place of the heavenly Sanctuary. He says:

Revelation 1

¹² And I turned to see the voice that spoke with me. And being turned, I saw seven golden candlesticks;

Exodus 25

³⁷ And you shall make the seven lamps thereof: and they shall light the lamps thereof,...

Revelation 1

¹³ And in the midst of the seven candlesticks, one like unto the Son of man, clothed with a garment down to the foot.

The only place for the Ark of the covenant in the typical Sanctuary was in the Most Holy Place, within the second veil. This most sacred place is called the “tabernacle of the testimony.”³⁵² The Most Holy Place of the heavenly Sanctuary was to be opened under the sounding of the seventh angel, just before the Second Advent, and the Ark of the covenant was then to be seen by the church. The 11th chapter of *Revelation* gives the events under the sounding of the seventh angel. One is as follows:

³⁵¹ See *Hebrews* 9:2.

³⁵² *Numbers* 10:11.

Revelation 9

¹⁹ And the temple of God was opened in heaven, and there was seen in His temple the ark of His testament.

Revelation 15

⁵ And after that I looked, and behold, the temple of the tabernacle of the testimony in heaven was opened.

Thus we have sufficient proof that the distinct Holies, furniture and holy vessels of the heavenly Sanctuary exist, as really as did those of the earthly. When Moses received instructions how to make even the golden tongs and snuff-dishes, the Lord said to him,

Exodus 25

⁴⁰ And look that you make them after their pattern, which was shown you in the mount.

The earthly Sanctuary was cleansed on the tenth day of the seventh month, at the end of 364 days. That cleansing was not because the Sanctuary of itself was unclean, but...

Leviticus 16

¹⁶ ...because of the uncleanness of the children of Israel, and because of their transgressions in all their sins.

The heavenly Sanctuary, for the same reason, was to be cleansed at the end of the 2300 days. Says Paul,

Hebrews 9

¹¹ But Christ being come a high priest of good things to come, by a greater and more perfect tabernacle, not made with hands.

²³ It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

In the typical law there were two atonements. One was for the forgiveness of sins, while the priests only entered the Holy; and to make it, they could enter that apartment "always," or daily. The other was the yearly atonement for the cleansing of the Sanctuary, while the high priest alone entered the "Holiest of all." It was

on the tenth day of the seventh month. On that day a change took place in the services of the Sanctuary. “The tabernacle of the *testimony*” of the earthly Sanctuary, that had been closed for 364 days, was on that day opened. While speaking of the priests who officiated in the worldly Sanctuary, the Apostle says:

Hebrews 8

⁵ Who serve unto the EXAMPLE and SHADOW of HEAVENLY THINGS, as Moses was admonished of God when he was about to make the tabernacle: for, See (said He) that you make all things according to the pattern shown to you in the mount.

Here let it be clearly understood that the services connected with the two atonements of the law, were an “*example and shadow of heavenly things*,” that is, the heavenly things, or priesthood of Jesus Christ, the substance or body, cast its shadow back into the Jewish age. And to make it still more sure that the services of the earthly Sanctuary, the “*shadow*,” were framed from the then future services of the heavenly Sanctuary, the “*good things to come*,” the Apostle adds, that when Moses was about to make the tabernacle, he was charged to...

Hebrews 8

⁵ ...make ALL THINGS according to the pattern shown to [him] in the mount.

Says Paul,

Hebrews 10

¹ The law having a shadow of good things to come, and not the very image of the things.

It was not possible that the services of the earthly Sanctuary should be the “*very image*” of those of the heavenly, but as nearly so as a shadow corresponds to the substance. There is this difference. The priests officiated in the daily ministration in the Holy, for 364 days, then a change took place in the services of the worldly Sanctuary. The high priest entered the Most Holy, on the tenth day of the seventh month, and on that day made an atone-

ment for the cleansing of the Sanctuary. This change was yearly. But no such change was to take place in the service of the heavenly Sanctuary until the end of 2300 prophetic days.

Daniel 8

¹⁴ Unto 2300 days, then shall the Sanctuary be cleansed,

–said the angel to Daniel. The slaying of beasts in the law was repeated daily and yearly; but Christ was slain but once. The daily atonement was continued only 364 days before the services of the earthly Sanctuary changed, and the tenth day atonement for the cleansing of the Sanctuary was introduced.

But in the priesthood of Jesus Christ, His continual intercessions in the Holy Place of the heavenly Sanctuary, were to continue more than 1800 years, down to the end of the 2300 days, [years,] which was the autumn of 1844, when a change was to take place in His mediation. He could no longer be a “Minister” in the Holy Place for all the world, as He had been for more than 1800 years, for the time had come for the heavenly Sanctuary to be cleansed. Jesus, therefore, on the tenth day of the seventh month 1844, at the end of the 2300 days, having closed His mediation for all the world, must pass into the Most Holy Place, within the second vail, or into that apartment of...

Revelation 11

¹⁹ ...the Temple of God...in heaven,

–called the “*tabernacle of the testimony*.”³⁵³ “*Testimony*” here means the ten commandments, which in the typical Sanctuary were placed in the “*Holiest of all*.”³⁵⁴

³⁵³ *Numbers* 10:11; *Revelation* 15:5.

³⁵⁴ PP Editor’s note: The first reference to the Ten Commandments as “the testimony” which were placed in the Ark, is in *Exodus* 16:34, 25:16. The giving of the first tables of the Law are referred to as “the testimony” in *Exodus* 31:18. The second set of the tables of the Law are also referred to as “the testimony” in *Exodus* 34:28-29. The placing of “the testimony” into the Ark is mentioned in *Exodus* 40:20.

This change in the position of our Great High Priest is illustrated by, and may well be “*likened*” to the coming of the bridegroom in the parable of the ten virgins. The priesthood of Christ is “*unchangeable*” in this respect, it does not pass from Him to another as did the Levitical priesthood; but that a change was to take place in His position and ministrations, at the end of the 2300 days, is clear.

It is said that the view that Adventists have fulfilled the parable of *Matthew* 25:1-12, leads to spiritualism. This may be true; but take notice, this is not our position. The coming of the bridegroom is in the history of the marriage. Our position is, that a change has taken place in the position and work of our literal High Priest in the literal Sanctuary in heaven, which is to be compared to the coming of the bridegroom in the marriage. This view is a perfect safeguard against spiritualism.

We not only believe in a literal Jesus, who is a “Minister of the Sanctuary,” but we also believe that the Sanctuary is literal. And more, when John says that he saw...

Revelation 1

¹³ ...one like the Son of man...in the midst of the seven candlesticks,

—that is, in the Holy Place, we know not how to make the candlestick spiritual, and the Son of man literal. We therefore believe that both are literal, and that John saw Jesus while a “Minister” in the Holy Place. John also had a view of another part of the Sanctuary, which view applies to the time of the sounding of the seventh angel. He says,

Revelation 11

¹⁹ The temple of God was opened in heaven, and there was seen in His temple the ARK OF HIS TESTAMENT.

Also,

Revelation 15

⁵ The tabernacle of the testimony was opened in heaven.

This being an event to take place under the sounding of the seventh angel, it could be fulfilled at no other time than at the end of the 2300 days. The Most Holy, containing the Ark of the ten commandments, was then opened for our Great High Priest to enter to make atonement for the cleansing of the Sanctuary. If we take the liberty to say there is not a literal Ark, containing the ten commandments in heaven, we may go only a step further and deny the literal City, and the literal Son of God. Certainly, Adventists should not choose the spiritual view, rather than the one we have presented. We see no middle ground to be taken.

Going In to the Marriage

Matthew 25

¹⁰ And they that were ready, went in with him to the marriage.

The inquiry is often made,

“How did true believers go in with Christ to the marriage in 1844?”

To this we reply, the going in, and shut door, is in the history of the marriage. The ten virgins had literal lamps, literally walked forth, and the “wise” went in with the bridegroom, and a literal door was shut. Not so in Advent history. Those therefore who contend that the going in must be literally fulfilled by the saints entering the New Jerusalem, or some other place, should also make the lamps, going forth, and knocking, literal.

At the seventh month, 1844, we were called out from the world. At the tenth [day], our sympathy was wholly with the expected Jesus. Previous to this, we were warning the world with tears to be ready for the Lord’s coming: but on that day, or about that time, our labor for unbelievers rolled off from us, and an unseen hand drew us away from the world, and shut us up in sweet communion with Jesus. The thrilling testimonies of leading brethren, published after the tenth, and the experience of the entire body of Advent brethren establish this point. The church of Christ, since

the day of Pentecost, has not experienced so sudden and so great a change in labor and feeling, as Adventists experienced in 1844.

A few days before the tenth of the seventh month, thousands were running to and fro, giving the cry, and papers containing the message were scattered everywhere, like the leaves of autumn. But about the tenth, every Advent paper was stopped, and the traveling brethren returned to their homes, feeling that they had given their last message to the world. The state of feeling throughout the entire body of Advent brethren can be accounted for in no other way, than that a change then took place in the position of the “*vine*,” [Jesus,] and the living “*branches*” felt it. And as He ceased to plead for the world, and moved within the second vail, the living branches were called away from the world, and their sympathy was with Jesus, and with each other.

This well compares with the wise virgins in the parable going in to the marriage. We might here remark also that on the day of atonement for cleansing the earthly Sanctuary, the high priest bore into the Holiest, upon the breast-plate of judgment, the names of all Israel that could be benefited by the tenth day atonement. Thus our High Priest bore in, on the tenth day of the seventh month, 1844, all that had not rejected light and truth sufficient to be cut off from Israel. In this way the *branches* were borne in with the *Vine*.

The Shut and Open Door

Matthew 25

¹⁰ ...and the door was shut.

This also was a literal door in the marriage, and was designed to illustrate an important event connected with Advent history, which we have already referred to in our remarks upon the coming of the bridegroom, and the going in with Him to the marriage. Christ, the “Minister of the Sanctuary, and of the True Tabernacle,”³⁵⁵ was to officiate in the anti-typical daily ministration, until

³⁵⁵ *Hebrews* 8:2.

the termination of the 2300 days. Then that work for the world was to cease forever; and He was to pass within the second veil, and enter upon the work of cleansing the Sanctuary. This subject is made very clear by the following, addressed to the church of brotherly love:

Revelation 3

⁷ And to the angel of the church in Philadelphia write; These things says He that is holy, He that is true, He that has the key of David, He that OPENS, and no man SHUTS; and SHUTS, and no man OPENS:

⁸ I know your works; behold, I have SET BEFORE YOU AN OPEN DOOR, AND NO MAN CAN SHUT IT: for you have a little strength, and have kept my word, and have not denied my name.

This language is addressed to only one church of the seven. Adventists have agreed in applying them to seven periods, or states of the church. This language does not apply to the Sardis, [nominal church,] neither to the Laodicean church; but to the Philadelphia, the church of Brotherly Love, that came out of the different sectarian bodies, and were united in the Advent faith in 1844. All denominational tenets were laid aside, and although the Advent brethren came out from the different sects, yet all were perfectly united on the great subject of Christ's coming. To this church, one door is opened, while another is shut.

⁸ Behold, I set before you an open door.

This door Christ opens, while He shuts another. As the Philadelphia church applies to no other period than the time of the termination of the 2300 days, when Christ closed His work for the world in the Holy, and opened the door of the "Holiest of all,"³⁵⁶ the conclusion seems irresistible that the open and shut door of *Revelation 3:7-8*, refers to the change in the position and work of our Great High Priest in the heavenly Sanctuary. He then closed the work or "door" of the daily ministration in the Holy, and opened the door of the Most Holy. "*The tabernacle of the testi-*

³⁵⁶ *Hebrews 9:3.*

mony” was then opened; but before this could be done, the “door,” or work of Christ’s continual mediation in the Holy had to be closed. This may well be “likened” to the shut door in the parable.

The idea that the door of God’s mercy is closed, or ever was to be closed to those who do not reject the offers of mercy, is not found in the Bible. No such door is mentioned in Scripture. But that there ever has been a point, beyond which men may go, where, according to the plan of salvation, the intercession of Christ could not benefit them, is evident.

- The Jewish church, having rejected and condemned Christ, could not be benefited by His mediation in the Holy.
- The nominal Gentile church, as a body, having rejected the Second Advent, cannot be benefited by His intercessions in the Most Holy.

Says the objector,

“I believe that Jesus is still on the mercy-seat.”

To this we reply, that Jesus never was on the mercy-seat, and never will be. The place for the mercy-seat is over the Ark containing the ten commandments, in the Most Holy Place. Jesus did not enter that apartment till the end of the 2300 days, much more, take His position upon the mercy-seat. This is one step further than we can possibly go.

We do believe, however, that Jesus entered the “*tabernacle of the testimony*” at the end of the 2300 days, and now stands before the mercy-seat, pleading His blood before the Father, in our behalf. There He stands, an intercessor between the Father and the scattered members of his body, ready to pour salvation and mercy on those who zealously repent of their backslidings, turn to God with the whole heart, and receive the present truth. Oh, may God wake up the Laodiceans, and lead them by the power of His Spirit and truth to the open door, which presents to our view Jesus in the Holiest, standing beside the Ark of the ten commandments. Amen.

Matthew 25

¹¹ Afterward came also the other virgins, saying, Lord, lord, open to us.

¹² But he answered and said, Verily, I say unto you, I know you not.

The wise virgins in the history of the marriage, entered in, and a literal door was shut, and the foolish came to that shut door, fully expecting to enter. Our Saviour has shown us the application of this portion of the parable in the following text.

Luke 13

²⁵ When once the Master of the house is risen up, and has shut the door, and you begin to stand without, and to knock at the door, Saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence you are.

The foolish, in the parable, knocked at a literal door. Christ has shown us that the cry “Lord, Lord,” after the Master of the house [Jesus] should rise up [from His mediation for the world in the Holy] is the event connected with Advent history, that may be “*likened*” unto it. It is evident that the five foolish, in the parable, fully expected to enter. If not, they were indeed *foolish* to come and seek admission when they knew they could not enter. Those who say “*Lord, Lord,*” and seek the presence and favor of God, after Jesus rises up from His mediation in the Holy Place, are laboring under a similar deception.

The Nature of Knocking

This leads us to a brief examination of the nature of the knocking. Said Jesus,

Matthew 7

⁷ Ask, and it shall be given you, seek, and you shall find, KNOCK, and it shall be opened unto you.

The word *knock*, in this text represents earnest and urgent cries and entreaties for the presence and favor of God, such as ever have been necessary in the conversion of men from sin to holi-

ness. It is evident that the knocking, after Jesus has risen up from His mediation in the Holy, is of the same nature. But those who thus “knock” and say, “Lord, Lord,” and seek the favor of God, are evidently under a similar deception to that of the five foolish, who expected admission after the door was shut, not to be opened. If this position is correct, then the knocking will appear very much like the work of God in past time; therefore, we may expect to see what the churches and Adventists who have gone back with them, call reformations. This is strikingly taught in the following testimony from the Prophet.

Hosea 5

⁶ They shall go with their flocks and with their herds to seek the Lord; [a mediator for all the world, in the Holy;] but they shall not find Him; He has withdrawn himself [to the Most Holy] from them.

⁷ They have dealt treacherously against the Lord, for they have begotten STRANGE CHILDREN; [apparent converts;] now shall a month devour them with their portions.

Those who refuse to follow down the track of Prophecy, so as to learn the present position and work of our Great High Priest, will “knock,” or seek the Lord as a Minister in the Holy, where He is not. Therefore they will not find Him, and His present intercessions in the Most Holy Place will not benefit them, any more than the blood of beasts, and the services of the priests in the worldly Sanctuary benefited the Jewish nation, after Christ ascended on high, a Minister of the “True Tabernacle” in heaven. Had the Jews believed John and Christ, and then followed down the track of Prophecy to the day of Pentecost, they would have received the Holy Ghost, that was then poured out, which signified that the way of the heavenly Sanctuary was then opened.

But it may be said that those represented by the foolish virgins will not knock until Christ comes, or not until they know that the door is shut against them. To this we reply, that as the foolish in the parable expected admission, so will those who knock after the Master of the house is risen up. This seems very necessary that

one should be “*compared*” with the other. Also, the Bible teaches that men will not say, “*Lord, Lord, open unto us,*” when Christ comes, or when they know that the door is shut. Their only desire and object will then be to flee and hide from His presence. Those who knock say,

“Lord, Lord, OPEN UNTO US.”

They desire His presence. But when they are apprised of their real condition, their cry will be,

Revelation 6

¹⁶ Mountains and rocks fall on us, and HIDE US FROM the face of Him that sits on the throne, and from the wrath of the Lamb.

Those who can make the words, “*hide us from,*” etc. mean “*open unto us,*” will probably still apply the knocking to the future, after men know that they are lost. But Scripture and reason teach that the knocking should be applied to the period of time beginning at the end of the 2300 days, in 1844, and closing in the great day of wrath, at the point of time when men will be made to know that the door is shut.

We have now gone through with the history of the marriage, and have seen that it compares well with Advent history. And that all the events in Advent history, that were to be “*likened*” to the corresponding events in the marriage, are in the past, excepting the knocking, which applies not only to the past and present, but more especially to Satan’s last hour of deception and triumph, that is just before us. We say, therefore, that the time has come for the fulfillment of our Saviour’s words,

Matthew 25

¹ THEN shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom, etc.

Now they can be compared, for the events of both are history. May the servants of the Lord be endowed with meekness and heavenly wisdom, so as to compare the two in such a manner that

the scattered flock may see their present position, and be ready to hail with joy the King of glory,

Luke 12

³⁶ ...when He will return from the wedding.

Who Is the Bride?

But it may be asserted that the church is the bride of Christ, and that the marriage cannot take place till Christ comes to earth to take His people to himself. We have not space to take up the subject of the bride at this time as we should be glad to, and answer every objection, but will present a very few ideas. Said the Angel to John,

Revelation 21

⁹ Come hither, I will show you the bride, the Lamb's wife.

Well, this is the very thing we wish to understand. The angel promised to show John the bride, and if he showed him the church, then it is forever settled that the church is the bride of Christ. One positive testimony is worth more on this point, or any other, than a hundred inferences. But what did the angel show to John in fulfillment of his promise that he would show him the bride? Let John answer.

¹⁰ And he carried me away in the Spirit to a great and high mountain, and showed me that Great City, the Holy Jerusalem, descending out of heaven from God.

Then instead of the bride being the church, it is the "Great City, the Holy Jerusalem." But, says an objector,

"It will take a great deal to make me believe that a City, made of different kinds of stone is the bride of Christ."

Let me say, my brother, your objection is against the plain testimony of the Bible. If you object to that, we can say nothing to help you. Do be reconciled with the word of God. But, really, is it not as easy to credit the testimony of the beloved disciple, when he testifies that the Holy Jerusalem is the bride of Christ, as that

of Paul that the New Jerusalem is the mother of the church? Says Paul:

Galatians 4

²⁶ But Jerusalem which is above is free, which is the mother of us all.

It may also be said, that it is hard to believe that a literal city of stones is the mother of the church. But Adventists should not be “*slow of heart*” to believe Bible testimony.

The principle Scripture brought to prove that the church is the bride of Christ, is *Ephesians* 5:22-33. But it should first be particularly noticed, that Paul’s subject is the duty of husband and wife. The union that should exist between them is strikingly illustrated by the union that exists between Christ and the church.

But the Apostle does not intimate that the church is the bride of Christ. Those who use this text to prove that the church is the bride, infer that it is so, merely because Paul chose the union existing between Christ and the church, to show the duty of man and wife. Those who have had much to say upon the insufficiency of inferential reasoning should not rest their faith relative to the bride, on such a weak inference, which contradicts the plain testimony of John in *Revelation* 21:9-10.

Christ is the “everlasting Father” of His people,³⁵⁷ the New Jerusalem the mother,³⁵⁸ and the members of the church of Christ are the children. Soon the whole family in heaven and in earth will be gathered. The view that the church is the bride of Christ, not only unites by marriage, the father with the children, but the bridegroom with the guests.

It should here be understood that the virgins in the parable were not the bride. They represent the church, while the bride represents the New Jerusalem, the Lamb’s wife. This fact being understood, we may now see that the marriage of the Lamb takes

³⁵⁷ *Isaiah* 9:6.

³⁵⁸ *Galatians* 4:26.

place in heaven, where the bride is, before He comes to call forth the sleeping saints, and to change the living righteous. For when He comes, He does not come to the wedding, but returns from the wedding. Says Jesus:

Luke 12

³⁵ Let your loins be girded about, and your lights burning;

³⁶ And you yourselves like unto men that wait for their Lord, when He will RETURN FROM THE WEDDING.

The marriage of the king's son³⁵⁹ was designed to illustrate the same as the parable of the ten virgins, though its application may embrace more. There was a period in the marriage of the king's son, when the king came in to examine the guests. He found one destitute of a wedding garment, who was bound hand and foot, and cast out. Now this is an important portion of the parable, and has a direct application, as well as the other parts of it.

But it is perfectly impossible to make any application of it to the view of the marriage, that the church is the bride, and that the marriage takes place at, or after the Second Advent. For it cannot be supposed that Christ, at His second coming, would take any to himself, into the air, or into the City, who were unprepared, and upon examination would be found destitute of what may be represented by a wedding garment, and have to be cast out into the earth again!

But apply the marriage where it should be applied, to the preparatory scenes of the coming of the Son of man, and all is clearly understood.

As we are now in the time of the marriage, we may expect a message to be given, that will test and try those who have been called out from the world and churches, by those messages that brought them to the time of the marriage in 1844. The work of this message will compare with the examination of the guests in

³⁵⁹ *Matthew 22:1-14.*

the marriage. And we believe that the third angel's message is just such a test, by which the guests are now being examined.

If there had been no danger of some losing their garments in this trying time, in which the saints were to wait for the return of the Lord from the wedding, then there would have been no need of the caution:

Revelation 15

¹⁵ Blessed is he that watches, and keeps his garments, lest he walk naked, and they see his shame.

Those who have drawn "back," we fear "to perdition," have been improperly called foolish virgins. It seems evident that those who really believed the Lord's coming in 1844, and acted out their faith, are represented by the wise virgins. Such had their names borne in with Christ to the marriage. But the state of those who have drawn back to perdition, is represented by the man destitute of a wedding garment.

We must now leave this interesting subject for the present, and may God add His blessing. We have hastily written out this subject, and doubtless our readers will discover many defects, we shall, however, be happy to answer all reasonable objections and inquiries relative to it.

James White

Our Present Position

1851

Printed in *Review and Herald*, December 1850
and January 1851.

Our Present Position

HERE has never been a time since we first embraced the Advent faith, that our position looked so clear and satisfactory as at the present. Our pathway, like...

Proverbs 4

¹⁸ ...the shining light that shines more and more unto the perfect day,

—is brightening at every step we take. This was to be the portion of the “just,” who, in the waiting, watching time, should “live by faith.”³⁶⁰

The 2300 Days

This prophetic period has been, and still is, the main pillar of the Advent faith. It is, therefore, of the utmost importance that we have a correct view of the commencement and termination of this period, in order to understand our present position.

457 BC, was the year presented, and clearly proved by Brother Miller, as the true date for the commencement of the 2300 days. It was published to the world by every Second Advent paper in the land, by books, and by public lectures, as the true date. The proof was so very conclusive that those who examined the point with candor embraced it at once. Learned opponents did not, and could not, show that we were incorrect in dating the 2300 days from 457 BC. With this clearly ascertained date for the commencement of the main pillar of the “ORIGINAL” Advent faith, lecturers went forth united to give the judgment hour cry. This was the date written upon the *Chronological Chart of the Visions of Daniel and John*, published by J. V. Himes, 14 Devonshire St.

It was the united testimony of Second Advent lecturers and papers, when standing on “THE ORIGINAL FAITH,” that the publication of the chart was a fulfillment of *Habakkuk* 2:2-3. If the chart was a subject of prophecy (and those who deny it leave the origi-

³⁶⁰ *Habakkuk* 2:4.

nal faith), then it follows that 457 BC was the year from which to date the 2300 days. It was necessary that 1843 should be the first published time in order that “the vision” should “tarry,” or that there should be a tarrying time, in which the virgin band was to slumber and sleep on the great subject of time, just before they were to be aroused by the Midnight Cry.

There is a seeming contradiction in the language of the Prophet:

Habakkuk 2

³ ...though it tarry, wait for it; because it will surely come, it will not tarry,

–which can be explained only by Second Advent History.

² Write the vision, and make it plain upon tables, that he may run that reads it.

This was fulfilled when the first published time was made plain upon the chart.

³ For the vision is yet for an appointed time,...

Mark this. There is “appointed time” connected with the “vision” made “plain upon tables;” and what can it refer to, but the vision of the 2300 days of which it is said,

Daniel 8

²⁶ ...shut up the vision for it shall be for many days,

Daniel 10

¹ ...the time appointed was long,

Daniel 8

¹⁹ And...at the time appointed the end shall be,

Habakkuk 2

³ ...but at the end it shall speak, and not lie: though it tarry,...

–or *seem to tarry*, by reaching into 1844, beyond the first published time,

³ ...wait for it; because it will surely come, it will not tarry.

Here we will give extracts from the *Advent Shield* No. 1, published May, 1844, pages 122-124. This is a standard work for Advent believers, and presents their unanimous view of their true position at that time.

Having passed the point of the apparent termination of the prophetic periods, we are placed in a position, which God foresaw His children would be placed in, at the end of the vision; and for which He made provision, by the prophet *Habakkuk* (2:1-3), when he says, "I will stand upon my tower, and will watch to see what He will say unto me, and what I shall answer when I am re-proved," or as it reads in the margin "argued with." "And the Lord answered me and said, Write the vision, and make it plain upon tables, that he may run that reads it. For the vision is yet for an appointed time, [the seven times] but at the end [of the prophetic periods] it shall speak and not lie: though it tarry, [beyond their apparent termination] wait for it; because it will surely come, [in the fullness of the prophetic times, beyond which,] it will not tarry."

That this admonition has reference to the present time is evident from Paul's quotation of it in:

Hebrews 10

³⁶ For you have need of patience, that, after you have done the will of God, you might receive the promise.

³⁷ For yet a little while, and He that shall come will come, and will not tarry.

³⁸ Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.

³⁹ But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

We believe that we are occupying that period spoken of by our Saviour, when the Bridegroom tarries—*Matthew* 25:5, to which the kingdom of heaven should be likened when...

Matthew 24

⁴⁸ ...that evil servant [there having been an apparent failure in the time] shall say in his heart, My lord delays His coming;

⁴⁹ And shall begin to smite his fellow-servants, and to eat and drink with the drunken.

We believe it was in view of such an apparent tarrying of the vision that the apostle James said,

James 5

⁷ Be patient, therefore, brethren unto the coming of the Lord,...

⁸ Be you also patient; establish your hearts: for the coming of the Lord draws nigh,

—and,

⁹ Behold the Judge stands before the door.

And we believe it was in anticipation of the passing by of the expected time that our Saviour admonished us,

Luke 12

³⁵ Let your loins be girded about, and your lights burning;

³⁶ And you yourselves like unto men that wait for their Lord, when He will return from the wedding; that when He comes and knocks, they may open unto Him immediately.

To wait implies a passing by of the time; for till that we do not wait. Therefore our Lord adds:

³⁷ Blessed are those servants, whom the Lord when He comes shall find watching.

If the vision did not speak in the autumn of 1844, then it never spoke, and never can speak. It was then as clear as the noon-day sun, that all the evidence that was brought to prove that the 2300 days would end in 1843, proved that they would end in the fall of 1844. It was proclaimed everywhere, “it will surely come it will not tarry.” The vision spoke in language not to be misunderstood, nor soon forgotten, though many would be glad to blot the facts in the case from the history of the past.

Daniel 8

¹⁴ Unto two thousand and three hundred days; then shall the Sanctuary be cleansed.

We believe that the appointed time did not tarry, that the vision did speak in 1844, and that the time for cleansing the Sanctuary then came. This we will examine in another place.

We copy the following important testimony on time, from the *Advent Herald* for November 13, 1844.

1843

This, it is well known, was our first published time. It was the year—Jewish time—in which we looked for the Lord. There were never any set days in that year, as our opponents have repeatedly asserted, upon which the Adventists were united in their expectations, as the day which would be honored by the Lord's Advent. There were, however, several days in that year which were looked to with great interest; but while some had their eye upon one day, others had their minds directed to other days, so that there was no unanimity of expectation respecting them. In the year we were all united, and believed that sometime between March 21st, 1843, and March 21st, 1844, the Lord would come.

Our minds were directed to that point of time, from the fact that dating the several prophetic periods from those years in which the best chronologers assign the fulfillment of those events which were to mark their commencement, they all seemed to terminate that year. This was, however, only apparent. We date the "seven times" or 2520 years, from the captivity of Manasseh, which is, with great unanimity, placed by chronologers 677 BC. This date is the only one we have ever reckoned from, for the commencement of this period; and subtracting 677 BC from 2520 years, there remained but 1843 AD. We, however, did not observe, that as it would require 677 full years BC and 1843 full years AD to complete 2520 years, that it would also oblige us to extend this period as far into 1844 AD, as it might have commenced after the beginning of 677 BC.

The same was also true of the other periods. The great jubilee of 2450 years, commencing with the captivity of Jehoiakim 607 BC; and the 2300 days, commencing with the 70 weeks 457 BC, would respectively require 1843 full years after Christ added to as many full years before Christ, as the years in which we have always respectively commenced each period, to complete the num-

ber of years in each; and as subtracting from each period the date BC of its commencement, there would remain 1843 AD, no reference whatever was made to the fraction of the year, which, in each case, had transpired from its commencement, and which would require that each period should extend as much beyond the expiration of 1843 AD, as they respectively began after the commencement of the year BC from which they are dated.

While this discrepancy was not particularly noticed by us, it was also not noticed by any of our learned opponents. Amid all the arguments which were brought to bear against our position, no allusion was made to that point.

The *Herald*, however, soon left this position, which perfectly harmonized its past course in teaching the time, 1843, the tarrying time and the Midnight Cry, and took an indefinite position relative to time. That the 2300 days would probably terminate somewhere between that time and 1847, was called a “safe position.” Much was said relative to “doubtful chronology,” and a space of four years in which chronologers did not agree. The year 1847 came and passed by; yet the *Herald* was far from acknowledging that the 2300 days were ended. Those who stood on the “original Advent faith,” as presented in the above extract from the *Herald*, and contended that the 2300 days ended in the autumn of 1844, were held up, by many Advent preachers and papers, to public notice, as fanatics, and they were classed with Mormons, Shakers, etc.

But the *Herald*, after saying so much on a “safe position” of indefinite time, and “doubtful chronology,” has returned to its old position relative to the 2300 days, and has, with the most conclusive evidence, settled the question, that the 2300 days commenced 457 BC. Here we give an important extract from “Lecture on Chronology,” *Advent Herald* for March 2, 1850.

The Bible gives the data for a complete system of chronology, extending from the creation to the birth of CYRUS, a clearly ascertained date. From this period downwards we have the undisputed Canon of PTOLEMY and the undoubted era of NABONASSAR, ex-

tending below our vulgar era. At the point where inspired chronology leaves us, this canon of undoubted accuracy commences. And thus the whole arch is spanned. It is by the Canon of PTOLEMY that the great prophetic period of seventy weeks is fixed. This Canon places the seventh year of ARTAXERXES in the year 457 BC; and the accuracy of the Canon is demonstrated by the concurrent agreement of more than twenty eclipses.

The seventy weeks date from the going forth of a decree respecting the restoration of Jerusalem. There were no decrees between the seventh and twentieth years of ARTAXERXES. Four hundred and ninety years, beginning with the 7th, must commence in 457 BC, and end in 34 AD. Commencing in the 20th, they must commence in 444 BC, and end in 47 AD. As no event occurred in 47 AD to mark their termination, we cannot reckon from the 20th; we must, therefore, look to the 7th of ARTAXERXES.

This date we cannot change from 457 BC without first demonstrating the inaccuracy of PTOLEMY's Canon. To do this, it would be necessary to show that the large number of eclipses by which its accuracy has been repeatedly demonstrated, have not been correctly computed: and such a result would unsettle every chronological date, and leave the settlement of epochs and the adjustment of era entirely at the mercy of every dreamer, so that chronology would be of no more value than mere guess-work.

As the seventy weeks must terminate in 34 AD, unless the 7th of ARTAXERXES is wrongly fixed, and as that cannot be changed without some evidence to that effect, we inquire, What evidence marked that termination? The time when the apostles turned to the Gentiles harmonizes with that date better than any other which has been named. And the crucifixion, in 31 AD, in the midst of the last week, is sustained by a mass of testimony which cannot be easily invalidated.

We will here give another short extract from the *Herald* which is to the point. The article is headed, "The Date of the Crucifixion." It establishes an important point, that the crucifixion was 31 AD.

At the death of CHRIST, GOD ceasing to have pleasure in "sacrifice and offering and burnt offerings and offering for sin," it follows that His death caused "the sacrifice and oblation to cease,"

(*Daniel* 9:27,) and this, as predicted, was “in the midst of the week.” This falling in 31 AD, the last week could not extend beyond 34 AD, which would be the latest point to which seventy weeks, 490 years, could be extended from 457 BC—the seventh year of ARTAXERXES LONGIMANUS. Thus with the crucifixion in 31 AD, all the dates harmonize, which cannot be said, if placed at any other time.³⁶¹

Now if the crucifixion was in the spring of 31 AD, in the “midst” [middle] of the seventieth week, as clearly shown by the *Herald*, then it follows of necessity that the seventy weeks, 490 years, terminated 34 AD. For three and a half years, the last half of the week of seven years, would reach to that point of time. As the seventy weeks, or 490 of the 2300 years, terminated in the autumn of 34 AD, then the remaining 1810, after the seventy weeks are “cut off” certainly terminated in the autumn of 1844. Really, the *Herald* should not consider us heretics for honestly believing what they have so clearly taught, and established, relative to the main pillar of the Second Advent faith!

It will not be denied that this calculation of the 2300 days, that they commenced 457 BC, was the foundation of the judgment hour cry,³⁶² by the angel flying in the midst of heaven. This calculation of the days was the burden of the first angel’s message. Therefore, consistency shuts us up to the faith that when that calculation ran out the message ceased. Shall we admit that the first message is now being given by those who virtually acknowledge that its very foundation, the 2300 days, ended in 1844? Certainly, we shall not. None will fail to see the utter folly of such a position. Then we say that those who have proved the commencement of the 2300 days [in] 457 BC, the crucifixion [in] 31 AD, have virtually acknowledged the days ended, and the first angel’s message³⁶³ fulfilled more than six years since.

³⁶¹ *Herald* for Aug. 24, 1850.

³⁶² *Revelation* 14:6-7.

³⁶³ *Revelation* 14:6-7.

It being evident that the burden of the first angel's message³⁶⁴ was delivered, and that it closed up for the world more than six years since, we certainly have just cause to look to the history of the past, and to the present, for the fulfillment of the second and third angels. True, the "everlasting gospel" has not lost its power to affect the hearts of those who are still within the reach of mercy, and salvation; but that it has ceased to arouse and move men to repentance as in 1843, no sane man will deny. Then the message was proclaimed everywhere, and everywhere felt. Then its proclaimers were perfectly united in faith, in feeling, and in their course of action. Now those who profess to be still giving the same message, are very much limited in their sphere of action; for, but few have any interest in the doctrine. And, what makes their case look really "wretched and miserable"³⁶⁵ is the fact that the work of many of them, for months past, has been to "bite and devour one another." They are, therefore, being "consumed one of another."³⁶⁶ Yes, they have successfully exposed each others faults to the scoffers of these last days, and have, in a most conclusive manner, proved to the scornors of "the blessed hope,"³⁶⁷ that many who are still professing to give the judgment hour cry, are deceptive and wicked men.

If any question the above statements, we invite them to peruse the scandalous pamphlet, entitled, *The Trial of J. V. Himes before the Chardon Street Church, etc.* by Prof. J. P. Weethee and Elder George Needham.³⁶⁸ Then read the reply in *The Supplement to the Advent Herald*, and also the *Vindicator*, by Weethee, Needham, and others, and you will say "that the half was not told"³⁶⁹ you.

³⁶⁴ *Revelation* 14:6-7.

³⁶⁵ *Revelation* 3:17.

³⁶⁶ *Galatians* 5:15.

³⁶⁷ *Titus* 2:13.

³⁶⁸ Here let it be remembered, that this is the man that stated that God had shown him that all the commandments of God were abolished.

³⁶⁹ *1 Kings* 10:7.

We fully believe that the great trouble with these men is, that they set themselves to work to “re-arouse the slumbering churches,” after they had done all their duty to them faithfully, and after God had said, by His Spirit and Providence, “Let them alone.” Many of them declared their work done. Their sinking cause, their course for six years past, and their present condition afford abundant evidence that God did not set them to work to do over again, what they had once well done. When God was with them, and when His hand was seen in the great work, the judgment hour cry went forth with power until the first published time closed, and thousands joyfully received the glad tidings of the coming kingdom of God. But when men undertake, unaided by the Spirit of the great God, “to re-arouse the slumbering churches,” we see the sad reverse.

When the Spirit of God spoke through feeble clay, then the trumpet gave a certain sound. Ten thousand voices were raised in sweet harmony to swell the last note of warning to the churches and world, until the work was finished. Then feeble man was seen “in the field again,” with human energy, trying “to re-arouse the slumbering churches,” that had fallen into a perpetual sleep. Loud calls were heard for others, who had confessed their work for the world forever done, to give up the mighty work of God in 1843 and 1844, as a “mistake,” “mesmerism,” etc., and to enter “the field again.” Now we enquire, what has been the result? The history of six years past will tell the sad story. Spiritual death has followed. Thousands who were consecrated to God, and had living faith in the Advent, six years since are now buried up in the spirit of the world. They have taken their sacrifices from the altar, and have lost their faith, by reason of the darkness and uncertainty that has been thrown over the whole Advent movement, and they are now unprepared for the coming of Christ.

True, some have professed conversion to God, and to the Advent faith since 1844, enough to fulfill the words of the Prophet,

Hosea 5

⁷ ...they have begotten strange children.

But it will not be denied that where one has embraced the faith ten have given it up. In many towns and counties, where there were hundreds, once happy in the “blessed hope,” now but two or three, if any, can be found who profess any faith in the Advent.

Most of the shepherds, instead of feeding the flock with meat in due season, left them to perish, and went out “to re-arouse the slumbering churches.” Many of the precious flock could not unite with them to mend, or do over again, what God had finished. And being deserted and “thrust” by these shepherds, they were left to fall under wrong influences, and to take the opposite extreme, and embrace such gross errors as modern spiritualism, etc. But—Glory be to God! we are now beginning to see the fulfillment of His precious promise,

Ezekiel 34

¹⁶ I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick.

Those that profess to be still giving the judgment hour cry, and reject the Advent movement up to 1844, occupy a singular position. For if they are right now, then the angel with the “everlasting gospel” did not start right. And for some half dozen years, up to the autumn of 1844, he did not correctly understand his message; but labored under a “MISTAKE.” And being under the influence of mesmerism, or Satan, he caused a false excitement which has destroyed the confidence of “them that dwell on the earth,” to whom he was to preach, in his message. Therefore the message of the angel had to be corrected, and with the new edition of it, the slumbering churches are to be “RE-AROUSSED!”

Again, according to their singular position, the thousands of conversions, before 1844, the great love and study of the Bible, and the holy, happy, united and consecrated state of the (so-called) deluded ones, who believed that Jesus would come in 1843,

and again at the tenth day of the seventh month, were the fruits of “mesmerism,” or to use their mildest term, “a mistake.” And that, under the present circumstances, when contention, betraying and devouring one another, darkness and death is among them, they are accomplishing the purpose of God, in the judgment hour message!

Our object in these remarks, is to expose the absurdities in the position of those who reject the present truth, and still profess to stand on the “ORIGINAL FAITH.” We would, with deep feelings of humiliation, thank God that our present position is clear and harmonious; and that we can show a more excellent way. Our position is clearly marked out in the word of God. The 14th chapter of *Revelation* is one of those clear prophecies which show plainly our whereabouts.

The first angel, of verses 6 and 7, has made his flight. He delivered the burden of his message, and gave place to the second that “FOLLOWED” more than six years since.

Revelation 14

⁸ And there FOLLOWED another angel, saying, Babylon is fallen, is fallen.

Mark this. Both angels were not making their flight, and declaring their messages at the same time. No, no. The second “followed,” after the first had given the burden of his message. Have we heard such a message, in the order presented in this chapter? All Advent believers are compelled, by matters of fact, in their own experience, to acknowledge that we have. To establish this important “way-mark” we do not have to refer to old musty volumes of history, but to a holy, living experience, wrought in our very beings by the Holy Spirit, and the plain word of God. We heard, felt and proclaimed the cry ourselves, and in obedience to the voice from heaven, “Come out of her my people”³⁷⁰ we came out from the sectarian churches.

³⁷⁰ *Revelation* 18:4.

Revelation 14

⁹ And the third angel FOLLOWED THEM, etc.

Here we learn that the third angel FOLLOWS the other two, that is, does not go on his mission with the others, but follows, after they have finished their work. Now if the first has been sounding for some dozen years up to this present time, and is to continue, as some teach, until the Advent, then we ask them, to show us when and where the second and third angels are to deliver their solemn messages. No one will say, "In immortality." Then they must give up their error, that the first is to continue until the coming of Christ, and give the second and third angels their proper places. Then our past experience and present position is a perfect harmony.

¹² Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.

Thus closes the solemn message of the third angel. By "the patience of the saints" we understand to be meant their trying, waiting time, after the termination of the 2300 days. The burden of the second angel's message was delivered prior to the fall of 1844. There the calculation of the prophetic time run out, and the great disappointment to all that loved the appearing of Christ, then came. Since that point of time our faith and patience have been severely tried.

But in this time of deep trial and affliction of soul, for our comfort and strength, we hear the cheering voice of the third angel, saying,

"Here is the patience of the saints."

Amen! it is so! Paul testifies to this point as follows:

Hebrews 10

³⁵ Cast not away therefore your confidence [in the Advent movement], which has great recompense of reward.

³⁶ For you have need of PATIENCE, that after you have done the will of God [in giving the first two messages], you might receive the promise.

The declaration, “Here is the patience of the saints,” is however but a part of the present truth. The angel continues,

Revelation 14

¹² ...here are they that keep the commandments of God.

He does *not* say,

“Here are they that keep nine of the commandments;”

–neither does he say,

“Here are they that keep the *New Testament* commandments, [or] the law of grace.”

Such unscriptural language, so commonly used by those that oppose the Sabbath of the Lord our God, is not found in his message. But he proclaims the existence of a people, in the time of “the patience of the saints,” that keep the “COMMANDMENTS OF GOD.” They certainly observe the Sabbath, for the law that enjoins it, is one of the commandments of God. Who will deny this? No one will assert that the fourth commandment is not one of the commandments of God.

The class of Christians mentioned by the third angel are those who went forth to meet the Lord; were disappointed in not seeing Him at the end of the days; and in their disappointed situation, and time of “PATIENCE” are keeping the Sabbath of the Lord our God. Glory to God! we see them! They are our dear brethren and sisters “in the kingdom and patience of Jesus Christ”³⁷¹; who claim the right of following the example of the followers of Jesus, who...

Luke 23

⁵⁶ ...rested the Sabbath day, according to the commandment,

³⁷¹ *Revelation* 1:9.

—after “the hand-writing of ordinances”³⁷² was nailed to the cross.

The Sanctuary

Daniel was told that the cleansing of the Sanctuary would be at the end of the 2300 days.

Daniel 8

¹⁴ Unto two thousand and three hundred days; then shall the sanctuary be cleansed.

There is no intimation of a space of time between the end of the days and the cleansing of the Sanctuary. Whatever it may be, the work of cleansing it immediately follows the end of the days. Now if the 2300 days commenced 457 BC, as published to the world by Adventists up to 1844, and as clearly shown by the *Advent Herald* of 1850, then they terminated in 1844, and we, as consistent men and Christians, should look to that point of time for the work of cleansing the Sanctuary to commence.

If the days ended in 1844, and we believe that they did, then, certainly, the Sanctuary to be cleansed at their end is not the land of Canaan, for the simple reason that that land is not being cleansed. Therefore, it is inconsistent to hold on to the view that the land of Canaan is the Sanctuary, while successfully proving the commencement of the days 457 BC, the crucifixion in the spring of 31 AD, consequently the end of the seventy weeks in the autumn of 34 AD, and the termination of the 2300 days in the autumn of 1844. We do not believe that there is a blank space of already more than six years between the end of the days and the cleansing of the Sanctuary.

By a careful investigation of this subject we have been led to believe that the Sanctuary, mentioned in *Daniel* 8:14, is not the land of Canaan; but the New Jerusalem Sanctuary spoken of by the Apostle as follows:

³⁷² *Colossians* 2:14.

Hebrews 8

¹ Now of the things which we have spoken this is the sum: We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens;

² A minister of the SANCTUARY, and of the true tabernacle, which the Lord pitched, and not man.

In fact we do not know of one text of Scripture in all the Bible where the land of Canaan is called the Sanctuary. The definition of the word Sanctuary is, “a sacred place.” The land of Canaan is not such a place. No one will attempt to prove that it is. We are aware that many are ready to reject the view that the Sanctuary to be cleansed at the end of the days is in heaven, for want of information on the point, for, say they,

“There can be nothing that needs cleansing in heaven.”

We will here give one text from Paul’s clear commentary on the law, where he speaks of the earthly and heavenly Sanctuaries, and will notice the objection more fully in another place. This one text, however, fully answers the objection.

Hebrews 9

²³ It was therefore necessary that the patterns [worldly Sanctuary] of things in the heavens should be purified [“cleansed” Macknight’s trans.] with these; but the heavenly things themselves [heavenly Sanctuary] with better sacrifices than these.

Here we see that the “heavenly things,” which can refer to nothing but the Sanctuary in heaven, was to be “purified,” “cleansed,” by “better sacrifices” than that of beasts. They were to be cleansed by virtue of the atoning blood of the Son of God. Those, therefore, who are at war with the idea of the heavenly Sanctuary being cleansed, differ widely with the Apostle Paul, and are at war with his comment on the law.

The word *Sanctuary* occurs more than one hundred times in the Bible, and in most cases it applies to the tabernacle and temple of the Jews, sometimes to a part, and sometimes to the whole. It is

mentioned four times in the New Testament, all in the epistle to the *Hebrews*. In *Hebrews* 9:1-2; 13:11, it refers to the Sanctuary of the first covenant, and in *Hebrews* 8:2, it applies to the second covenant Sanctuary, which the “Lord pitched” in heaven. In three texts only³⁷³ it is supposed by some that the word Sanctuary applies to the land of Canaan. But by a close examination of these texts we may see that such a view rests upon a mere supposition. The *Advent Herald* for April 27, 1850, says:

What are we to understand by the “cleansing the sanctuary”? To “understand” this correctly we must ascertain what is meant by “the sanctuary.” The word *sanctuary* is used by the inspired writers in the following significations.

1. It is the name of a particular part of the temple. (*Hebrews* 9:2).
2. The different apartments of the temple. (*Jeremiah* 51:51).
3. The temple itself. (*1 Chronicles* 22:19; 28:10).
4. Places of worship generally, true or false. (*Amos* 7:9; *Ezekiel* 28:18; *Daniel* 8:11).
5. Heaven is called the sanctuary. (*Psalms* 102:19).
6. The promised land. (*Exodus* 15:17; *Psalms* 78:54; *Isaiah* 63:18).
7. The tabernacle of God in the heavenly state. (*Ezekiel* 37:26, 28).

These are the principal significations of the word *sanctuary*, in the word of God. According to which of these significations is the word to be understood in the text before us? I think the most obvious sense is that which points out the promised land; for it must be evident to every one that the sanctuary here spoken of must be capable of being “trodden under foot,” and of being “cleansed,” and as I think we shall see, of being cleansed at the coming of Christ and the resurrection of the righteous dead. The text should also be understood in a sense that will harmonize with other cases in which the word is used by Daniel in particular, with the views of the other prophets, and the word of God generally.

³⁷³ *Exodus* 15:17; *Psalms* 78:54; *Isaiah* 63:18.

With the first four, and the seventh and last, “significations” of the word Sanctuary, as given above, we agree. The texts are plain and afford positive testimony; but with the fifth and sixth we widely differ. There is no positive testimony that “heaven” is called the Sanctuary. That God’s Sanctuary,

Hebrews 8

² ...the true Tabernacle which the Lord pitched, and not man,

Hebrews 9

¹¹ [The] greater and more perfect Tabernacle...

–of which Christ is “a minister,”³⁷⁴ is IN HEAVEN, we have abundance of plain Scripture testimony.³⁷⁵ The text referred to above, to prove that heaven is called the Sanctuary, is as follows:

Psalms 102

¹⁹ For He has looked down from the height of His sanctuary:
from heaven did the Lord behold the earth.

The most natural, and the obvious meaning of this text is, that the Sanctuary, from the “height” of which the Lord “looked down” to “behold the earth,” is:

Revelation 11

¹⁰ ...the Temple of God in heaven [in which] was seen...the ARK
OF HIS TESTAMENT.

This view is sustained by a mass of plain Scripture testimony, while the other view has only an inference from *Psalms* 102:19, to sustain it.

We object to the sixth definition of the word Sanctuary, that it is “the promised land,” because that view has no other foundation than weak and unwarrantable inferences from only three texts of Scripture. We have never seen but three texts quoted to sustain this view. These we will now examine.

³⁷⁴ *Hebrews* 8:2.

³⁷⁵ See *Hebrews* 8:1-4; 9:11, 23-24; *Revelation* 1:12-13; 11:19; 15:5.

The first is:

Exodus 15

¹⁷ You shall bring them in, and plant them in the mountain of your inheritance, in the place, O Lord, which You have made for yourself to dwell in; in the sanctuary, O Lord, which your hands have established.

This is a part of the prophetic song of Moses sung by Israel upon the banks of the Red Sea, in praise to God for their deliverance, and in prospect of their settlement in Canaan. Its fulfillment is declared in *Psalm* 78:54, which is the second text claimed as proof that the promised land is the Sanctuary.

Psalm 78

⁵⁴ And He brought them to the border of His sanctuary, even to this mountain, which His right hand had purchased.

Cruden says,

By Sanctuary here [*Exodus* 15:17] may be understood the temple on Mount Moriah, which God would certainly cause to be built and established.

This view is shown to be correct from the context of *Psalm* 78:54. After declaring in verse 54, that God brought His people to the border of His Sanctuary, the Psalmist in verses 68-69, tells us what the Sanctuary was which His hands established, as follows:

Psalm 78

⁶⁸ But chose the tribe of Judah, the Mount Zion which He loved.

⁶⁹ And He BUILT His SANCTUARY like HIGH PALACES.

The “border,” or “place” of the Sanctuary, where God planted His people, was one thing, and the Sanctuary itself, which He caused to be built “like high palaces,” was entirely another thing. The people were planted, and dwelt in the former, but God dwelt in the latter, among His people.

Exodus 25

¹ The Lord spoke unto Moses, saying,

² Speak unto the children of Israel:...

⁸ Let them make me a sanctuary, that I may dwell among them.

That Sanctuary was “a sacred place.” There the Lord placed His name, and manifested His glory. It is clear that no other Sanctuary is brought to view in *Exodus* 15:17; *Psalms* 78:54, than the pattern of the “true Tabernacle” in heaven, which God caused to be built “like high palaces.” Why should we confound the “border” or “place” of the Sanctuary, which was the promised land, with the typical Sanctuary itself? Certainly there is no necessity for so doing. And there is no more propriety in such a course, than there would be in asserting that a house, and the yard or farm around it were one and the same thing. And to say that *Exodus* 15:17; *Psalms* 78:54, which speak of “the place,” and “the border” of the Sanctuary, as well as the Sanctuary itself, prove that the promised land is the Sanctuary, is equal to asserting that a farm and a house are only a house. We use this simple figure to make the error, that the land of Canaan is the Sanctuary, appear in its true light. We see that these two texts, when examined by the light of truth and reason, are found to contain, in themselves, sufficient proof to condemn the view that the promised land is called the Sanctuary.

The other text that is quoted to sustain this position is:

Isaiah 63

¹⁸ The people of your holiness have possessed it [the promised land, or the “inheritance”] but a little while: our adversaries have trodden down your sanctuary.

The history of the Jews shows a perfect fulfillment of this text, therefore, the Sanctuary mentioned in the text refers to the typical Sanctuary.

There is no more necessity for, or propriety in, confounding the “inheritance,” with the Sanctuary in this text, than in *Exodus* 15:17, and *Psalms* 78:54. It is true that the “tribes” of Israel “possessed” the promised land “but a little while,” and it is also true that their “adversaries” did tread down their Sanctuary, by desecrating and desolating their Temple.

Says the *Herald*,

It must be evident to every one that the sanctuary here spoken of must be capable of being “trodden under foot,” and of being “cleansed.”

No one believes that the words “trodden under foot,” and “trodden down,” mean that the entire land of Canaan has been literally trampled down by the feet of wicked men, any more than the text,

Isaiah 63

⁶ I will tread down the people in my anger,

—means that the Almighty is to literally trample on man. Those that teach that “the promised land” is the Sanctuary must, therefore, admit that the words “trodden under foot,” and “trodden down,” are figurative expressions, and mean that the promised land has been overrun with “the wicked agents of its desolation.” Then they should not object to our using the expressions figuratively, in applying the words “trodden down”³⁷⁶ to the typical Sanctuary, and the words “trodden under foot”³⁷⁷ to “the true Tabernacle” or “Sanctuary” in heaven.

It may be said that:

“The heavenly Sanctuary is not capable of being trodden under foot.”

But we ask, is it not as capable of being trodden under foot as “the Son of God,” who is the “MINISTER” of the same Sanctuary? Says Paul:

Hebrews 10

²⁹ Of how much sorer punishment, suppose you, shall he be thought worthy, who has TRODDEN UNDER FOOT THE SON OF GOD, and has counted the blood of the covenant, wherewith he was

³⁷⁶ *Isaiah* 63:18.

³⁷⁷ *Daniel* 8:13.

sanctified, an unholy thing, and has done despite unto the Spirit of Grace.

We say, then, that the Sanctuary in heaven has been trodden under foot in the same sense that the Son of God has been trodden under foot. In a similar manner has the “host,” the true church, also, been trodden down. Those who have rejected the Son of God have trodden Him under foot, and of course have trodden under foot His Sanctuary.

The Catholic Church have trodden under foot, not only the “Holy City,” but the Sanctuary, and its Minister, or Priest, “the Son of God.” Rome has been called “the Holy City,” and the “Eternal City,” which can only be said of the City of the living God; the New Jerusalem.

The Pope has professed to have “power on earth to forgive sins,” which power belongs alone to Christ. The people have been taught to look to “the man of sin,” seated in his temple, or as Paul says:

2 Thessalonians 2

⁴ ...so that he as God sits in the temple of God, etc.

–instead of looking to Jesus, seated at the right hand of the Father, in the heavenly Sanctuary. In thus turning away from Jesus, who alone could forgive sins, and give eternal life, and in bestowing on the Pope such titles as MOST HOLY LORD, they have...

Hebrews 10

²⁹ ...trodden under foot the Son of God.

And in calling Rome the “Eternal City,” and the “Holy City,” they have trodden down the City of the living God, and the heavenly Sanctuary. The “host,” the true church that have looked to Jesus in the true Sanctuary for pardon of sins, and eternal life, has, as well as their Divine Lord and His Sanctuary, been trodden under foot. Yes, the true worshipers have been rejected and perse-

cuted, and some of the brightest “stars,” or gospel ministers, in the church have been “stamped upon”³⁷⁸ by the little horn.

The Protestant sects, with their spiritualizing views, in denying the existence of the person of God the Father, the personality of the “Son of God,” the literal City and Sanctuary, have also acted their part in treading under foot the Sanctuary.

Adventists who reject the true Scripture light on this subject, and teach that the Sanctuary to be cleansed at the end of the 2300 days is the “promised land,” notwithstanding they have not one text to prove it, are also, engaged in this work of treading under foot the Sanctuary.

It is supposed by some that the heavenly Sanctuary is not capable of being cleansed, for the reason that there can be nothing filthy in heaven. But we are aware that this objection is often urged for want of an understanding of this important subject. No sane person believes that the heavenly Sanctuary needs cleansing from physical uncleanness, as we would cleanse a room or a garment. The type will give light on this point. And here we will observe that we have the example of our Divine Master, and the Apostle Paul, for referring to the type. Said Jesus to his disciples,

Luke 24

⁴⁴ These are the words which I spoke unto you, while I was yet with you, that all things must be fulfilled which were written in the LAW OF MOSES, and in the prophets, and in the psalms concerning me.

When Paul was a prisoner at Rome, he...

Acts 28

¹⁷ ...called the chief of the Jews together,...

²³ ...unto his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the LAW OF MOSES, and out of the prophets.

³⁷⁸ *Daniel 8:10.*

Here we see that Jesus and Paul both refer to Moses, evidently to the law of types. And we believe that if those who preach Christ would more closely follow the example of the Great Teacher, and the Apostle Paul, and trace each shadow to its glorious substance, the “good things to come,”³⁷⁹ the true light would blaze all about them. And they and their hearers would be enlightened and comforted, as were the two lonely disciples traveling to Emmaus, who exclaimed,

Luke 24

³² Did not our heart burn within us while He talked with us by the way, and while He opened to us the Scriptures?

But some that profess to preach Christ at this day are, no doubt, much more blind and “slow of heart”³⁸⁰ to believe, and guilty than those that Jesus rebuked as follows:

²⁵ O fools and slow of heart to believe all that the prophets have spoken!

²⁶ Ought not Christ to have suffered these things, and to enter into His glory?

²⁷ And beginning at MOSES and all the prophets He expounded unto them in all the scriptures the things concerning himself.

The typical Sanctuary³⁸¹ was cleansed, not from physical uncleanness, but from the sins of Israel.

Leviticus 16

¹⁶ And he shall make an atonement for the holy [holiest; “place” is supplied] because of the uncleanness of the children of Israel, and because of their transgressions in all their sins.

The holiest of all was cleansed once a year, then no one entered it, not even the high priest, till a year had expired, when it needed cleansing again. This is sufficient to show every candid person that the cleansing of the typical, and also the antitypical, Sanctuary is the removal of the sins of God’s people from it. This is done

³⁷⁹ *Hebrews* 9:11.

³⁸⁰ *Luke* 24:25.

³⁸¹ See *Leviticus* 16.

in the type and antitype, by the people first confessing their sins, second, the priest makes atonement for their sins and confesses them on the head of the scape-goat, and third, they are borne away into the land of separation. Then the Sanctuary is “cleansed.”

We have not space to examine this subject in a thorough manner, therefore, we refer the reader to the *Advent Review*, a pamphlet of 48 pages. Pages 37-48, contain a clear and valuable exposition of the atonements, by O. R. L. Crosier. We would also refer the reader to a divine comment on the law. It is the Apostle Paul’s *Epistle to the Hebrews*, from which we will here give a few extracts.

Hebrews 8

¹ Now of the things which we have spoken this is the sum: We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens;

² A minister of the Sanctuary, and of the true tabernacle, which the Lord pitched and not man.

⁴ For if He were on earth, He should not be a priest...

Here is positive proof that Christ’s priesthood was not fulfilled on earth at the time of the first advent, but, that it was to be fulfilled in heaven, after His ascension,]

⁴ ...seeing that there are priests that offer gifts according to the law.

⁵ Who serve unto the example and shadow of HEAVENLY THINGS, as Moses was admonished of God when he was about to make the tabernacle: for see (said He) that you make all things according to the pattern shown to you in the mount.

The “pattern” that was shown to Moses was the “TRUE TABERNACLE,” or Sanctuary in heaven, of which Christ is now a “Minister” or Priest. Did Moses obey God, and follow the “pattern?” He certainly did. Then what overwhelming evidence we have before us that the type is a perfect guide to the substance, a guide to lead us to a correct view of the priesthood of Christ in the heavenly

Sanctuary. O, what a wide field of living truth this view spreads out before us.

Hebrews 9

¹ Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary.

² For there was a tabernacle made; the first wherein was the candlestick, and the table, and the shew-bread: which is called the sanctuary.

³ And after the second vail, the tabernacle which is called the Holiest of all;

⁴ Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant.

⁵ And over it the cherubims of glory shadowing the mercy-seat; of which we cannot now speak particularly.

⁶ Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God:

⁷ But into the second went the high priest alone once every year.

These things mentioned by the Apostle were all made according to the pattern shown to Moses while in the Mount. The place for the "candlestick" was in the Holy. John, therefore, had a view of Jesus while ministering in the Holy Place of the heavenly Sanctuary, a mediator for all the world.

Revelation 1

¹² And I turned to see the voice that spoke with me. And being turned, I saw seven golden candlesticks:

Exodus 25

³⁷ And you shall make the seven lamps thereof: and they shall light the lamps thereof, etc.

Revelation 1

¹³ And in the midst of the seven candlesticks, one like unto the Son of man, etc.

John also saw, while looking down the stream of time, in prophetic vision, to the sounding of the seventh angel, Jesus our

Great High Priest move aside the second veil, and pass into the Most Holy, where “was seen the ark containing the ten commandments,” or to use Paul’s words, “the tables of the covenant.”³⁸²

Revelation 11

¹⁹ And the temple of God was opened in heaven, and there was seen in His temple the ark of His testament.

Will any one try to spiritualize these things? and say that there is no literal Sanctuary, with its Holy, and Most Holy, the Ark containing the ten commandments, the candlestick, etc., in heaven? Such as do this can as well spiritualize the “Son of man,” seen by John, and deny His personality. We have seen the sad fruits of the spiritualizing system, and have also seen that it is safest to take the word of God as it reads.

Hebrews 9

¹¹ But Christ being come a high priest of good things to come, by a greater and more perfect tabernacle, not made with hands.

²³ It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

These extracts from the epistle of Paul to the Hebrews, (who understood the law,) make the subject clear. Moses made the Tabernacle with its apartments and furniture, according to the pattern shown him in the mount. That pattern was the “true Tabernacle” in heaven, with its apartments and furniture. Men of infirmity ministered in the worldly Sanctuary, but the Son of God in the heavenly. The worldly Sanctuary was cleansed yearly by the blood of beasts, but the heavenly, at the end of the 2300 days, by virtue of the blood of the Son of God.

The following is from *Advent Herald*, Sept. 7, 1850:

R. R. YORK.—We have no new light respecting the connection between the 70 weeks and 2300 days. The only argument against

³⁸² *Hebrews* 9:4; also *Deuteronomy* 9:9, 11, 15.

their connection is, the passing of the time. Why that has passed is a mystery to us, which we wait to have revealed. Should we hear any sound reasons for explaining the disappointment, we shall be prompt to present them. In the meantime, we can substitute no guesses or suppositions, which may be wrong, and only mislead. We leave that to others.

As long as the *Herald* holds on to the unscriptural view that the promised land is the Sanctuary, “the passing of the time” will still remain a “mystery.” But let the *Herald* take the plain scripture view of the cleansing of the Sanctuary, and the “mystery” is at once explained, and explained so as to perfectly harmonize with the Advent movement in the past. Certainly their present position is a “mystery,” and must remain such, unless they change their views very much on some points.

Well, what could the *Herald* do to explain this “mystery,” so as to be able to give satisfactory light, to answer the inquiry that is now being awakened on this subject? Many are saying, “Watchman what of the night,”³⁸³ and they will not be satisfied, by being told that why the time “has passed remains a mystery,” etc. Will the *Herald* try to prove that the 2300 days will end at some future date? This we think it will not do; for it has already proved, beyond all controversy, that the days began 457 BC, and terminated in 1844. And it has, for a few years, been opposed to this perpetual stretching out the 2300 days, from spring to fall, and from fall to spring. All must see that such a course must disgust the people, and destroy the faith of those who are thus flattered on, from one point of time to another, to find the end of the days, and are as often disappointed.

We see no way to explain this “mystery” but by the light of present truth. The belief that the Sanctuary to be cleansed at the end of the 2300 days is the promised land, and that it is to be cleansed at the coming of Christ; and that the 70 weeks com-

³⁸³ *Isaiah* 21:11.

menced 457 BC, consequently, the 2300 days terminated in 1844, certainly must be a “mystery” to those who live in 1851!

Dear brethren and sisters, we will humbly thank our gracious Father that in the present truth there are no such mysteries, and contradictions, as are seen in the position of those who reject their past experience, and present light. Amen.

The Seventh-Day Sabbath

1851

A Series of Articles printed in *Review and Herald*,
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1. The Weekly Sabbath Instituted at Creation and Not at Sinai

Exodus 20

⁸ Remember the Sabbath day to keep it holy.

⁹ Six days shall you labor, and do all your work;

¹⁰ But the seventh day is the Sabbath of the Lord your God: in it you shall not do any work, you, nor your son, nor your daughter, your man-servant, nor your maid-servant, nor your cattle, nor your stranger that is within your gates;

¹¹ For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it.

THESE are the words of the fourth commandment, the great Sabbath law, which Jehovah spoke from the smoking Mount, and with His finger wrote upon tables of stone. With the divine requirement is also given the reason why the Creator instituted the weekly Rest, which is as follows:

Exodus 20

¹¹ For [or because] in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.

None can fail to see that the Sabbatic institution is inseparably connected with God's resting on the seventh day of the first week of time, which day He then "blessed" and "sanctified." Therefore, at the close of Creation, God instituted the weekly Rest, a memorial of himself, and gave it to "man," to observe in commemoration of the very day on which the Creator rested.

We are told by those who advocate the no-Sabbath views that the Sabbath was given to commemorate the deliverance of Israel from Egyptian bondage. But this view is not only unscriptural but absurd in the extreme. The deliverance of Israel from Egypt was on the fifteenth day of the month Abib. It was commemorated by its two annual memorials, the Passover and the feast of unleavened bread. These institutions were well calculated to call to mind

God's wonderful power manifested in bringing Israel from the house of bondage. But a moment's reflection is sufficient to satisfy any reasonable mind that God never designed the weekly Sabbath to commemorate an event which took place on the fifteenth day of the month Abib. God rested on the seventh day after six days of labor. That day of the week He "sanctified" and "blessed."

Genesis 2

² 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.

³ 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.

It is not possible for the Sabbath to commemorate any event only that which occurred on the last day of the first week of time. What if we should assert that the feast of unleavened bread was designed to commemorate God's Holy Rest at the close of Creation? Certainly none would believe us. Neither should our opponents be believed when they assert that the seventh day Sabbath was designed to commemorate the deliverance from Egypt, which was to be commemorated only once a year! One is as absurd as the other. It is true that God, after He had brought the natural seed of Abraham out of the house of bondage, reminded them of His Sabbath, and commanded them to observe it; but there is not a word on record to show that it was then instituted. The reason is plain why God, at that time specially enforced the observance of the Sabbath, which is as follows:

Deuteronomy 5

¹⁵ And remember that you were a servant in the land of Egypt, and that the Lord your God brought you out thence through a mighty hand and by a stretched-out arm: therefore the Lord your God commanded you to keep the Sabbath day.

While the children of Israel were slaves in Egypt they could not keep the sabbath. But they had been from Egypt but thirty days

when God reminded them of it, and, in giving the manna, guarded the Sabbath by three standing miracles. See *Exodus* 16:19-30. They were then free, and the only given reason why God at that time commanded them to keep His Sabbath was because He had brought them...

Deuteronomy 5

¹⁵ ...out thence through a mighty hand, and by a stretched-out arm; [where they could keep it;] therefore the Lord your God commanded you to keep the Sabbath day.

God does not here speak of the Sabbath, as of a new institution. He calls it “the Sabbath,” as if speaking of an old institution perfectly understood by the people. God has given but one reason for the institution of the Sabbath, and that reason shows that it was “made” for the first “man,” Adam, and all his posterity.

Exodus 20

¹¹ For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord *blessed* the Sabbath day and hallowed it.

That God instituted the weekly Rest for man to keep in commemoration of His Rest on the seventh day, after He had created the world in six days, is as clear as the noon-day sun. It is one of the most simple and glorious truths of the Bible.

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

the heavens, the earth, the sea, and all things which were created in six days, he was to call to mind the living God who rested on the seventh.

The Passover was to be observed from the time of the deliverance from Egypt, until...

2 Corinthians 5

⁷ Christ our Passover [was] sacrificed for us;

–the communion was to be observed by the church from the crucifixion, until the Second Advent of Jesus; so the seventh-day Sabbath was designed to be kept from the Creation to, at least, the close of time. God has “*blessed* the Sabbath day and *hallowed* it”³⁸⁴ but once, and that was when there was but one man living.

Genesis 2

³ 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.

Mark well the language of that portion of the decalogue which gives the reason for the institution of the Sabbath. When speaking of the Creation in six days, and the Rest of the seventh, God says,

Exodus 20

¹¹ ...wherefore the Lord blessed the Sabbath day and hallowed it.

Here the seventh day is called “the Sabbath day” at the very period when He bestowed His blessing upon it, which was on the seventh day of the first week of time. As we have seen the institution of the Sabbath inseparably connected with God’s Rest at the close of Creation, and as the Creator bestowed His blessing upon “the Sabbath day” but once, and that at Creation, and as He designed the Sabbath for a memorial of himself, that the whole human family might call to mind the living God who made heaven and earth, by following His example and resting on the seventh

³⁸⁴ *Exodus* 20:11.

day, we are now prepared to understand the words of our Saviour when He says,

Mark 2

²⁷ The Sabbath was made for man.

The word “man” when used as it is here, in its broadest sense, means all mankind. Not the Jews only, but *man*, the whole race of man, the same as in the following texts:

Job 14

¹ Man that is born of a woman is of few days and full of trouble.

Psalms 104

²³ Man goes forth unto his work and to his labor until evening.

1 Corinthians 10

¹³ There has no temptation taken you but such as is common to man.

Job 14

¹² Man lies down and rises not, till the heavens be no more.

No one will say that man in these texts means Jews or Christians, for the whole family of Adam is included. In this sense,

Mark 2

²⁷ The Sabbath was made for man, and not man for the Sabbath.

Adam, Noah, Enoch and Abraham were men, therefore the Sabbath was made for them as well as for Abraham’s natural seed. We are men, and the Sabbath was made for us.

The entire record of about twenty-five hundred years from the Creation is contained in fifty-two chapters of our Bible, therefore we should not expect that much would be said relative to the weekly Rest during that period of time. But we find early and frequent notices of reckoning by sevens. The term *week* is used in the contract between Jacob and Laban.

Genesis 29

²⁷ Fulfill her week.

The word Sabbath not being used in the record of more than two thousand years is no evidence that there was none during that time. At a later period, even in that time when the transgressor of the law of God, was, by the law of Moses, put to death, the word Sabbath is not found in the divine record of about four hundred years. None will say that there was no Sabbath during that space of time, because it is not mentioned in the record. The word Sabbath being left out of that portion of the Bible which only notices the most important events from the Creation to the deliverance from Egypt, certainly, is not so remarkable as its being left out for hundreds of years when enforced by temporal death.

As there is no intimation given of the institution of the Sabbath only at the close of Creation, and, as Jehovah has so forcibly shown, by the language of the fourth commandment, that the Sabbath of that commandment is inseparably connected with His Rest on the seventh day of the first week of time, we can now clearly see that when Jesus said, "The Sabbath was made for man," he meant for Adam, the first man, and for all his posterity.

We frequently hear it asserted, by those who oppose the Sabbath of the Lord our God, that:

"The word "Sabbath" is not mentioned in the Bible, till after the law was given from Mount Sinai; therefore, [say they,] it is the Sabbath of the old Jews, and was abolished at the crucifixion, where the Jewish dispensation closed."

But any one who has read *Exodus* chapters 12 to 20, ought to know better than to make this statement.

The Sabbath was guarded by three standing miracles in giving the manna, and was kept by Israel, in the wilderness of Sin, thirty days before they came to Sinai. The children of Israel departed from Egypt on the fifteenth day of the first month, and came to the wilderness of Sin on the fifteenth day of the second month.³⁸⁵ There, in the wilderness of Sin, God gave them bread from

³⁸⁵ See *Exodus* 16:1.

heaven, and through Moses reminded them of His Sabbath. They then journeyed to Rephidim, and from Rephidim they came to the desert of Sinai on the fifteenth day of the third month.

Moses was then commanded to sanctify the people, to set bounds around the Mount, and to be...

Exodus 19

¹¹ ...ready against the third day.

And on the third day, in the morning,

¹⁶ ...there were thunders and lightnings, and a thick cloud upon the Mount.

¹⁸ And...the Lord descended upon it in fire,

—and from the smoking Mount proclaimed in awful grandeur, the “Royal Law.”³⁸⁶ But, thirty days before Israel saw Mount Sinai, and thirty-two days before they heard the voice of Jehovah repeating to them the ten commandments, both God and Moses speak of the Sabbath as of an old institution well understood by the people.

Exodus 16

²² And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses.

²³ And he said unto them, This is that which the Lord has said, Tomorrow is the rest of the Holy Sabbath unto the Lord: bake that you will bake today, and seethe that you will seethe; and that which remains over, lay up for you to be kept until the morning.

²⁴ And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein.

²⁵ And Moses said, Eat that today; for today is a Sabbath unto the Lord; today you shall not find it in the field.

²⁶ Six days you shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none.

³⁸⁶ *James 2:8.*

²⁷ And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none.

²⁸ And the Lord said unto Moses, How long refuse you to keep my commandments and my laws?

²⁹ See, for that the Lord has given you the Sabbath, therefore he gives you on the sixth day the bread of two days.

There is something very interesting in the circumstance of the people gathering two omers of manna on the sixth day. This seems to have been done without the special direction of Moses or the rulers. And when “the rulers of the congregation came and told Moses,” he said unto them,

Exodus 16

²³ This is that which the Lord has said. Tomorrow is the rest of the Holy Sabbath unto the Lord.

Where had the Lord thus said? at Sinai? Certainly not; for He did not speak the ten commandments till thirty-two days afterward. It is evident that Moses in his reply to the rulers of the congregation, referred to the time when God blessed and sanctified the seventh day at Creation.

But some of the people went out on the seventh day to gather manna, and there was none in the field. This called forth the rebuke from Him who hallowed the seventh day.

²⁸ How long refuse you to keep my COMMANDMENTS and my LAWS?

²⁹ See, for that the Lord has given you the Sabbath.

Here we see that God’s commandments and laws existed, and were observed by His people, before He spoke them from Mount Sinai.

2. The Two Laws

THE Holy Scriptures show a clear distinction between the *law of God*, and the *law of Moses*. Those who confound these two laws in one, cannot see and feel the force of the law of God, which is shown to be perpetually binding, and is so strikingly enforced in the New Testament. Such are in great danger of resting down on the view that the Sabbath of the fourth commandment is abolished. But if it can be shown that the *law of God*, the ten commandments, and the *law of Moses*, or what the apostle Paul says is “abolished,” which he calls...

Ephesians 2

¹⁵ ...the enmity, even the law of commandments CONTAINED IN ORDINANCES,

—are two distinct covenants, then it will be clearly seen that the law of “ordinances” given to the Jewish Church could be abrogated, without affecting the Sabbath of the fourth commandment.

The Law of Moses

Or,

Ephesians 2

¹⁵ ...the law of commandments contained in ordinances.

This law was written by the HAND of Moses in a BOOK, which was called the BOOK of the COVENANT. To this the Apostle refers in the following words:

Colossians 2

¹⁴ Blotting out the HAND-WRITING OF ORDINANCES,...

Here we will give some texts of Scripture which speak of the book of the covenant.

Deuteronomy 31

²⁴ And it came to pass when Moses had made an end of writing the words of this law in a BOOK until they were finished,

²⁵ That Moses commanded the Levites which bore the ark of the covenant of the Lord, saying,

²⁶ Take this BOOK of the law and put it in the SIDE of the ark of the covenant of the Lord your God.³⁸⁷

2 Chronicles 34 [margin]

¹⁴ And when they brought out the money that was brought into the house of the Lord, Hilkiah the priest found a BOOK of the law of the Lord, given by the hand of Moses.

³⁰ ...and he read in their ears all the words of the BOOK of the COVENANT that was found in the house of the Lord.

2 Kings 23

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

Nehemiah 8

¹ And they spoke unto Ezra the scribe, to bring the BOOK of the LAW OF MOSES, which the Lord had commanded to Israel.³⁸⁸

Hebrews 10

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

Mark 12

²⁶ Have you not read in the BOOK of Moses.

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

The Law of God

Or, Ten Commandments. The law of God was written with the FINGER of God on TWO TABLES OF STONE, which were called the

³⁸⁷ See *Deuteronomy* 31:9-11.

³⁸⁸ See *Nehemiah* 8:1-3.

TABLES of the COVENANT. Here we will give some texts which speak of the tables of the covenant.

Exodus 24

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

Exodus 31

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

Exodus 32

¹⁶ And the tables were the work of God, and the writing was the writing of God, graven upon the tables.

Exodus 34

²⁸ And He wrote upon the tables the words of the COVENANT, THE TEN COMMANDMENTS.

Deuteronomy 4

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

Deuteronomy 9

¹¹ And it came to pass at the end of forty days and forty nights, that the Lord gave me the two tables of stone, EVEN THE TABLES OF THE COVENANT.

By this class of texts we learn first, that “the tables were the work of God,” second, that He wrote upon them with His own FINGER, third, that the matter written was the ten commandments, and fourth, that the ten commandments, alone, are God’s covenant. They are not called a part of His covenant, but “HIS COVENANT.” The Great Law-giver spoke this covenant from...

Deuteronomy 5

²² ...the Mount, out of the midst of the fire, of the cloud, and of the thick darkness, with a GREAT VOICE; and He ADDED NO MORE. And He wrote [it] in two tables of stone.

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

2 Corinthians 3

⁸ ...the ministration of the Spirit.

3. The Ark of the Covenant

Exodus 25

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

THE Ark was a small chest, a little more than four feet, six inches long, two feet, eight inches wide and high. It was made purposely to contain the tables of the covenant.³⁸⁹ Its place in the Tabernacle and in the Temple was the Most Holy, within the second vail. There, in the holiest place on earth, so sacred that no man entered it excepting the high priest, and he but once a year, God placed His covenant, His law, His testimony, even the ten commandments.

God has placed great honor upon His law. The Ark containing it was the strength and glory of Israel. When the tribes of Israel were about to pass over the river Jordan,

Joshua 3

³ The officers went through the host, and commanded the people saying, When you see the Ark of the covenant of the Lord your God, and the priests the Levites bearing it, then you shall remove from your place, and go after it.

The priests took up the Ark of the Lord and passed on, and the people followed after. And when the soles of the feet of the priests that bear the Ark rested in the brim of the water, Jordan parted before the Ark of the Lord of all the earth, and the waters that came down the river rolled up and stood upon a heap. The priests passed down into the bed of the river, where their feet stood firm on dry ground. There they stood with the Ark of God until all Israel passed over on dry ground.

Twelve men were then selected to take from the midst of Jordan, where the priests' feet stood firm, twelve stones for a sign or memorial. And when their children should ask their fathers,

³⁸⁹ See *Exodus* 25:16; *Deuteronomy* 10:5; *1 Kings* 8:9.

Joshua 4

⁶ What do you mean by these stones?

—they were to answer,

⁷ The waters of Jordan were cut off before the Ark of the covenant of the Lord.

And when the priests that bore the Ark came up out of Jordan, and stood upon the bank of the river, down came the waters of Jordan and rolled on as before.³⁹⁰

The walls of Jericho fell down before the Ark of the covenant. Seven priests went before it blowing their simple trumpets of rams' horns. For six successive days the Ark of God, and the host of Israel went round the city, compassing it once each day; but on the seventh day, seven times. And when the seventh time was completed, the priests made a long blast with their trumpets of rams' horns, and Joshua said to the people, "Shout," and down came the walls of Jericho flat to the ground before the Ark of the covenant.³⁹¹

When Israel obeyed the ten commandments they were victorious in battle; but when any of them violated any portion of that covenant they were smitten, and compelled to flee before their enemies. Hophni and Phinehas the sons of Eli, violated the seventh commandment, and caused the Lord's people to transgress: therefore, when Israel went out against the Philistines to battle, they were smitten before them, and there fell of them about four thousand men. The elders of Israel said,

1 Samuel 4

³ Wherefore has the Lord smitten us to-day before the Philistines? Let us fetch the Ark of the covenant out of Shiloh unto us.

⁵ And when the Ark came into the camp, all Israel shouted, so that the earth rang again.

³⁹⁰ See *Joshua* chapters 3 to 5.

³⁹¹ See *Joshua* 6.

When the Philistines learned that the Ark of the Lord had come into the camp of Israel they were terrified and said,

1 Samuel 4

⁷ God has come into the camp...Woe unto us!

But the Ark was not the strength of Israel at that time, for one of the ten immutable precepts which it contained had been violated. The Philistines fought, and Israel was smitten, and thirty thousand footmen fell. Hophni and Phinehas were slain, and the Ark of God was taken. When the sad tidings was borne to Eli, that the Ark of God was taken, he fell from his seat backwards,

¹⁸ ...and his neck broke, and he died.

Eli was not so much affected in hearing of the slaughter of thirty thousand men, and of the death of his two sons: but when the messenger MADE MENTION OF THE ARK OF GOD, he fell from his seat; for he knew that the GLORY HAD DEPARTED from Israel.³⁹²

The Philistines put the Ark into the house of Dagon, their God, and in the morning,

1 Samuel 5

³ ...behold Dagon was fallen upon his face to the earth before the Ark of the Lord.

They set him in his place again, and the next morning they found Dagon on his face again, with his head and the palms of his hands cut off:

⁴ ...only the stump of Dagon was left to him.

The Ark was in the country of the Philistines seven months, and during that time,

⁹ ...the hand of the Lord was against them with a very great destruction,

–and they were exceedingly anxious to get rid of it, and have it go back, to Israel where it belonged. They finally made a new cart

³⁹² 1 Samuel 4:18-22.

and laid the Ark upon it, and took two milch-kine, that had never been yoked, and tied them to the cart, and shut up their calves at home. The Philistines then decided that if the cows went up to Beth-shemesh that they should know that the plagues that had come upon them, while the Ark had been with them, were from the Lord, but if they did not, then they should know that “a chance had happened” to them.

1 Samuel 6

¹² And the kine took the straight way to the way of Beth-shemesh, and went along the highway, **LOWING AS THEY WENT**, and turned not aside to the right hand or to the left.

The cart came into the field of Joshua, and the Levites set the Ark upon the great stone Abel.

¹⁴ And they clave the wood of the cart, and offered the kine a burnt-offering unto the Lord.

The men of Beth-shemesh were curious to see what was in this wonderful chest, so they looked into the Ark, and God slew fifty thousand and seventy of them.

²⁰ And the men of Beth-shemesh said, Who is able to stand before this Holy Lord God?

The Ark of the Lord was removed to the house of Abinadab, and Eleazar his son was sanctified to keep it. There it remained a long time until David with thirty thousand chosen men of Israel, went to remove it into the city of David.

Uzzah and Ahio drove the new cart on which they placed the Ark, while King David and all the house of Israel followed, playing on psalteries, timbrels, cornets and cymbals. And when they came to Nachon’s threshing-floor, the oxen stumbled, and Uzzah put forth his hand to steady the Ark, and God smote him for his error [margin, “rashness”], and he died by the Ark of God. This terrified the King, and he said,

2 Samuel 6

⁹ How shall the Ark of the Lord come to me?

So he would not remove it to the city of David, but carried it aside into the house of Obed-edom, the Gittite. But when the King heard that Obed-edom and all his house were blessed because of the Ark of God, which had continued with him three months, he went and brought it into the city of David with gladness. And when they that bore the Ark went six paces, he sacrificed oxen and fatlings,

¹⁴ And David danced before the Lord with all his might.

We have given this brief sketch of the history of the Ark of the covenant, thus far, to show that it was the strength and glory of Israel, and also to show how the Great Law-giver has regarded and honored His holy law. Those who presumptuously speak of the law of God with contempt, and call it “the old law,” “the old Jewish ritual,” “a yoke of bondage,” “an old thunder and lightning law, which always was a curse to man,” and a “miserable rickety old law,” are to be pitied.

Ecclesiastes 8

¹¹ Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.

But their day is coming.

Both Testaments make mention of the “ARK OF THE TESTIMONY”—a chest, or Ark, containing an important TESTIMONY delivered by Jehovah.³⁹³ This testimony is nothing more nor less than the ten commandments. It is often spoken of as “the testimony,” and the “tables of the testimony.”

Why was it necessary that Moses should sanctify the congregation, and set bounds around the Mount as recorded in *Exodus* 19? Because the Great God was about to speak and bear a TESTIMONY

³⁹³ See *Exodus* 25:22; *Numbers* 7:89; *Joshua* 4:16; *Revelation* 11:19; 15:5.

to man, and in awful grandeur proclaim the “Royal Law.” Lightnings flashed and thunders rolled upon the Mount, while God descended upon it in fire, and...

Exodus 19

¹⁸ ...the smoke thereof ascended as the smoke of a furnace, and the whole Mount quaked greatly.

Israel, in dismay, tremblingly stood and listened, while Jehovah uttered the words of the ten commandments,

Deuteronomy 5

²² ...and He added no more.

This testimony, contained in about sixty lines of our pocket Bibles, God has honored far more than any other portion of His Word. He would not trust it in the hands of man alone, as He has the other portions of the Scriptures; but with His voice proclaimed it, and with His finger wrote it in tables of stone, which, during the Jewish dispensation were placed within the second veil of the Sanctuary, the holiest place on earth.

But where shall we look for this TESTIMONY in the present dispensation? Answer. In its proper place, in God’s Sanctuary in heaven. It was also to be put into the mind, and written in the hearts of the people of God by the Holy Spirit. There is no Sanctuary recognized under the gospel as the Lord’s, but the “True Tabernacle” in heaven, of which Christ is a Minister or Priest.³⁹⁴

The heavenly Sanctuary is perfect in all its parts. It is called...

Hebrews 9

¹¹ ...a greater and more perfect Tabernacle.

If we would be correctly instructed as to its apartments and furniture, we should study well the Scriptures which speak of the earthly Sanctuary, for when Moses was about to make it, God showed to him in holy vision, the heavenly Sanctuary, and said to him,

³⁹⁴ See *Hebrews* chapters 8 to 10.

Exodus 25

⁴⁰ See that you make all things according to the pattern shown to you in the mount.

This caution was repeated to Moses, even while receiving instruction how to make such small vessels of the Sanctuary as the golden lamps, tongs and snuffers.³⁹⁵

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

Revelation 11

¹⁹ And the temple of God was opened in heaven, and there was seen in His temple the ARK of His testament.

Revelation 15

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

The revelation of Jesus Christ to His servant John, while in the Isle Patmos, was 96 AD. This was twenty-six years after the destruction of Jerusalem and the Temple. Therefore, the “Ark,” and the “tabernacle of the testimony,” of which St. John speaks, must belong to the heavenly Sanctuary. “THE TABERNACLE OF THE TESTIMONY” can refer to nothing but to that apartment in the “True Tabernacle” containing the Ark of God’s testimony, which is the “holiest of all.” The ARK OF HIS TESTAMENT can refer to nothing but to the Ark now in that apartment which contains the TESTIMONY that Jehovah delivered when He descended upon Mount Sinai in fire.

Will those who differ with us on these points just give a more harmonious exposition of them? How cheering and glorious is the sublime thought, to all who love the holy law of God, that in

³⁹⁵ *Exodus 25:31-40; Numbers 8:4.*

the heaven of heavens, the High and Holy One has placed the ten commandments beside His own Holiness.

4. The Two Laws in the New Testament

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

Galatians 5

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

Romans 2

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

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

When St. Paul speaks of the law in *Romans 2:13*, he refers to the ten commandments alone.³⁹⁶ That we may not mistake what law is referred to, the Apostle quotes three of the ten commandments, which proves it to be the law of God. “The DOERS of” this law, says he, “SHALL BE JUSTIFIED.” But when the Apostle mentions

³⁹⁶ See verses 12-22.

the law in *Galatians* 5:4, none of the ten commandments are referred to. He speaks of circumcision, which Judaizing teachers were pressing upon the gospel church, and testifies that if they were circumcised they were debtors to do the whole law of shadows,³⁹⁷ of which the gospel is the body or substance, and Christ its “end.” Surely, those who turned from a living substance, the gospel, and sought justification by the deeds of a dead law of shadows, had “FALLEN FROM GRACE.”

We are often referred to *Romans* chapter 7 for proof that the commandments of God are abolished, and we are told that verse 6 shows that the law is dead. But we think it proves no such thing. Read verse 6, with the marginal reading, and it will be seen that it is the Christian, who has been convinced of sin by the law, has submitted to obey it, and has been made free in Jesus Christ, that is dead to the law, and not the law that is dead.

Romans 7

⁶ But now we are delivered from the law, [condemnation of the law,] being dead to that wherein we were held.

The law of God condemns, and leaves the sinner bound; but through faith in Jesus Christ he receives grace and freedom.

Romans 6

¹ What shall we say then? Shall we continue in sin, [transgression of the law,] that grace may abound?

Or, shall we who have been delivered from the condemnation of the law, and have found pardon through faith in the atoning blood of Christ violate any part of the “royal law,” because we have found freedom? “God forbid.” For the moment we do we are bound by its condemnation again. And further, it cannot be the

³⁹⁷ PP Editor’s note: The book of *Galatians*, as was brought out by E. J. Waggoner and A. T. Jones in 1888 and thereafter, refers not merely to the ceremonial law, but to any law (including the ten commandments) which is used as a means of justification; in other words, any humanly-derived good works, or righteousness. Readers are advised to look up E. J. Waggoner’s discussions on the book of *Galatians* for this clearer light.

law of God that is dead, for this law is the very living instrument to convict the sinner of sin, and slay him as it slew Paul.

Romans 7

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, [tenth commandment,] You shall not covet.

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

Romans 3

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

The epistle to the Romans was written 60 AD. The crucifixion was 31 AD, therefore the Apostle's letter to his Roman brethren was 29 years after the "handwriting of ordinances" was nailed to the cross. If the Apostle wished to teach the Romans that the ten commandments had been abolished, and had been dead 29 years, that they were a "yoke of bondage," and if observed by them, they would fall from grace, as many teach at this day, we might expect him to write to them something as follows:

"Wherefore the law is *unholy*, and the commandment *unholy*, and *unjust*, and *bad*;"

—instead of saying,

Romans 7

¹² Wherefore the LAW IS HOLY, and the commandment HOLY, and JUST, and GOOD.

Paul also says,

¹⁴ For we know that the law is SPIRITUAL.

Who dare say that this was any part of that law of ceremonies that had been dead 29 years?

²² For I DELIGHT in the law of God after the inward man.

Who will say that he delighted in a yoke of bondage?

Romans 7

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

Will any one say that Paul thanked God that he served a law that had been abolished 29 years, after teaching the Galatians two years before that if they sought to be justified by it they would fall from grace? Certainly no sane man will charge the great Apostle to the Gentiles with such contradictions and folly. Then we cannot avoid the conclusion that he, in his epistles, speaks of two distinct laws.

One was called a “yoke of bondage,”³⁹⁸ for when in force it could *not...*

Hebrews 10

¹ ...make the comers thereunto perfect;

–but now it had been dead 27 years. The other is called “*holy*,” “*just*,” “*good*,” and “*spiritual*,” and was the Apostle’s “delight.” James calls it the “ROYAL LAW OF LIBERTY.”³⁹⁹ One was...

Ephesians 2

¹⁵ ...the enmity, even the law of commandments CONTAINED IN ORDINANCES.

The other is the law of God, the ten commandments. One was abolished at the cross, while the other remains as firm as heaven. Here we will add the testimony of Jesus in His sermon on the Mount:

Matthew 5

¹⁷ Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill.

¹⁸ 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.

To abolish a law is to destroy it. One of the great objects of the first Advent was to abolish or destroy the law of ordinances, to

³⁹⁸ *Galatians* 5:1.

³⁹⁹ *James* 1:25; 2:8.

make place for the gospel. But there is a law which Jesus did not come to destroy, but to fulfill. The only way to fulfill this law is to keep it.⁴⁰⁰ This Jesus did; for He says,

John 15

¹⁰ I have kept my Father's commandments.

He who knew that men would make void the law of God, and think it abolished at the cross says,

Matthew 5

¹⁷ Think not that I am come to destroy the law.

He also, in an impressive manner, declares that while heaven and earth remain, this law in all its parts will remain the same. Not one jot or tittle was to pass from it. That none may mistake what law is spoken of here, Jesus adds,

¹⁹ Whosoever therefore shall break one of these least COMMANDMENTS, and shall teach men so...

This shows it to be God's law of commandments. But to make it still more sure if possible, Jesus in verses 21, 27 and 33, refers to three of the commandments of the decalogue.

Men may teach for a few days that the law of God is abolished, that the fourth commandment is taken from it, that it is changed, or, as some say, "relaxed;" but their assertions and sophistry wither before the plain and positive testimony of the Son of God, who has said,

¹⁸ Till heaven and earth pass, one jot or one tittle shall in NO WISE pass from the law.

⁴⁰⁰ See *James* 2:8.

5. Objections to the Sabbath Answered

An Examination of Those Texts Usually Quoted to Prove the Abolition of the Seventh-Day Sabbath

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

Objection 1: One Man Esteems One Day

Romans 14

¹ Him that is weak in the faith receive, but not to doubtful disputations.

² For one believes that he may eat all things; another who is weak, eats herbs.

³ Let not him that eats, despise him that eats not; and let not him which eats not, judge him that eats for God has received him.

⁴ Who are you that judge another man's servant? to his own master he stands or falls; yea, he shall be held up; for God is able to make him stand.

⁵ One man esteems one day above another; another esteems every day alike. Let every man be fully persuaded in his own mind.

⁶ He that regards the day, regards it unto the Lord; and he that regards not the day, to the Lord he does not regard it. He that eats, eats to the Lord, for he gives God thanks; and he that eats not, to the Lord he eats not, and gives God thanks.

If we would rightly understand the words of the Apostle we should first learn the subject of his discourse. And here we would say that he makes no reference to any of the commandments of God in *Romans* 14. His subject relates to eating, and those feast-days which some of the church then regarded, while others did not regard them. The word *eats* is mentioned in this chapter eleven times, *eat* three, *meat* four, and *drink* twice; but the Sab-

bath, which many suppose is the subject of this chapter, is not once mentioned.

That we may better understand the application of this, and similar portions of Scripture, let us take a brief view of some of the trials of the early church with whom the Apostle labored and suffered. A portion of the Christian church were converts from the circumcision or Jews, and a portion from the uncircumcision or Gentiles. The converts from the circumcision were inclined to still hold on to, and practice some of the customs and ceremonies of the Jewish religion, while the Gentile believers were free from those customs, having never been educated in them. Peter did not understand that the gospel was for the Gentiles also, until God gave him a vision upon the house-top, and sent him to preach to them at the house of Cornelius. He would not eat with the Gentiles or keep company with them until he was shown that God was...

Acts 10

³⁴ ...no respecter of persons.

Certain men which came down from Judea taught the brethren that they must be circumcised in order to be saved.

Acts 15

² ...Paul and Barnabas had no small dissension and disputation with them, [and then went] up to Jerusalem unto the apostles and elders about this question.

There they were met by...

⁵ ...certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses.

After they had discussed this question, they came to the following conclusions, which they wrote and sent by chosen men...

²³ ...unto the brethren which were of the Gentiles in Antioch, and Syria, and Cilicia.

²⁸ For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things;

²⁹ That you abstain from meats offered to idols, and from blood, and from things strangled, and from fornication; from which if you keep yourselves, you shall do well. Fare you well.

At Antioch, Paul withstood Peter to the face, and says that “he was to be blamed.”⁴⁰¹ His wrong consisted in eating with those who were converted from the Gentiles in the absence of those who were converted from the Jewish church, and then in presence of those from the circumcision refusing to eat with those from the uncircumcision.

Galatians 2

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

With these facts before us we may see that the subject of the 14th chapter of *Romans* applied directly to the trials of the church in the Apostle’s day. We may also see that this subject does not directly apply to the church at this day; for divisions relative to feast-days and eating do not now exist, as they did in the apostolic church. The Apostle was giving the Romans a lesson of forbearance in relation to the Jewish views of eating and feast-days which some still retained.

Romans 14

³ Let not him that eats, despise him that eats not; and let not him which eats not, judge him that eats: for God has received him.

He did not take measures to rid the church at once of all those errors which the converts from the circumcision were inclined to cling to. The Apostle even had Timotheus, his fellow laborer,

⁴⁰¹ *Galatians* 2:11.

whose “father was a Greek,”⁴⁰² circumcised, that they might better find access to the Jews. He was...

1 Corinthians 9

²² ...all things to all men, that...by all means [he] might save some.

But, says Paul,

1 Corinthians 7 [Whiting’s translation]

¹⁹ Circumcision is nothing, and uncircumcision is nothing, but keeping the *commandments* of God *is something*.

The keeping of the commandments of God is nowhere in the New Testament spoken of as a thing of little importance, as circumcision and feast-days are, but it is always made a test of christian fellowship, and eternal salvation. The uniform testimony of the New Testament writers relative to keeping the commandments is as follows.

Matthew 19

¹⁷ If you will enter into life, keep the commandments.

1 John 5

³ For this is the love of God, that we keep His commandments.

1 John 2

⁴ He that says, I know Him, and keeps not His commandments, is a LIAR, and the truth is not in him.

Those who read only the fifth and sixth verses of the 14th chapter of *Romans*, which speak of regarding and disregarding days, without an understanding of the Apostle’s subject may suppose that the seventh-day Sabbath is referred to. But an understanding of his subject, his trials, and his labors with his brethren at Rome, destroys all reasonable grounds for even an inference that he refers to the Sabbath of the Lord. It is urged by some that *Romans* 14:5-6 “refers to *every day*,” therefore includes the seventh-day

⁴⁰² Acts 16:3.

Sabbath. So it may be urged with equal propriety that some of the early Christians lived without eating, from the expression,

Romans 14

³ Let not him that eats, despise him that EATS NOT; and let not him which EATS NOT, judge him that eats.

It is evident that the words “eats not” was spoken in reference to those things forbidden by the Jews. It is also evident that the words, “every day alike” had reference only to disregarding feasts. “Consistency is a jewel,” and should ever be seen in those who teach the Holy Scriptures.

Those who profess to believe that there is divine authority for observing the first day of the week as the Sabbath, should not refer us to *Romans* 14:5-6 for proof that the seventh-day Sabbath is abolished; for if they admit that St. Paul refers to a day of weekly rest, then their first-day Sabbath is at once overthrown. Therefore, those who observe the first-day are not wise in quoting this Scripture to prove us wrong in keeping the Sabbath.

We are told by many of those who advocate the no-Sabbath doctrine that if we observe the Sabbath we shall fall from grace and certainly be lost; and *Galatians* 5:4, is quoted as proof:

Galatians 5

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

But this does not harmonize with their own view of what Paul has taught in *Romans* 14:5-6. They first tell us that we may esteem the seventh day above the other six, and keep the Sabbath; or we may esteem all alike and work on all seven days of the week. In either case we are safe, if the Sabbath is not made a test question. And then we are told that if we do esteem one day above another, that is, observe the Sabbath, we shall fall from grace, and call down on our own heads all the woes mentioned in the New Testament against those who rejected Christ, and went back to the observances of the Jewish law.

Again, if the word *law* in *Galatians* 5:4, refers to the ten commandments, then certainly those who observe nine of them, all excepting the fourth, are also fallen from grace. If we have fallen from grace for observing the fourth commandment we cannot be restored until we break it. And by the same rule those who observe nine of the commandments cannot be restored to grace, until they violate all ten of the commandments of God!! We leave the reader to decide as to the justness of this conclusion. Our object is to hold up the view that the commandments of God are abolished, in its true hideous form, that souls may take warning and not be devoured by it.

With the view that *Galatians* 5:4, and *Romans* 14:5, apply to the case of those who keep the Sabbath, we will give the following:

“One man esteems one day above another; [that is, he keeps the Sabbath and falls from grace;] another esteems all days alike. [He does not keep the Sabbath, therefore does not fall from grace.] Let every man be fully persuaded in his own mind.” [That is, whether he should observe the Sabbath and fall from grace or not!!]

Those who will search the Word for themselves may not only see the error, but the utter folly in applying these and similar texts to those who observe the Sabbath of the Bible.

Objection 2. Nailed to His Cross

Colossians 2

¹⁴ Blotting out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross;

¹⁵ And having spoiled principalities and powers, He made a show of them openly, triumphing over them in it.

¹⁶ Let no man therefore judge you in meat or in drink, or in respect of a holy day, or of the new-moon, or of the sabbath *days*:

¹⁷ Which are a shadow of things to come; but the body is of Christ.

The crucifixion was the dividing line between the two dispensations.

Daniel 9

²⁷ In the midst of the week [31 AD] He [Messiah] shall cause the sacrifice and the oblation [sacrifices and offerings of the law of Moses] to cease.

They virtually ceased when Christ the great sacrifice was nailed to the cross. The “hand-writing of ordinances” was that very day blotted out. The first covenant, with its...

Hebrews 9

¹ ...ordinances of divine service and a worldly Sanctuary,

–was a shadow of the second and better covenant, with its...

¹¹ ...greater and more perfect Tabernacle,

–and the priesthood of Jesus Christ connected with it. A shadow must have a body by which it is cast or produced, and must reach to its body and can reach no farther. The “hand-writing of ordinances” was the shadow in this case, and the “good things to come,”⁴⁰³ connected with the priesthood of Christ, is the body which cast the shadow back into the Jewish age. Therefore when Christ, the only sacrifice for the gospel-age, was nailed to the cross, the “sacrifice and oblation” of the Jewish law ceased forever. According to the testimony of St. Paul the hand-writing of ordinances was blotted out at the cross. This was not the work of years, but was accomplished the day of Christ’s crucifixion. This is what the Apostle means by “nailing it to His cross.”

By comparing *Colossians 2:14-17*, with *Romans 14:1-6*, it will be seen that the Apostle is speaking of the same things in both places. He would not have his Colossian brethren JUDGED by Judaizing teachers, in respect to those things that had ceased according to the testimony of the Prophet:

⁴⁰³ *Hebrews 9:11*.

Hosea 2

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

It is evident that both Paul and Hosea speak of those sabbaths or sabbath days, which the Law-giver placed in the midst of the Jewish ordinances, and not of the Sabbath of the Lord, which he placed in the midst of the ten commandments. There are four sabbaths mentioned in *Leviticus* 23:24-39. One on the first day of the seventh month, one on the tenth, one on the fifteenth, and one on the twenty-second day.

Leviticus 23

³⁷ These are the feasts of the Lord, which you shall proclaim to be holy convocations, to offer an offering made by fire unto the Lord, a burnt-offering, and a meat-offering, a sacrifice, and drink-offerings, every thing upon his day:

³⁸ BESIDES THE SABBATHS OF THE LORD.

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

³⁸ BESIDES THE SABBATHS OF THE LORD.

The Sabbath of the Lord, so called by way of eminence, was instituted at Creation before the fall when the earth and man were holy. The convocation sabbaths were given at Mount Sinai twenty-five hundred years later, and we find them classed with the ordinances of Moses' law, such as "a meat-offering, a sacrifice, and drink-offerings." They were of the same nature of those offerings, and had their origin and end with them. But the Sabbath of the Lord, which was made for the entire human race to commemorate God's Rest after He had created the world in six days, was

wisely placed in the midst of nine moral precepts which have been, and ever will be, binding on the whole race of mankind.

We do not hesitate to say that there is no good evidence that the Apostle refers to the weekly Sabbath in *Colossians* 2:14-17. But there are many reasons which show that he has no reference to it, some of them we will give.

1. That which was blotted out and nailed to the cross was the hand-writing of ordinances given by the HAND of Moses; but the Sabbath commandment was written with the FINGER of God. Moses wrote his law in a BOOK; but God wrote His ten laws on TABLES OF STONE. It was the HAND-WRITING in the book of the covenant that was blotted out at the death of Christ, and not that which was written on the two tables of the covenant with the finger of God. One was a faulty covenant imposed on the Jews until the time of reformation, or first advent of Jesus; the other is God's perpetual, everlasting covenant. The "Royal Law" was engraven in stone to impress us with its perpetuity. The idea of "blotting out" what Moses wrote in the BOOK of the covenant is perfectly natural; but what idea can we have of blotting out what Jehovah had engraven with His finger in the TABLES of the covenant?

2. The Holy Sabbath never was "against us;"⁴⁰⁴ but it was "made for man."⁴⁰⁵ One reason for its institution is because man needs a day of rest. The law of Moses was imperfect, and could not make the "comers thereunto perfect,"⁴⁰⁶ so Christ took it "out of the way, nailing it to his cross."⁴⁰⁷ The weekly Sabbath never was in man's way, only as God put it in his way for him to observe, and it is just what his natural and spiritual wants require. When we ask those who assert that there is no Sabbath for the gospel dispensation, why they cease from labor on the first day of the week,

⁴⁰⁴ *Colossians* 2:14.

⁴⁰⁵ *Mark* 2:27.

⁴⁰⁶ *Hebrews* 10:1.

⁴⁰⁷ *Colossians* 2:14.

the usual reply is, because we need one day in seven to rest, and to attend to the worship of God. This is universally admitted, and being true, what folly it is to assert that the Sabbath, which God made for this same purpose, is against us! Said Jesus,

Mark 2

²⁷ The Sabbath was made for man.

Amen.

3. The Apostle does not speak of “*the Sabbath*,” which is associated with the other nine moral precepts of the Decalogue; but of the Jewish sabbath *days* or sabbaths, which were associated with “meat,” “drink,” and “the new moon,” etc. Some object to this view, because the word “*days*,” connected with “sabbath,” is supplied by the translator. They think it should be left off, and that the word sabbath refers to the seventh day. Here we will give a few lines from the pen of J. B. Cook. In his excellent *Testimony*, published in 1846, he says:

Colossians 2:16, does not speak of *the Sabbath*, but sabbaths—called in our version incorrectly sabbath *days*, (“days” being supplied by the translator.)

Says J. Marsh:

Days is supplied by the translators, we therefore omit it.

Macknight and Whiting both omit “*days*” in their translations of this text, but they do not leave the word “sabbath” in the singular, as J. Marsh has left it for his readers. They both translate “sabbaths,” in the plural, which makes the text perfectly clear. Here we will give four translations of this text, beginning with our common version.

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

Let none therefore judge you in meat, or drink, or in respect of a feast-day, or of the new-moon, or of sabbath days.⁴⁰⁸

Wherefore let no one judge you in meat, or in drink, or in respect of a festival, or of a new-moon, or of sabbaths.⁴⁰⁹

Let no man therefore judge you in food, or in drink, or in respect to a holy-day, or the new-moon, or the sabbaths.⁴¹⁰

If the Apostle refers to the Sabbath of the Lord our God, then we might expect to find the words “the Sabbath” or “the Sabbath day” in this text, as well as in the many other texts in the New Testament where the seventh-day Sabbath is spoken of. But it reads “sabbath *days*” or “sabbaths” in all the translations of this text that we have ever seen. The only weekly Sabbath of the Bible is called,

Exodus 20

¹⁰ THE SABBATH of the LORD your GOD.

It is also called,

Isaiah 58

¹³ MY HOLY DAY,...THE HOLY of the LORD;

Nehemiah 9

¹⁴ ...YOUR HOLY SABBATH,

–and “THE SABBATH.” But the Jewish sabbaths are spoken of in the following manner.

Leviticus 23

²⁴ In the first day of the month you shall have a sabbath.

³² From even unto even [on the tenth day of the seventh month], shall you celebrate YOUR sabbath.

In *Hosea* 2:11 they are called “HER sabbaths.”

⁴⁰⁸ Wesley.

⁴⁰⁹ Macknight.

⁴¹⁰ Whiting.

4. Those things that were blotted out and nailed to the cross, such as the Apostle mentions were a shadow, as he testifies in the following words.

Colossians 2

¹⁷ Which are a shadow of things to come; but the body is of Christ.

But the seventh-day Sabbath is not a shadow: for it is to be observed as long as the New Heavens and the New Earth remain.

Isaiah 66

²² For as the new heavens and the new earth, which I will make shall remain before me, says the Lord, so shall your seed and your name remain.

²³ And it shall come to pass, that from one new-moon to another, and from one Sabbath to another, shall all flesh come to worship before me, says the Lord.

“All flesh” has never worshiped God on the Sabbath since Isaiah wrote this Prophecy, and there is no reason to suppose that it will be fulfilled until the righteous are all gathered into the New Earth. Then the Sabbath, in its Eden glory, will be observed as long as the immortal saints, and the New Heavens and Earth remain. Mark this: The Sabbath was instituted before the fall, when man was holy, and could talk face to face with God and angels. It is not an ordinance, and originally given to restore fallen man to the favor of God; for it was given when all was holy, and Eden bloomed on earth, and it will be in its proper place in the New Earth, after the restitution, as much so as it was before the fall.

All shadows cease when the bodies which produce them are reached. Follow the shadow of a tree to its body, and there the shadow ends. Though the autumnal types shadowed forth events connected with the cleansing of the Sanctuary at the end of the 2300 days, yet the ordinances of the law of Moses, as a whole, were a shadow of the gospel, which is the body. When the gospel dispensation was introduced at the crucifixion of Christ, that very day all the ordinances of the Jewish law ceased to be of any

virtue. As the weekly Sabbath will never end, it cannot be a shadow, but is a body of itself, as well as the other nine commandments of the Decalogue; for they are all of the same character in this respect at least.

The idea is imprinted deeply in most minds that the seventh-day Sabbath is a type or shadow of the seventh millennium; but where is the Scripture to prove it? It cannot be produced. This tradition is without foundation in the word of God. But if any choose to hold on to this tradition, let them remember that a shadow reaches to its body, and admitting that the seventh thousand years is the body, and the seventh-day Sabbath the shadow, then the conclusion seems irresistible that the Sabbath was to continue in full force until the seventh millennium. The view that the Sabbath is a type of the seventh thousand years, and that it ceased at the crucifixion, makes a blank space of more than eighteen hundred years between the shadow and the body, which entirely destroys the figure.

Finally, the fact that the early church was troubled with those who thought that the law of Moses must be kept in order to be saved, shows that *Colossians 2:16* directly applied to the church in the Apostle's day. It is therefore wrong to apply this text to the case of those who now observe the seventh-day Sabbath; for none of us are judging others "in meat or in drink, or in respect of a holy day, or of the new-moon" with which the Apostle has associated the Jewish sabbaths.

Objection 3. The Ministration of Death Done Away

2 Corinthians 3

⁷ But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away:

⁸ How shall not the ministration of the Spirit be rather glorious?

⁹ For if the ministration of condemnation be glory, much more does the ministration of righteousness exceed in glory.

¹⁰ For even that which was made glorious had no glory in this respect, by reason of the glory that excels.

¹¹ For if that which is done away was glorious, much more that which remains is glorious.

By a careful examination of this chapter, we think it will be seen that the Apostle's subject is the contrast of the "ministration" of the old covenant under Moses, with the ministration of the new covenant under Christ. There is certainly an essential difference between a law, and the ministration of that law. One is the constitution necessary to govern the people, the other is the ministry, or the ordained powers to carry its laws into execution.

With this distinction between a law and its ministration before us, we can better understand the language of the Apostle. That he refers to the ten commandments, when speaking of that which was "written and engraven in stones," is evident; but we fail to see the propriety of calling them a "ministration." There are many reasons why we think the Apostle did not design to be so understood. His language seems somewhat obscure, and, as the Apostle Peter has said of some things in the epistles of his "beloved brother Paul," "hard to be understood." But God forbid that we should "wrest" this portion of his writings to our "own destruction."⁴¹¹ We will give a few of the many reasons why St. Paul has not taught the abolition of the commandment of God in *2 Corinthians* chapter 3.

1. The Apostle speaks of two ministrations, one he calls the "ministration of condemnation"⁴¹² and "of death,"⁴¹³ the other he calls the "ministration of the Spirit."⁴¹⁴ Neither of these ministrations can properly be said to be the law of God. The law of God is one thing, and the "ministration" of it is entirely another thing. The ministration of death, or of condemnation, can refer to nothing but to the outward observances of the law of Moses, the de-

⁴¹¹ *2 Peter* 3:15-16.

⁴¹² *2 Corinthians* 3:9.

⁴¹³ *2 Corinthians* 3:7.

⁴¹⁴ *2 Corinthians* 3:8.

sign of which was to carry out and enforce the principles embraced in the ten commandments. That ministration of the law of God is properly called a “ministration of condemnation” and “of death;” because while it *condemned* the transgressor, and by it the penalty “*death*” was enforced, it could not “take away sins,”⁴¹⁵ nor give life and immortality. The blood of Christ alone was to take away sins, and through Him alone life and immortality was to be obtained. That “ministration” was “done away in Christ,”⁴¹⁶ and was emblematically illustrated by the glory of Moses’ countenance, which was temporary.

2. The Apostle does not say that that which was “written and engraven in stones”⁴¹⁷ was done away. His language will not warrant such an inference. But that which was to be “done away” he declares to be, first, the glory of Moses’ countenance,⁴¹⁸ and second that which it illustrated, which was the “ministration of condemnation,” or Moses’ law.

3. If the Apostle has taught the abrogation of the Decalogue, that the ten commandments are “DONE AWAY,” then they do not exist, and God’s law is null and void, and sin does not exist; for:

1 John 3

⁴ Sin is the transgression of the law.

And,

Romans 4

¹⁵ Where no law is, there is NO TRANSGRESSION.

Is it said that nine of the commandments were re-enacted for the gospel dispensation? We say that this assertion should not be repeated without Scripture evidence to sustain it. This view charges the Omniscient Law-giver with abolishing and doing away all ten of the precepts of His holy law at the cross, and then

⁴¹⁵ *Hebrews* 10:4, 11.

⁴¹⁶ *2 Corinthians* 3:14.

⁴¹⁷ *2 Corinthians* 3:7.

⁴¹⁸ Verse 7.

at the same moment re-enacting and bringing back nine of them! All this had to be done to get rid of the Holy Sabbath!

Again, the Apostle, 60 AD, says,

2 Corinthians 3

¹¹ For if that which IS DONE AWAY,...

This certainly shows that whatever was done away at the cross, 31 AD, did not exist 29 years later. Now if he wished to teach his brethren at Corinth that the Decalogue was done away at the cross, and that nine tenths of it was then re-enacted, we might expect him to use the word, *was done away*, instead of “IS DONE AWAY,” and then show them how nine of the commandments could be re-enacted and brought back by the very means that abolished and destroyed the whole of them. If the Apostle is speaking of the Decalogue when he uses the words “is done away,” as many assert, then certainly it did not exist at that time; hence the folly, with the supposition that he refers to the Decalogue, in asserting that nine tenths of it was re-enacted at the cross, 29 years before.

We are told that the crucifixion abolished the Decalogue, and that the gospel with nine re-enacted commandments was introduced by the same means. This is certainly a strange doctrine! Will someone explain this matter, and show us how nine of the commandments of God could be re-enacted and brought back by the same means by which they were all abolished and “done away?”

4. If the Apostle has taught the abolition of the law of God, then we think he has contradicted the plain testimony of Jesus. After stating that his advent was not to destroy the law, the Son of God declares that:

Matthew 5

¹⁸ ...one jot or one tittle shall in no wise pass from [it]...till heaven and earth pass [away].

Finally, to say that St. Paul has taught the abolition of the Decalogue is charging him with contradicting himself. In his letter to the Romans, written the same year that he wrote to the Corinthians, he says,

Romans 2

¹³ *The doers of the law shall be justified.*

He did not refer to the law of ordinances, for that had been dead 29 years. Therefore he is speaking of the Decalogue. Now if the ten commandments had been done away, and had been dead 29 years, and, as has been said, “did not deserve a gravestone,”⁴¹⁹ how could he say that the doers of such a law should be justified? Again, when speaking of the same law, but especially the tenth commandment that slew him, he says,

Romans 7

¹² Wherefore the law is holy, and the commandment holy, and just, and good.

He also says,

²² For I delight in the law of God.

²⁵ ...I myself serve the law of God.

¹⁴ For we know that the law is spiritual.

The ten commandments are the “Royal Law,” the great constitution of righteous principles for all to observe. This constitution was to remain as long as heaven and earth. In the time of the first covenant it was engraven in stone, but in the time of the second and new covenant it was to be put in the mind, and written in the heart by the Spirit of God.

Jeremiah 31 [Hebrews 8:10]

³³ I will put my law into their inward parts, and write it in their hearts.

⁴¹⁹ PP Editor’s note: This, along with many other like words, was spoken by Edwin Burnham, a minister among the First-day Adventists. See the *EGW Writings*. In 1890, Ellen White wrote about a relative of Edwin Burnham, who along with his whole family, accepted the Sabbath.

While this law was only engraven in stone, and its righteous principles carried out by outward observances, and enforced by the penalties of Moses' law, its ministration was that of "*condemnation*" and "*death*." But under the gospel, when the law of God is put into the inward parts, and written in the heart by the Holy Spirit, its ministration is that of the Spirit.

2 Corinthians 3

¹¹ For if that which is *done away* [the ministration of Moses] was glorious, much more that which REMAINS [the ministration of the commandments of God in righteousness by the Spirit] is glorious.

The veil⁴²⁰ that is "done away in Christ,"⁴²¹ and which was on the heart of the unbelieving Jews, was the ministration of Moses; for as long as they *read* and *continued* in the services of Moses' law, they could not see that Christ was the end of those typical services. But when they look to the blood of Jesus for the atonement, then they can see that the "veil [ministration of Moses] is *done away in Christ*."

¹⁷ Now the Lord is that Spirit, and where the Spirit of the Lord is, there is liberty,

—that is, under the better ministration of the law of God by the Spirit there is "liberty," being freed from the "yoke of bondage,"⁴²² which was the "ministration of condemnation."

Now we can clearly see the difference of the two ministrations of the immutable law of God. One was the "ministration of condemnation," while this law was only engraven on stone, the other is the "ministration of righteousness," or justification, by the Spirit of Christ, while this law is put into the mind, and written in the heart.

⁴²⁰ 2 Corinthians 3:13-16.

⁴²¹ 2 Corinthians 3:14.

⁴²² Galatians 5:1.

We have now examined the main pillars of the no-Sabbath system, and have found them weak, and utterly incapable of supporting the view that the commandments of God are abolished. May the Lord add His blessing, that these remarks may be the means of leading the sincere from error to the truth, that they may be sanctified through the Word. Amen.

6. The First Day of the Week

IF THE Sabbath has been transferred from the seventh to the first day of the week by divine authority, the Scriptures should contain the account of it. And as the precept requiring the observance of the seventh day is plain and positive, nothing less than as positive testimony should satisfy any person in regard to the claims of the first day.

The texts usually quoted as divine authority for keeping the first day of the week are *1 Corinthians 16:2*; *Acts 20:7*; *Revelation 1:10*. These we will briefly examine.

Laying Up Offerings

1 Corinthians 16

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

The Apostle's subject is a "collection for the saints" at Jerusalem. He does not make mention of a Sabbath, or of resting from labor, neither does he intimate that the brethren at Corinth should meet together for worship on the first day of the week. The evident design of this text was to teach a systematic manner of collecting money for charitable purposes. And the words, "Let every one of you *lay by him in store*," show, not a public meeting, but that each should attend to this duty at their homes. There, each was to have his bounty, laid "*by him in store*," ready for the Apostle when he should come.

Breaking Bread

Acts 20

⁷ And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, (ready to depart on the morrow,) and continued his speech until midnight.

Luke here records the fact that St. Paul once preached all night of the first day of the week at Troas, and past midnight broke

bread with the disciples. This is the only text in the New Testament in which the first day of the week is mentioned in connection with public worship. But there is no intimation given that the disciples regarded the first day of the week as a Sabbath, or that they rested from labor on that day. As that meeting at Troas was held in the night, and as there is no evidence that the disciples met regularly on that night of the week before or after that time, it is evident that it was an occasional meeting appointed to have a communion season, and for the Apostle to take leave of his brethren, for he was to “depart on the morrow.”

It is said that apostolic example proves the first day of the week to be the Sabbath. To this we reply, that there is no record in the New Testament that the disciples ever met for worship in the day-time of the first day in the week. Therefore those who profess to follow the example of the disciples at Troas should, to be consistent with their own profession, hold their preaching meetings in the night, continue them “till break of day,” and past midnight break bread. Says J. Marsh, *Harbinger*, Dec. 29, 1849:

Then why keep the first day? Because Christ rose on that day, and the Apostolic church have set the example, that we should assemble on that day to commemorate His resurrection, by breaking of bread, and other duties belonging to the worship of God.

To this we reply, that the communion does not commemorate the resurrection, but the crucifixion. Says the Apostle,

1 Corinthians 11

²⁶ For as often as you eat this bread, and drink this cup, you do show the Lord’s DEATH till He come.

The Lord’s supper was instituted the night before the crucifixion, and the disciples at Troas broke bread the night following the Sabbath. And there is nothing in the New Testament that confines it to any day of the week; yet it seems most proper in the evening following the Sabbath. After enjoying the blessings of the Holy Sabbath, the true disciple is best prepared to receive the emblems

of the body and blood of Christ. If the communion was designed to be strictly confined to one day of the week, the sixth day is the only proper one; for on that day, the crucifixion, the event which it commemorates occurred. And if attending to the communion on a day makes it a Sabbath, as is inferred from *Acts 20:7*, then the sixth day of the week should be observed by all Christians.

Again, according to the first division of time,⁴²³ the day closed at 6 o'clock, PM, and if that meeting at Troas was held the night following the day time of the first day of the week, it was on the second day instead of the first. And according to the Roman division of time the day closed at midnight, therefore Paul broke bread and "talked a long while, even till break of day," on the second day of the week, if that meeting was in the night following the day time of the first day of the week. Accordingly, those who talk of apostolic example for observing the first day of the week, should keep the second day.

But that meeting was evidently in the night following the Sabbath of the Lord. The Apostle, "as his manner was,"⁴²⁴ preached to them on the Sabbath; then the disciples, the evening following, met together expressly "to break bread." Such a meeting must have been very desirable to the disciples at Troas, especially as Paul was "ready to depart on the morrow." "Morrow" here should be understood as we use it, referring to the day light that followed, and not to the next twenty-four-hour day. For in that case Paul would have to tarry at Troas till the next evening, and then travel to Assos and Mitylene in the night. In the morning of the first day of the week, Paul left Troas, and walked to Assos, and from Assos he sailed with his brethren to Mitylene.⁴²⁵ A singular "apostolic example," truly, for Sunday-keepers!! With these facts before us it seems perfectly preposterous to talk of the "example" of the "apostolic church" for observing the first day of the week.

⁴²³ *Genesis 1.*

⁴²⁴ See *Acts 17:2.*

⁴²⁵ See *Acts 20:7-14.*

The Lord's Day

Revelation 1

¹⁰ I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet.

It is first assumed that "Lord's day" in this text refers to the first day of the week, and then because St. John was in the Spirit on that day, it is supposed to be what is called "the Christian Sabbath." We object to this view, because it is not sustained by the Word. In fact it is entirely destitute of support from the Holy Scriptures. Others may refer to the "Fathers"; but we appeal to the word of God. The Bible nowhere calls the first day of the week the "Lord's day," therefore we should not call it so.

But one of the seven days of the week is called the Lord's day, and that is the seventh. God has never hallowed, sanctified and blessed but one day of the week, and that was the day on which He rested. That day He called after His own holy name.

Exodus 20

¹⁰ *The seventh day is the Sabbath of the Lord your God.*

Here we are not at a loss to determine which is the "Lord's day." But the testimony is full more to the point in *Isaiah 58:13*, where God styles the Sabbath, "*My Holy Day*," and "*The Holy of the Lord*." Jesus declared himself...

Mark 2

²⁸ ...Lord also of the Sabbath.

Here are three testimonies, two from the Old Testament, and one from the New, that prove the seventh day of the week to be the "Lord's day." Two testimonies from the Eternal Father, and one from His Son Jesus Christ, are worth more to us than ten thousand from the so called "Christian Fathers," however near the apostolic age they might have lived. Then, according to the word of God, and that shall decide this question, St. John recognized the "Lord's day," the Sabbath of the Lord our God, 96 AD. This was 65 years after the crucifixion and resurrection of Christ.

But, if it should be admitted that the “Lord’s day” refers to the first day of the week, and that St. John was in the Spirit on that day, then what would be gained in favor of the first-day sabbath? Verily nothing; for the circumstance of the Apostle being in the Spirit on that day would not make it a Christian duty to keep the first day of the week as a Sabbath. Those who reject a plain and positive precept for observing the seventh day, and keep another day, with no divine authority for it, with only the weak and groundless inferences drawn from *1 Corinthians* 16:2; *Acts* 20:7, and *Revelation* 1:10, in favor of the first day of the week, are to be pitied. May the Lord have mercy on His sincere followers, and may they be speedily turned from the tradition of men, to observe the commandments of God.

It is said that Christ often met with His disciples on the first day of the week, and that His example proves the first day to be the Sabbath. But this assertion, so often repeated, is untrue, and deceptive. There is no record that the disciples ever assembled for worship in the day time of the first day, either before or after the ascension. On the very day of the resurrection, “Jesus himself drew near,”⁴²⁶ and went with the two disciples who were traveling to the village of Emmaus, seven and a half miles from Jerusalem. Did Jesus rebuke them for traveling on that day, and tell them it was the “Christian Sabbath”? Far from it; He even went with them. And as “they drew nigh unto the village” they constrained Him, saying,

Luke 24

²⁹ Abide with us: for it is toward evening, and the day is far spent.

Jesus went in and “sat at meat with them,”⁴²⁷ and then the two disciples returned to Jerusalem that night, and “found the eleven

⁴²⁶ *Luke* 24:15.

⁴²⁷ *Luke* 24:30.

gathered together.”⁴²⁸ And while they were relating the interesting events of that day’s journey,

³⁶ Jesus himself stood in the midst of them, and said unto them, peace be unto you.

If the first day had then become the “Christian Sabbath,” that was a favorable opportunity for Jesus, the Head and Example of the church, to enforce it. But instead of this, He never hinted a word to them about a new Sabbath, and could say to those Sunday-breakers who had walked fifteen miles on that day, “PEACE BE UNTO YOU.”

There is no intimation that the disciples had been together for worship during that day. On the contrary, the absence of Thomas, and the fact that most of them were not satisfied that Jesus had risen, shows the impropriety of representing this meeting as proof of a regard for the first day on account of the resurrection. The only other meeting of Christ with His disciples which is said to be on the first day of the week, is mentioned in:

John 20

²⁶ And after eight days again His disciples were within, and Thomas with them.

Now had this interview been on the following first day, it could afford no proof that they religiously regarded that day, since it is not noticed as a meeting designed for worship. But the expression “after eight days” by no means shows that it was just a week. Who can say that it was not on the ninth day after His first appearance? It was certainly full eight days after, which would bring it to Monday night.

The Fathers

With a consistent Christian, the testimony and practice of what are called the “Christian Fathers,” have not sufficient authority to direct him either in devotion or duty, especially when their testi-

⁴²⁸ *Luke 24:33.*

mony has to be relied on in the absence of divine authority. Christians should follow Christ. Jehovah said of Jesus,

Mark 9

⁷ This is my beloved Son: hear Him.

If Jesus has taught that a new Sabbath was designed for His followers, then Christians should observe it. But as He never intimated a change of the Sabbath, either before or after the resurrection, and as He has shown (by His own example in traveling to Emmaus on the first day, and, in pronouncing His blessing on those who walked fifteen miles on the first day of the week) that it was not a day of rest, those therefore who follow Christ in this respect will not observe it. Jesus declares himself Lord of the only Sabbath of the Bible, and says that it was made for *man*.

The apostles are also entirely silent upon the subject of a new Sabbath, and apostolic example is against the first day. The Sabbath was Paul's regular preaching day, and he had no other. There is no record of his holding but one meeting on the first day of the week, and that was in the night, and the day time of that very day he spent in traveling.

It really seems unfortunate for the advocates of the first day, that they cannot give us the first word of inspired testimony in favor of their Sabbath from the epistles of Paul, Peter, John, James and Jude. On the testimony of such "Fathers," (if we may be allowed to style them so,) Christians can rely with unshaken confidence. But as they cannot produce divine authority the uninspired, misinterpreted testimony of the so called "Christian Fathers" is made to answer. The testimony of those who lived in the time that Paul refers to in *Acts 20:29-30*, can be but sliding sand, while God's word is a solid rock.

Acts 20

²⁹ For I know this, [says Paul,] that after my departing shall grievous wolves enter in among you, not sparing the flock.

³⁰ Also of your own selves shall men arise SPEAKING PERVERSE THINGS to draw away disciples after them.

7. The Sabbath

AS THE Sabbath was made for man, and as the whole human race have needed all its blessings ever since it was instituted in Paradise, it is reasonable to conclude that God designed that it should be as strictly observed in one dispensation as in another. We do not see any good reasons why the Jews should keep it any more strictly than Christians. We design to show that there is perfect harmony in all the testimony of both Testaments relative to the observance of the Holy Sabbath.

We are aware that every means has been, and will be tried to make it appear that we should not observe the Sabbath. Some assert that we cannot keep the letter of the Sabbath law. It is common for one class of our opponents to refer to certain restrictions laid upon the Jews in the wilderness, which are no part of the great Sabbath commandment, and which we will notice hereafter, to prove that we do not, and cannot observe the Sabbath. And then some even go so far as to try to make it appear that Christ and His apostles departed from the letter of the Sabbath law. Their reasonings from false premises are well calculated to deceive, confuse the mind, and lead precious souls from the truth of the Bible on this subject.

The fourth commandment of the Decalogue is the great Sabbath law. It is the standard to which the testimony relative to the Sabbath, in both Testaments, should be brought and carefully compared. With the right view of this commandment, a harmony may be seen throughout the divine testimony on this subject.

Exodus 20

⁸ Remember the Sabbath day to keep it holy.

⁹ Six days shall you labor and do all your work:

¹⁰ But the seventh day is the Sabbath of the Lord your God: in it you shall not do any work, you, nor your son, nor your daughter, your man-servant, nor your maid-servant, nor your cattle, nor your stranger that is within your gates.

The great God appointed six days for man to labor, and do the work necessary to obtain a livelihood. This labor is called “*your work*.” But on the seventh day He designed that man should rest from this world’s toil and care, and engage in the service of His Creator. The Sabbath law does not require us to become stationary and inactive on the seventh day. When we speak of the Sabbath law, we refer only to the fourth commandment which God spoke with an audible voice, and engraved in the tables of the covenant. The words,

Exodus 16

²⁹ Let no man go out of his place on the seventh day,

–were spoken in reference to the children of Israel not going out into the field to gather manna on that day, as they did the six preceding days. Afterward the Jews did go out of their places on the Sabbath, not to do servile labor, but to worship God. On the Sabbath they had “a holy convocation,” a religious assembly.⁴²⁹ And farther, the priests were required by God to offer on the Sabbath, even more offerings than on the other six days.

Numbers 28

⁹ And on the Sabbath day two lambs of the first year without spot, and two tenth-deals of flour for a meat-offering, mingled with oil, and the drink-offering thereof:

¹⁰ This is the burnt-offering of every Sabbath, BESIDE the continual burnt-offering, and his drink-offering.

The law that came by Moses, which he wrote in the book of the covenant, did not require the priests to violate that law uttered by the voice of Jehovah, and engraven in the tables of the covenant. Therefore the labor of the priests in presenting offerings before the Lord on the Sabbath, was not the labor prohibited by the fourth commandment, called “*your work*.” Again, male children born on the Sabbath were, according to the law of Moses, circumcised the following Sabbath, “the eighth day.”⁴³⁰ No reasonable

⁴²⁹ *Leviticus 23:3; Acts 15:21.*

⁴³⁰ See *Leviticus 12:1-3; Luke 1:59.*

person, with any knowledge of the Bible, will say that this was a violation of the Sabbath law. This view of the subject shows clearly the true import of the words “labor” and “your work” in the fourth commandment. Six days are allotted to us to attend to that work necessary to this life; but the seventh is the Rest-day, in which we are required to rest from our own labor, and engage in the service of God.

It is said that the law of the Sabbath forbids kindling fires on the seventh day. To this we reply, that the great Sabbath law, the fourth commandment, says nothing concerning kindling fires. The children of Israel in the wilderness were not only forbidden to go out into the field to gather manna on the Sabbath, but, also, to pick up sticks to kindle a fire to cook it, and to wash their clothes on that day.

Exodus 16

²³ Bake that you will bake today [the sixth day], and seethe that you will seethe.

They were a strong healthy people, free from disease, and were in a mild climate. It is said of them,

Exodus 15

²⁶ I am the Lord that heals you.

Also,

Psalms 105

³⁷ And there was not one feeble person among their tribes.

Their clothes were miraculously preserved, and their food was given them from heaven. As they were instructed to cook their manna on the sixth day, and therefore had no use for fires on the seventh, to kindle fires on the Sabbath for that purpose, would have been a plain violation of the fourth commandment.

We are differently situated. Our constitutions and climate require the heat of fire on the Sabbath a portion of the year. We kindle a fire on the seventh day as an act of mercy and necessity, the

same as we would water an ox or a horse, or lift a sheep from a pit. Such acts, the “Lord of the Sabbath” pronounced “*lawful*.”⁴³¹ But it is evidently wrong, and a violation of the Sabbath, to neglect to make those necessary preparations for the rest of the Holy Sabbath, which can be consistently made on the sixth day. The Sabbath law forbids our doing on the seventh day that which can be done on the sixth, and also what is not really an act of mercy and necessity. But merciful acts, such as relieving the distress of man or beast, which cannot be done on the sixth day, are “lawful,” on the seventh. A reasonable and Scriptural view of the Sabbath law does not require us to suffer cold or hunger; for the law is “*holy*,” “*just*,” and “*good*.”⁴³²

But among the many positions of our opponents, which are perfectly destructive of each other, perhaps no one is more at variance with the Bible, and more wicked in the sight of heaven, than that which charges the Son of God with Sabbath-breaking. He says,

John 15

¹⁰ I have kept my Father’s commandments.

But this view contradicts Jesus, and charges Him with violating the fourth. It also contradicts the testimony of the beloved disciple:

1 John 3

⁴ Whosoever commits sin transgresses also the law; for sin is the transgression of the law.

⁵ And you know that He was manifested to take away our sins; and in Him is no sin.

This testimony proves that if Jesus did depart from the letter of the Sabbath law, then He was a sinner, for “sin is the transgression of the law.” But as “in Him is no sin,” it follows that He did not transgress the law, as He declares:

⁴³¹ *Matthew* 12:11-12.

⁴³² *Romans* 7:12.

John 15

¹⁰ I have kept my Father's commandments.

It is said that Jesus departed from the letter of the law in healing the sick on the Sabbath, and that He taught by example, as well as precept, that it was "*relaxed*." One thing is certain, He either kept the Sabbath law, or He broke it. If it is said that He observed it, then it is worse than idle to talk of His departing from its letter, and relaxing it. But if it is said that He did not observe it, but transgressed the Sabbath law, then Jesus is charged with being a sinner; for:

1 John 3

⁴ ...sin is the transgression of the law.

Christ was made under the law,⁴³³ and observed even the law of Moses up to the day of His crucifixion. He urged its observance upon His disciples.

Matthew 23

² The scribes and the Pharisees, [said He,] sit in Moses' seat:

³ All therefore whatsoever they bid you observe, that observe and do.

As Moses' law extended to the cross, this injunction was to be obeyed till that time. Those who teach that the Sabbath is merely a Jewish institution, and that it was abolished at the cross, should know that, in that case, it continued in full force until the crucifixion; for Christ and His apostles were to observe the law of Moses, until the hand-writing of ordinances was nailed to the cross. Again, those who hold that the Sabbath law was abolished at the cross, virtually admit that it was in force up to that point of time. But if Jesus had the power and the right to relax it, and if He exercised that power in doing it away, and taught that it was done away, by healing the sick on the Sabbath, then it is unwise to talk of its being abolished afterward, at the cross. For a law that is not in force cannot be abolished.

⁴³³ Galatians 4:4.

The wicked Pharisees charged the disciples with Sabbath-breaking, when they plucked the ears of corn, and ate to satisfy hunger, as they, with their Master, were on their way to the synagogue. But did Jesus teach that they had a right to break the Sabbath? Far from it. He referred them to what David did when he was hungry, also to the work of the priests, on the Sabbath, who were “*blameless*,” and then declared His disciples “*guiltless*.”⁴³⁴ David and the priests were “blameless” on no other ground than this; what they did was no violation of the law. The disciples were “guiltless” on the same ground. The Bible nowhere forbids eating on the Sabbath when hungry. When Jesus was asked,

Matthew 12

¹⁰ Is it lawful to heal on the Sabbath days?

—He replied:

¹¹ What man shall there be among you, that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it, and lift it out?

¹² How much then is a man better than a sheep? Wherefore it is LAWFUL to do well on the Sabbath days.

The word lawful signifies:

...agreeable to law; conformable to law.⁴³⁵

When used by our Saviour in *Matthew 12* and *Luke 14*, it signifies conformable to the Sabbath law. Jesus did not give them a new Sabbath law, neither did He intimate that the fourth commandment was “*relaxed*.” But He exposed the hypocrisy of those who falsely charged Him with Sabbath-breaking, and declared that well-doing, that is, healing the sick, relieving dumb beasts in distress, or eating when hungry, was “*lawful*.” The blind Pharisees, who rejected the first Advent to their own damnation, declared that those merciful acts which Christ performed on the Sabbath were “not lawful.” Christ, on the other hand, pronounced

⁴³⁴ *Matthew 12:1-7.*

⁴³⁵ Webster.

such well-doing “LAWFUL.” Those who teach that Jesus departed from the letter of the Sabbath law are on the side of the Pharisees, and their sin is worse, inasmuch as their blasphemous charge is against greater light. Christians should be on the side of Christ. Amen.

It is said that the “impotent man,” to whom Christ said, “Rise, take up your bed and walk,”⁴³⁶ broke the Sabbath. This is but a repetition of the false charge made by the Jews, who were ever watching for a chance to accuse Christ. We reject their testimony, and choose to believe Christ. The healed impotent man walking with his bed was not for any selfish end, but for the glory of God. Such acts are not prohibited by the fourth commandment. Two of the prophets speak against bearing burdens on the Sabbath; but when their testimony is examined it will be seen that they refer to burdens of merchandise, such as “sheaves,” “wine, grapes and figs.”⁴³⁷

Finally, it is said that the penalty for violating the Sabbath is done away, therefore the Sabbath law does not exist. To this we reply, that temporal death never was the full and final penalty for Sabbath-breaking. The fourth commandment says nothing concerning it. Under the “ministration of condemnation” and “death,”⁴³⁸ by the services of Moses’ law, the transgressor of the law of God was put to death. Why? Because, under that “faulty” ministration there was no atonement for such sinners. But under the “ministration of the Spirit,” while Jesus is our sacrifice and priest, MERCY, the excellency and glory of the “ministration of the Spirit,” pleads for the transgressor of the law of God, that he may be spared, and turn and live. This is why the stoning system was done away, with the other laws of Moses, at the cross. But if temporal death was the full penalty for violating the law of God, then he who broke the Sabbath, murdered, or committed adultery, only had to be stoned to death to fully satisfy the law. And in the judg-

⁴³⁶ *John* 5:8.

⁴³⁷ See *Jeremiah* 17:19-25; *Nehemiah* 13:15.

⁴³⁸ *2 Corinthians* 3.

ment such sins cannot appear against him, for the law was fully satisfied when he suffered temporal death. But the penalty for transgressing God's holy law was, *and still is*, Eternal Death.

1 John 3

⁴ Sin is the transgression of the law,

–and,

Romans 6

²³ The wages [penalty] of sin is death.

8. Taught and Enforced in the New Testament

Original title: The Sabbath and Ten Commandments Taught and Enforced in the New Testament

THE New Testament makes mention of no other weekly Sabbath than the seventh day. Christians should not, therefore, observe another day, in the absence of any divine precept for so doing, and reject the Sabbath of both Testaments.

Exodus 20

¹⁰ The seventh day, [said Jehovah,] is the Sabbath of the Lord your God.

It will be admitted that the “Sabbath of the Lord” should not be rejected, and another observed, without as positive testimony from the Bible requiring it, as there is for the seventh day. But when we search the New Testament through for a precept for the observance of the first day, we do not find it. It is not there. But the New Testament writers speak of the Sabbath of the fourth commandment, as of an institution that then existed in all its importance. None of them call it the “old Sabbath,” or the “old Jewish Sabbath,” as is common in our day; but they speak of it with all that reverence that the prophets have before them.

Luke 23

⁵⁶ And they returned, and prepared spices and ointments, and rested the Sabbath day, according to the commandment.

The Apostle Paul testifies that the “hand-writing of ordinances”⁴³⁹ was blotted out at the cross, therefore, whatever was abolished expired with Christ. Jesus was nailed to the cross the third hour of the day, or at nine o’clock, AM.⁴⁴⁰ From the sixth to the ninth hour, or three o’clock PM, darkness was over all the earth, and at this hour Jesus gave up the Ghost. The holy women had three hours to see the body of their Lord laid in the sepulchre, and to return, and prepare the spices and ointments, before

⁴³⁹ See *Colossians* 2:14.

⁴⁴⁰ *Mark* 15:25.

the Sabbath commenced. It is not possible to conceive how that St. Luke could record the fact of their “resting the Sabbath day, according to the commandment,” if, as some teach, the fourth commandment, requiring rest from labor on the Sabbath, had previously expired at the cross. The record of their resting on the Sabbath day, according to the commandment, shows conclusively that the “commandment,” and the institution guarded by it, both existed the day following the crucifixion.

The modern view that Jesus “relaxed” the Sabbath, and taught His disciples, by precept and example, that they might violate it, charges the intimate followers of Christ, with ignorance and folly, in being so strict about the commandment. They could not conscientiously even apply the spices and ointments to the body of their Master on the Sabbath. All was still during the seventh-day. But “very early in the morning” of the first day of the week,⁴⁴¹ all were active again. The angel came down and rolled the stone from the door of the sepulchre, and the disciples were running to and fro. We confess that it looks much more safe to follow the sure Word, and the example of the holy, who personally learned of Jesus, than uninspired men of this day who have been continually sliding from one position to another.

Matthew 24

²⁰ But pray you that your flight be not in the winter, neither on the Sabbath day.

It is supposed by many that this text was spoken in reference to the destruction of Jerusalem. Some say it refers to the days of Papal persecution. But J. Litch, in the *Advent Herald* for Dec. 7, 1850, applies it to the “end of human probation.” If the first view, which applies these words of our Saviour to the destruction of Jerusalem, is correct, then it follows that Christ recognizes the perpetuity of the Sabbath, as really as the seasons of the year, about forty years after the Jewish feasts were abolished. If *Matthew 24:20* applies to the Papal persecution then it follows of

⁴⁴¹ *Luke 24:1.*

necessity that the Sabbath existed more than five hundred years after the crucifixion. But if J. Litch is correct, in applying this text to the “time of trouble such as never was,”⁴⁴² after “human probation” closes, and just prior to the Second Advent, then Jesus clearly recognizes the perpetuity of the Sabbath through the entire gospel dispensation at least.

The great Apostle to the GENTILES preached on the Sabbath, and had no other regular preaching day. We have no record of his meeting with the disciples on the first day of the week but once,⁴⁴³ and that was in the evening, or first part of the day,⁴⁴⁴ to break bread. Mark this: Paul pursued his journey on foot to Assos, and sailed with his brethren to Mitylene, the same day that he broke bread at Troas. Let those who talk of apostolic example for Sunday-keeping, look at these facts. We say apostolic example is in favor of the seventh day.

Acts 17

² And Paul, AS HIS MANNER WAS, went in unto them, and three Sabbath days reasoned with them out of the Scriptures.

The Apostle preached to the “Greeks” as well as the Jews at Corinth, “every Sabbath,” for the space of one year and six months.⁴⁴⁵ It is said that the only reason why Paul preached on the Sabbath, was because the Jews were assembled in their synagogues on that day. But this is not true; for we find the Apostle and his companions preaching elsewhere, besides in the synagogues, on the Sabbath.

Acts 16

¹³ And on the Sabbath we went out of the city by a RIVER SIDE, WHERE PRAYER WAS WONT TO BE MADE; and we sat down, and spoke unto the women which resorted thither.

⁴⁴² *Daniel* 12:1.

⁴⁴³ *Acts* 20:7.

⁴⁴⁴ *Genesis* 1:5.

⁴⁴⁵ See *Acts* 18:4-11.

If that meeting by the “*river side*” had been on the first day of the week, then the advocates of the first day might, with some degree of propriety, talk of Apostolic example for observing that day. But, as we have shown, there is no record of a public meeting of the apostles, in the day-time, on the first day of the week, in the New Testament; therefore it is folly to talk of apostolic example for Sunday-keeping. At Antioch, Paul preached on the Sabbath, at the request of the GENTILES.

Acts 13

⁴² And when the Jews were gone out of the synagogue, the GENTILES besought that these words might be preached to THEM the next Sabbath.

⁴⁴ And the next Sabbath day came almost the whole city together to hear the word of God.

Here are some things worthy of special notice. It was the Gentiles, not the Jews, that invited Paul to preach to them the next Sabbath. If Paul taught the people that the Sabbath was a mere Jewish institution, as many teach at this day, it seems really unaccountable how these Gentiles, who were entirely disconnected from the Jewish religion, should request him to preach to them on the Sabbath. It is evident that the reason why the Gentiles invited Paul to preach to them on the Sabbath, was because he regarded the seventh day as the Sabbath of the Lord, and the proper day for religious worship. If that request of the Gentiles had been made to a modern preacher, he would have replied, you need not wait till another Jewish Sabbath; tomorrow is Lord’s day, we will preach to you tomorrow. That was certainly a good opportunity for the great Apostle to the *Gentiles* to show the Gentile portion of that community that the Sabbath was abolished, if it had been, as our opponents assert.

And if, as some teach, it was the design of Heaven that the observance of the first day of the week should rest upon “apostolic example,” how convenient it would have been for the Apostle to have set the example in the city of Antioch, when the people were anxious to hear, and were in a good state of mind to receive

right impressions. But instead of setting an example favoring the first day of the week, the Apostle entirely overlooked it, and the poor Gentiles, so anxious to hear the word of God, had to wait until, what is falsely called, the Jewish Sabbath arrived!

The Jews never accused Paul with violating the Sabbath law. And it is evident that his most bitter enemies, the Jews, would have charged him with Sabbath-breaking if he had disregarded the fourth commandment, and taught its abolition, and sought to introduce another day instead of the Sabbath.

Acts 28

¹⁷ Men and brethren, [says he,] though I have committed nothing against the people, or CUSTOMS OF OUR FATHERS, yet was I delivered prisoner from Jerusalem into the hands of the Romans.

This testimony would have been denied by those Jews who heard it, and the Apostle would have been silenced at once, if he had ever taught the abolition of the seventh-day Sabbath. But instead of this, he...

³⁰ ...dwelt two whole years in his own hired house,...

³¹ Preaching the kingdom of God,...with all confidence, no man forbidding him.

Now, we ask, who can for a moment believe that Paul taught the Romans, Galatians, Corinthians and Colossians that the seventh-day Sabbath had been abolished at the cross, and at the same time was preaching every Sabbath, not only to the Jews, but at the request of the Gentiles, and by “a river side,” and had no other regular preaching day? Those who can, make him one of the most inconsistent men that ever undertook to preach the gospel. But God forbid that we should thus charge the holy Apostle. We have the best of evidence that his teaching was in accordance with his example, and that he both taught and observed the Sabbath of the Bible.

Wherever the commandments of God are taught and enforced in the New Testament, the Sabbath of necessity is taught and en-

forced, for the simple reason that the fourth commandment is one of the ten.

Ephesians 6

¹ Children, obey your parents in the Lord; for this is right.

² Honor your father and mother, (which is the first commandment with promise;)

³ That it may be well with you, and you may live long on the earth.

It will not be denied that Paul here refers to the ten commandments as engraven in the tables of stone. He quotes the fifth commandment, which is the *first* on the second table, and which has a “promise” annexed to it. It is “the first commandment with promise;” the first of the six containing our duty to each other. If the commandments of God, mentioned in the New Testament, refer to all the precepts given to govern the church of Christ, as some teach, then we fail to see the propriety of calling the commandment showing the duty of children to their parents, the *first with promise*. It is evident that the Apostle refers to the order of the commandments of the Decalogue.⁴⁴⁶

Revelation 14

¹² Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus.

Revelation 12

¹⁷ And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

Here are some things in these texts of peculiar interest to us.

First, it is the remnant of the seed of the woman, with whom the dragon makes war. A remnant is a small part, and the last end. The remnant of the seed of the woman, therefore, must be the last portion of the church, the “little flock,” who are waiting

⁴⁴⁶ See *Romans* 7:7-14; *Luke* 23:56; *Matthew* 42:17-19; 15:3-4; 5:17-19.

for Jesus to come the second time. In their patient waiting time, they keep the commandments of God.

Second, they possess, and keep the “testimony,” or “faith” of Jesus Christ, [the Son,] as well as the commandments of God, [the Father.] It will be admitted that the testimony, or faith of Jesus, includes every New Testament requirement peculiar only to the gospel, such as repentance, faith, baptism, Lord’s supper, etc. Then we inquire,

“What are the commandments of God to be kept in connection with the testimony of Jesus Christ?”

It will not do to say that they are “all the precepts that God has given to govern man’s conduct, not the ten commandments,” as asserted by “C,” of the *Advent Harbinger*. This assertion virtually charges the True Witness with making a useless distinction between the commandments of God, and the testimony of Jesus Christ. We say, therefore, that the commandments of God, mean nothing more nor less than the COMMANDMENTS OF GOD, the ten which He spoke to the people, and wrote with His finger in the table of the covenant. We are satisfied that this natural position never would have been questioned by Adventists, had it not been for a desire to get rid of the fourth commandment.

Third, no one has a right to say that the “commandments of God” mean only nine of them; all save one. Let those who are tempted to do so, first read this:

Revelation 22

¹⁹ And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the Holy City, and from the things which are written in this book.

It is evident that the dragon is wroth, and makes war with the remnant, because they observe the fourth commandment, as well as the other nine. Nine of them are universally admitted to be binding, and are professedly kept, and the very dragon himself

says, this is as it should be. But the war is coming for keeping the commandments of God. Remember this.

Well, will any make war with us for not having “other gods before” the Living God, or for not making a “graven image” to bow down to? Certainly not. If we should do so, we should at once be called heathen. Neither will war be made with the remnant for not profaning the Name of God, for honoring their parents, and for refraining from murder, adultery and theft, for not bearing “false witness,” and for not coveting their neighbor’s house, or wife, etc. Nine of the commandments may be strictly regarded, and the dragon will be as mild as a lamb.

But let the “remnant” reject, and totally disregard the day which the papacy has put in the place of the Sabbath of the fourth commandment, which is now observed by the daughters of Babylon, and keep the Sabbath of the Lord our God, and the dragon’s ire will be stirred. Then, and not till then, can it be said that they keep the commandments of God. Then the war will come from the two-horned beast, that is yet to speak “as a dragon,”⁴⁴⁷ and the “remnant” who keep the commandments under the message of the third angel,⁴⁴⁸ will feel his wrath.

But the commandment-keepers are not left here. The True Witness [Jesus] presents them triumphantly marching through the golden gates of the City of God, where they have a right to the Tree of Life.

Revelation 22

¹⁴ Blessed are they, [says the Son of God,] that do his [the Father’s] commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

Acts 3

²² A Prophet shall the Lord your God raise up unto you, of your brethren, him shall you hear in all things.

⁴⁴⁷ *Revelation* 13:11.

⁴⁴⁸ *Revelation* 14:9-12.

This Prophet was no other than the Son of God. Moses was the teacher of the Jewish dispensation, Christ of the Gospel. We must “hear” Jesus relative to the commandments, law, Sabbath, and all else. The desire of every Christian should be,

1 Samuel 3

⁹ Speak Lord, for your servant hears.

Says the Mediator of the New Covenant,

Matthew 19

¹⁷ If you will enter into life, keep the commandments.

If it is said that commandments here mean all the requirements of the gospel, then we answer, Jesus quotes five of the precepts of the Decalogue, which shows what He meant by “*commandments*.” But it is asserted that Jesus answered the young man as a Jew, and that His instructions were only to last till the crucifixion, and then the commandments would no longer be binding on him. To this we reply, that the young man was not inquiring of Moses his duty as a Jew; but of the Son of God, the way to Life. He taught the young man the duty of all Christians, down to the resurrection of the just, when “Life” and Immortality will be given.⁴⁴⁹ Praise His Name.

“Well,” says the objector, “I will observe those commandments that the Great Teacher has quoted in the New Testament, and no more. As he has never quoted the fourth, I am not bound to keep the Sabbath.”

Stop Sir, did you know that Jesus never quoted the first four commandments? Search and see for yourself. Now if you reject those commandments not quoted by Christ, then you strike from your duty, as a Christian, the four commandments on the first table of stone, showing your duty to God. And you have, therefore, the same liberty to profane the Name of God, as you have to desecrate the Sabbath of the fourth commandment. It may be said that the third commandment is referred to in *Matthew* 5:33. But it will

⁴⁴⁹ *Romans* 2:7.

be seen, by a closer examination, that Jesus refers to the ninth, instead of the third. Whiting translates it thus:

“You shall not swear falsely, but shall perform to the Lord your oaths.”

This is in substance the ninth commandment.

Exodus 20

¹⁶ You shall not bear false witness against your neighbor.

The “ambassadors for Christ,” who stand “in Christ’s stead,” should teach the same way to “Life” pointed out by the Master.

Matthew 19

¹⁷ If you will enter into life, keep the commandments.

But it is said that Christ, in His answer to the lawyer, resolved the ten commandments into two, requiring love to God, and love to our neighbor. Therefore it is “not a Christian duty to keep the Sabbath.” Those who do not search for themselves, but receive as truth what is told them by their preacher, or what they read in their favorite paper, may be satisfied with this position. But let it be compared with Scripture and reason and it will be seen to be unsound and deceptive.

It is admitted by our opponents, that whatever change has taken place in the commandments and Sabbath, occurred at the crucifixion, and resurrection of Christ. Therefore, if the precepts of the Decalogue have been abolished and set aside, and if the two great commandments take their place, it was not done until the crucifixion. Before this portion of Scripture can help the no-Sabbath position it will have to be altered, and the question of the lawyer will have to read,

“Master, which *will be* the great commandment in the law, after the ten commandments are abolished?”

—instead of,

Matthew 22

³⁶ ...which IS the great commandment in the law?

And the reply of Christ should also read like this,

“You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This *will be* the first and great commandment in the gospel dispensation,”

–instead of,

³⁸ This IS the first and great commandment.

“And the second *shall be* like unto it,”

–instead of,

³⁹ And the second IS like unto it.

“On these two commandments *will* then, in the gospel dispensation, hang all the law and the prophets,”

–instead of,

⁴⁰ On these two commandments hang all the law and the prophets.

But it is much more safe to abandon a false position, than to wrest the Scriptures.

It is evident that Christ was teaching the lawyer the two great principles, on which the ten commandments ever hung, and ever were to hang as long as God was to require man to love his neighbor as himself, and his Maker supremely. When it can be shown that these two great principles, supreme love to God, and love to our neighbor, are abolished, then, and not till then, will it be seen that the commandments that have ever hung on them are fallen.

The first four commandments, on the first table of stone, show us our duty to God. They owe their existence to, and hang on the principle of, supreme love to God. He who loves God supremely

will not violate them. The last six, on the second table, show our duty to each other. These hang on the righteous principle,

Matthew 22

³⁹ You shall love your neighbor as yourself.

He who does, will not violate one of them. Thus,

Romans 13

¹⁰ Love is the fulfilling of the law.

It is said that nine of the commandments are “embodied in the law of Christ, and enforced,” but the Sabbath law is left out. The “law of Christ” is the new commandment given to the church.

John 13

³⁴ A new commandment I give unto you, [says Jesus,] that you love one another.

John 15

¹² This is my commandment, that you love one another, as I have loved you.

Paul explains this commandment or law more fully.

Galatians 6

² Bear one another’s burdens, and so fulfill the LAW OF CHRIST.

The assertion that nine of the commandments are embodied in this one law, or new commandment of Christ, is groundless. This is one of the smooth fables of the last days, suited to itching ears. Were it possible for any of the precepts of the Decalogue to be embodied in this one law of Christ, none but the last six showing our duty to each other, could be. This position also leads to the conclusion that the crucifixion abolished all ten of the precepts of the Decalogue, and that the same act re-enacted, brought back, and embodied nine of them in the principle of love to our brethren! Therefore, supreme love to God, “the first and great commandment,”⁴⁵⁰ is left out of the question after all!

⁴⁵⁰ *Matthew 22:38.*

Jesus observed, and taught, His Father's commandments, so did His apostles; but they never called them the law of Christ, or any part of the new commandment given by Christ. When Christ and the apostles speak of the commandments, or law of God, they certainly mean all ten of the precepts of the Decalogue. This is plain enough for Christians. But unbelief can always find a handle to take hold of, and calls in question the plainest revealed truths. God has not revealed himself to man in such a manner that he cannot doubt. If He had, there never would have been an Infidel. The Second Advent of Jesus is one of the simplest truths of the Bible, yet few lay hold of the "blessed hope,"⁴⁵¹ while thousands doubt. Just so with the Sabbath. Those who wish to believe the whole truth, may, relying on the word of God alone, believe without a doubt, while those who fear the cross catch at straws, and sink in unbelief.

As there is no record that the Sabbath law was violated in the days of Christ and His apostles, we see no reason why the letter of the fourth commandment should have been separately enforced by them. The only natural reason why the apostles did not rebuke the sin of Sabbath-breaking, is because the sin did not exist in the early church. The Sabbath was their regular preaching day, and they had no other. And Paul, John and James taught the keeping of the commandments of God, as a test of Christian fellowship, and eternal salvation.

Those who read the Bible know that the commandments of God are taught and enforced as a whole in the New Testament, and this is sufficient to condemn them in the judgment, if they violate the fourth. Because the fourth is not separately enforced, those who wish to violate it for some worldly object, through pride, or the fear of man, will not be guiltless before God. He will not be trifled with. His word will not return unto him void.⁴⁵² If the Sabbath-breaker should be asked in the judgment, what excuse he had for violating the Sabbath law, he would not dare, while stand-

⁴⁵¹ *Titus* 2:13.

⁴⁵² *Isaiah* 55:11.

ing before the great white throne, to say that he broke it because the fourth commandment was not separately enforced in the New Testament. Such an excuse may look quite plausible to some, and may ease the conscience now; but the day is not far distant when those who teach that the fourth commandment may be violated, will feel, with deep anguish of spirit, this simple, yet tremendous truth, that Christ and His apostles, when enforcing the commandments of God, and making the observance of them a test of Christian fellowship, and eternal salvation, mean THE COMMANDMENTS OF GOD, instead of *nine* of them.

Says Jesus,

Matthew 5

¹⁷ Think not that I am come to destroy the law.

Master, what law?

¹⁹ Whosoever therefore shall break one of these least COMMANDMENTS, etc.

¹⁸ For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law.

If the Sabbath passed from the law at the time of the first Advent, heaven and earth then passed away. Such a view would suit Spiritualists, but not those who are looking for Christ to come and make all things new.

Says James,

James 2

¹⁰ Whosoever shall keep the whole law, and yet offend in one, [*point* is here a supplied word. Macknight translates it, “fail with respect to one precept,”] he is guilty of all.

¹¹ For He that said, Do not commit adultery; said also, Do not kill. Now if you commit no adultery, yet if you kill, you are become a transgressor of the law.

¹² So speak, and so do, as they that shall be judged by the law of liberty.

Here are some things which should be carefully noticed.

First, the Apostle quotes the sixth and seventh commandments in verse 11, which shows that the “law” of which he speaks is the Decalogue.

Second, if we observe nine of its precepts, but fail in one, we become transgressors of the law, and therefore are guilty of all.

James 2

¹¹ For He that said, [Jehovah, when He spoke the ten commandments,] Do not commit adultery, said also, Do not kill.

Under the same circumstances, and at the same time, the same Holy Being said also,

Exodus 20

⁸ Remember the Sabbath day to keep it holy.

¹⁰ The seventh day is the Sabbath of the Lord your God.

If we “offend in one,” or “fail with respect to one precept,” we become “guilty of all.”

Third, this law is called by the Apostle the “law of liberty,”⁴⁵³ the “perfect law,”⁴⁵⁴ and the “royal law.”⁴⁵⁵ Moses’ law was imperfect and faulty. It is called “the yoke of bondage.”⁴⁵⁶

Fourth, if we fulfill the “royal law” according to the SCRIPTURE,⁴⁵⁷ we shall “do well.”

And *fifth*, we are to “so speak,” and “so do,” as “they that shall be judged” by this law. How very natural and irresistible the conclusion that man will be judged by the same law given him as the rule of his duty to God, and to his neighbor.

Dear Reader: are you living in violation of the fourth commandment? Let me exhort you to prepare to meet your God. He, who uttered in thunder tones the “Royal Law,” is soon to call you to an

⁴⁵³ *James* 1:25; 2:12.

⁴⁵⁴ *James* 1:25.

⁴⁵⁵ *James* 2:8.

⁴⁵⁶ *Galatians* 5:1.

⁴⁵⁷ *i.e.*, the Decalogue, *Exodus* 20.

account how you have regarded it. If you pass on till the judgment as you are, you will appear before God a transgressor of His holy law, and guilty of all, having *failed in one precept*. The true light upon the commandments is now shining. Oh, be entreated to lay hold of it before it is too late. Let the light of the commandments shine into your mind. Resolve, by the grace of God, that you will not fail in one precept, then fly to Jesus for pardon of past neglect. He will plead your cause before His Father. Pardon will be given, and a full salvation through the atoning blood of Christ. But be resolved to go forward now. Delay no longer. Let not the death-like slumber that has come over the world hold you any longer.

9. Repairing the Breach

Isaiah 58

¹² And they that shall be of you shall build the old waste places; you shall raise up the foundations of many generations; and you shall be called, The repairer of the breach, The restorer of paths to dwell in.

¹³ If you turn away your foot from the Sabbath, from doing your pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honorable, etc.

THAT the seventh-day Sabbath is the subject of this prophecy, will not be denied. That it has been trodden down by the professed church of Christ for “many generations,” the history of the church plainly shows. The Sabbath law being one of the immutable precepts of the Decalogue, its being trodden down has caused a “breach” in the law of God. This breach is to be repaired by the true church, before it can...

Ezekiel 13

⁵ ...stand in the battle in the day of the Lord.

Ezekiel speaks of the same breach.

⁵ You have not gone up into the gaps, [margin: “breaches”] neither made up the hedge for the house of Israel to stand in the battle in the day of the Lord.

This prophecy cannot apply to past time, because the “day of the Lord,” the burden of the prophecy, is future. But how are we to become repairers of the breach? Let Isaiah answer.

Isaiah 58

¹² You shall be called, The repairer of the breach, The restorer of paths to dwell in.

¹³ If you turn away your foot from the Sabbath, from doing your pleasure on my Holy Day, and call the Sabbath a DELIGHT, the HOLY of the Lord, HONORABLE.

Then there is but one way to repair this breach, and that is by keeping and teaching the Sabbath of the Lord. But what does the

Lord say of those who refuse to help make up this breach, and choose to call the Sabbath a yoke of bondage, instead of a “*delight*,” dishonorable, instead of “*honorable*”; and who tread down that day which Jehovah styles, “*The Holy of the Lord*,” and “*My Holy Day*.” Let the Prophet answer:

Ezekiel 13

³ Thus says the Lord God; Woe unto the foolish prophets, that follow their own spirit, and have seen nothing!

⁴ O Israel, your prophets are like the foxes in the deserts.

⁵ You have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the battle in the day of the Lord.

⁶ They have seen vanity and lying divination, saying, The Lord said; and the Lord has not sent them; and they have made others to hope that they would confirm the word.

Herod was called a “fox” by Christ, because he was cunning and artful. When the word is used by the prophet, it is designed to represent the artful positions taken, and crafty course pursued by those who refuse to engage in the work of repairing the breach in the law of God, necessary for the house of Israel to stand in the battle in the day of the Lord.

When the Sabbath question came up among Adventists, an attempt was made to prove that the first day of the week was the Sabbath. Reference was made to a few texts in the New Testament, and the testimony of what are called the “Christian Fathers,” was quoted largely to supply the lack of Scripture testimony.

But as the Advent people professed to take the Bible alone for their rule of faith and duty, and as the New Testament did not afford the least evidence that the first day was holy time, it was necessary that a new position should be taken to dispose of the Sabbath, so as to still those who were becoming interested in it. Those who searched the New Testament, supposing they could find proof for the first day, were surprised that there was none, and many were ready to embrace the Sabbath of the Bible. But at

this period, J. Marsh, S. S. Snow, and others, came out with the position that the ten commandments were abolished. This was a very short way to dispose of the Sabbath question. No distinction was made between the law of God, and what Paul calls,

Ephesians 2

¹⁵ ...the *enmity*, even the law of commandments CONTAINED IN ORDINANCES;

–but the word “law,” in the New Testament, was considered to mean both, notwithstanding this view virtually charges St. Paul with teaching the greatest absurdities and contradictions. This view has led some to speak of the law of God with contempt and ridicule. The “Holy of the Lord” has been called the “old Jewish Sabbath,” and “a yoke of bondage,” and those who have considered it a “delight,” and “honorable,” have been called “Judaizers,” “fanatics,” etc.

But this view did not put the Sabbath question to rest. Many could not take the broad ground that the commandments of God were abolished. It was therefore necessary that a position, more artful and crafty than those already mentioned, should be taken. Such a position was taken by J. Turner, in the *Bible Advocate* for Sept. 23, 1847. We give his own words as follows:

I must keep that day of the week that can be proved to be the 7th, for I then believed and do now believe that the seventh day is the Sabbath of the Lord our God.

He then labored to show from *Matthew* 12:39-40 that the first day of the week was the true seventh day, therefore the leading classes of mankind had, even to a man, made a mistake of one day in numbering the days of the week! This position, (though the idea of such a mistake seems absurd in the extreme,) had a wonderful power to deceive and ensnare some. A few gave up the Sabbath. But it will be seen that Turner held the same position relative to the perpetuity of the Sabbath that we do. Therefore he could be charged with “Judaism,” “falling from grace,” and being

“under the bondage of the law,” with as much propriety as we, who do not believe that Jews, Christians, and Mahometans have all been put into a deep sleep, or something equivalent, so as to all agree in a mistake of one day in numbering the days of the week.

But in less than eight months Turner took the ground that the ten commandments were abolished, and charged those who taught what he professed to believe a few months before, (that “the seventh day is the Sabbath of the Lord our God,”) with leading...

...the unwary under the bondage of the law of Moses.

See his article headed “Judaism,” *Bible Advocate* for May 4, 1848. None will fail to see that these two positions are perfectly destructive of each other. For if “the seventh day is the Sabbath,” and is our first day as taught by Turner, then the Sabbath is not abolished. But if the Sabbath is abolished, then it is worse than folly to talk of keeping our first day as the Sabbath of the Lord our God. But as the great object was to throw obstacles and doubts in the way of those who were inclined to observe the seventh day according to the commandment, either position could be employed, as would best accomplish the design.

Soon, J. B. Cook came out with a series of articles in the *Advent Harbinger*, in which he labored to show that the Sabbath law was “relaxed,” that we might or might not observe it. But to make it a matter of importance sufficient to be urged as a Christian duty, was unlike the spirit of the gospel. Reference was made to the miracles of Christ which He wrought on the Sabbath, and to the disciples eating the ears of corn on that day when hungry. But no fact is better established than that the law was in full force till the crucifixion, therefore Jesus and His followers strictly observed its letter up to that time. When Jesus says,

Matthew 12

¹² It is lawful to do well on the Sabbath days,

—He means that acts of mercy and necessity, such as He and His disciples did on the Sabbath, were in accordance with the letter of the fourth commandment. The wicked Pharisees said that those acts were “not lawful.” They charged Christ and His disciples with departing from the letter of the Sabbath law—with Sabbath-breaking. Has not J. B. C. taken his stand with them? You judge. Who would not rather be on the side with Christ? These different positions, most of them destructive of each other, have all had an effect, and have led some from the truth of the Bible. We noticed the following, which we copy from the letter of C. I. Percival, *Advent Herald*, April 5, 1851:

I should like very much to see a short editorial upon the evidences of the divine authority in changing the day of the rest from the seventh to the first day of the week; although I am perfectly satisfied in my own mind, I might obtain some new ideas that would be valuable.

Says the Editor of the *Herald*,

We shall publish an article on the Sabbath soon.

We therefore expected that an attempt would be made to show from the New Testament, that the “day of rest” had been changed “from the seventh to the first day.” But instead of this, the next number of the *Herald* contained an article from Jennings’ *Jewish Antiquities*, in which the writer labors to make it appear that the Sabbath of the fourth commandment is not the original Sabbath—the day on which God rested, but that our first day is the original seventh day. Mr. Jennings shows the institution of the Sabbath at Creation, but utterly fails to show that the Jews kept the sixth day. No point can be better established than that the fourth commandment enforces the observance of the very day on which God rested—the *seventh day*. The only reason given in the Bible why God instituted the Sabbath of the fourth commandment is,

Exodus 20

¹¹ FOR IN SIX DAYS the Lord made heaven and earth, the sea, and all that in them is, and RESTED THE SEVENTH DAY; wherefore the Lord blessed the Sabbath day and hallowed it.

As the Sabbath was given for a memorial to commemorate God's Rest-day, after He created the world in six, to remove it from the very day of the week on which God rested, destroys the institution itself. As well might the Passover have been observed on any day of either of the months in the year, or the fourth of July be celebrated on the twenty-fifth day of December. It utterly destroys a memorial to move it from the day on which the event occurred, which it celebrates.

The *Herald* for April 19, also contains an article from D. T. T. JR, headed "THE LORD'S DAY—THE CHRISTIAN SABBATH." It gives what is commonly called the testimony of the "Christian Fathers," gathered from the "Sabbath Manual," as proof that the Sabbath has been changed "from the seventh to the first day of the week." But in all this, the "divine authority" desired to appear in the *Herald*, by C. I. Percival, is missing. How unfortunate for that first-day theory that the inspired testimony of Paul, John, Jude, or James cannot be produced in its favor! The *Herald* for May 3, contains a note from P. M. Morgan, addressed to "Bro. Bliss," recommending the article of Mr. Jennings, and asking the brethren to "read that article again." But Mr. Bliss says,

We are not prepared to say that the argument of Mr. Jennings is perfectly conclusive,...The article of Bro. Taylor in the *Herald* of April 19th is conclusive to our mind.

We have briefly reviewed some of the many positions taken on the Sabbath question by our opponents, to show that perfect confusion exists among them on this question. One comes forward to overthrow the Sabbath; but as he does not accomplish the work, another takes another position to overthrow it. But his position entirely overthrows that of his brother who first wrote against

the Sabbath. This forcibly reminds us of the course pursued by those who wrote against the Second Advent.

- One came forward to overthrow what was called “*Millerism*” and said that Mr. Miller was wrong; the 2300 days were not prophetic, but only 1150 literal days.
- Another in overthrowing Mr. Miller’s views, first showed that the position that the 2300 days were only 1150 literal days was incorrect, and then labors to prove that they were 2300 literal days.
- But Mr. Bush came forward and took the ground that Mr. Miller was right as to time, that the days were prophetic, but that he mistook the event to occur at the end of the 2300 days. In overthrowing the views of Mr. Miller, Mr. Bush also overthrew Dowling, Stewart, and many others.

Those who are opposing the Sabbath of the Bible, are doing as those did who opposed the Second Advent. But truth was a unit then, it is a unit now; while error ever has a multitude of heads and horns. Truth ever flows in an even channel, and its advocates are united; but erroneous views are fated to devour each other. Those who had the one true position on the Second Advent, triumphed, for the God of truth was with them. Those who have the one true position on the Sabbath question, though few in number, will have Him on their side, who is more than all that is against them. The *breach* in the law of God will be repaired, that...

Ezekiel 13

⁵ ...the house of Israel may stand in the battle in the day of the Lord.

*Revelation 14:
A Brief Exposition*

1851

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Angels of Revelation 14*

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Revelation 14: A Brief Exposition

THESE are a number of conflicting views being presented at the present time relative to the first Three Angels of the 14th chapter of *Revelation*, which are calculated to confuse the minds of some, unless the truth is clearly stated, and spread out before them. Perhaps there is no portion of the Holy Scriptures of so much importance to the followers of the Lamb at the present time, as the 13th and 14th chapters of *Revelation*, from the fact that most of these chapters apply to the history, trial and final deliverance of those who are looking for Christ, at His appearing.

Different chains of important events, such as the trumpets, seals, churches and angels, beginning at a given point, and leading down the stream of time to a definite period, is the order of much of the book of *Revelation*. This may be seen in the 13th and 14th chapters.

The 13th chapter of *Revelation* and the first five verses of the 14th chapter present a connected chain of past, present and future events, down to the complete redemption of the 144,000, when they will stand on Mount Zion with the Lamb. Then the sixth verse of the 14th chapter introduces another chain of events. Those who live in the time of the fulfillment of much of these chapters can see that the division should be between the fifth and sixth verses of the 14th chapter. Let this point be carefully examined, and the difficulty in many minds relative to the prophecy of the 144,000 being introduced at the beginning of the 14th chapter, just before the messages of the angels, will be removed.

Before entering upon the subject of the angels of the 14th chapter, we will take a brief view of the 13th. This chapter, down to the tenth verse, is a prophetic description of the beast with seven heads and ten horns. The dragon of the 12th chapter [Pagan Rome] gave this beast his power, seat, and great authority. Power was given unto him to make war with the saints, and to overcome them for forty and two months, or 1260 years. During this period

the beast had power to lead the saints into captivity, and to kill them with the sword; but at its end, he was to be led into captivity, and be killed with the sword. This beast represents Papal Rome. In 538 he obtained power to lead the saints into captivity, and to kill them with the sword. This power he was to have for 1260 years, which reached down to 1798, when...

General Berthier, at the head of the Republican army of France, entered the city of Rome and took it. On the 15th of the same month, the pope and his cardinals were taken prisoners, and shut up in the Vatican. The papal government was abolished, and Rome and Italy, at the request of the people, was elected into the Roman republic. The pope was carried a captive to France, where, in 1799, he died a prisoner and an exile.⁴⁵⁸

The tenth verse of this chapter, which speaks of this beast being led into captivity, brings us down to 1798, at which period John sees another beast “*coming up*,” as stated in verse 11:

Revelation 13

¹¹ And I beheld another beast coming up out of the earth, and he had two horns like a lamb, and he spoke as a dragon.

This beast was not “*up*,” or in full strength and power when the Papal beast was led into captivity in 1798, but was “*coming up*.” The two-horned beast rises to power in a peaceful, lamb-like manner from the earth. The four beasts of the 7th chapter of *Daniel* rise from the sea by reason of the four winds striving. The Papal beast rose up out of the sea.⁴⁵⁹ They arose by subduing the powers which preceded them. But not so with the two-horned beast. He was seen coming up from the earth; growing into power without overturning any preceding beast by means of war.

When we consider the peaceful manner, and the *time* of the rise of this beast, and that it is “*another beast*,” beside the Papacy, we

⁴⁵⁸ See Dr. A. Clarke, on *Daniel* 7:25. Croley on the Apocalypse. Thiers' *History of the French Revolution*.

⁴⁵⁹ Winds denote war, and sea or waters denote “peoples and multitudes, and nations and tongues.” *Revelation* 17:15.

confess that we know not where to look for it but in our own country. The rise of our own nation, with its two leading principles, Protestantism and Republicanism, answers the prophetic description of the beast “coming up out of the earth” having “two horns like a lamb.” This will be more fully noticed in another place.

The remainder of this chapter, from the twelfth verse, we fully believe to be unfulfilled prophecy. The “wonders” and “miracles,” which are to deceive “them that dwell on the earth,” mentioned in the prophecy of the two-horned beast, are mainly in the future, yet they are evidently beginning to appear in the wonders of the present day, such as Psychology, Biology, etc., and what is commonly called “*mysterious rappings*.” Already men talk of accounting for all the miracles of our Divine Lord by the wonders of the present day; and thus they are doing away the power of God, and preparing the way for Satan’s last deception.

The deliverance of Israel from Egyptian bondage was certainly typical of the final and glorious deliverance of the saints. Then the sorcerers and magicians of Egypt were permitted, by the power of Satan, to deceive Pharaoh and the Egyptians by their enchantments. So in the struggle with the Image beast, prior to the final triumph of the saints, we may expect to see manifested all the spiritual deceptions that have existed for six thousand years. This will be followed by the wrath of that dragon power that is to oppress the saints in the...

Daniel 12

¹ ...time of trouble, *such as never was*.

But the view does not stop here with the 13th chapter, and leave the saints in the time of trouble, under the oppression of the beast and his image. John looks but a step further, and sees the saints in triumph and victory on Mount Zion with the Lamb, as recorded in the first five verses of the 14th chapter. Thus we see that the 13th chapter, and the first five verses of the 14th chapter of *Revelation* are a connected chain of prophecy, pointing out the tyrannical

rule of the beast and image over the saints, also of the saints' final triumph on Mount Zion with the Lamb, with palms of victory, singing the new song of victory over the beast and his image. Here the view closes with the fifth verse, and John in vision is taken back, and brought down through the events connected with the proclamation of the coming and kingdom of our Lord Jesus Christ, represented by angels following each other with a message.

This next prophetic chain commences with the sixth verse of the 14th chapter. Here six angels are introduced, five of them having sayings or cries. The messages of the first three angels are directed to those living on the earth. And as literal angels are not sent to preach the gospel to the inhabitants of this world, we must conclude that these angels and their messages are symbols, representing three distinct messages of Bible truth to be proclaimed by God's called and chosen servants.

That John in vision saw literal angels in heaven, and heard their voices, is evident; but the fulfillment of the prophecy must certainly be on earth, where the messages were needed to bring out, and to perfect the church of Christ, preparatory to His second coming. The fact that the position of the Son of man upon the *great white cloud*, with His sharp sickle, ready to reap the *harvest of the earth*, is the next link in this prophetic chain, is strong evidence that these proclamations relate to the Second Advent, and that they immediately precede it.

These three angels are the same in character, though their messages differ, and each symbolizes a distinct proclamation to be given by God's servants in this mortal state, prior to the Second Advent.

These angels follow each other. It is expressly stated in reference to the second angel,

Revelation 14

⁸ And there *followed* another angel, saying, Babylon is fallen, is fallen.

Also, of the third it is said,

Revelation 14

⁹ And the third angel *followed them*.

The first angel delivers the burden of his message, and then gives place to the second, who follows. The second gives his important message, and gives place to the third, who finishes his work and retires from the field before the “Son of man” is seen on the great white cloud.

To say that these three messages are to be given at the same time, is as absurd as to teach that the seven angels of *Revelation* all sound at once. Order is heaven’s first law. But what perfect confusion would be caused in the church of Christ, if the messages of these three angels, so unlike each other, should be proclaimed with loud voices at the same period of time!

All Advent believers have been ready to admit that the first of these three angels symbolized the proclamation of the second coming of Christ and the judgment, that has been given, especially in this country, and has called out a people who profess to be looking for Christ. As this view, which has been so universally adopted, is the only consistent view that can be taken of this subject, we feel in duty bound to adhere to it. But when this view of the first angel is taken, we are naturally led to look for two other distinct messages to be given to the people of God, in fulfillment of the sayings of the second and third angels. Those who admit that the message of the first angel has been given, to be consistent, should not teach that it lasts to the coming of the Lord; for in so doing they give no place for the two that *follow*, and two important links of this prophetic chain are taken out and laid aside. This will not do. Each angel’s cry must have a distinct fulfillment prior to the Second Advent. To say that the first message is to be given before the Lord comes, and the second and third after that event, is too gross an absurdity to be advanced by anyone.

We do not say that the “everlasting gospel” has ceased to have effect upon all, for some are now embracing the doctrine of the

speedy coming of the Lord, who have not been identified with the Advent people in the past movements. But that the burden of the message of the first angel is in the past, let the facts in the case testify. We have only to compare the present state of the Advent cause with the past, say from 1840 to 1844, to see that the special flight and proclamation of the first angel is in the past. Neither do we say that the message of the second angel, setting forth the fallen state of the various sects, can not be seen by those honest children of the Lord who find themselves bound by sectarian creeds.

But when we compare the wonderful movement under the second angel in 1844, when the entire Advent body, with very few exceptions, came away from the several churches, with what has been done since that time in this respect, we shall not fail to see that the burden of the second angel is in the past, and that its state was prior to our great disappointment in 1844.

Those who are giving the warning message of the third angel have followed down the simple chain of prophecy. While the first message was being given, our eyes were held that we did not see the second, and so in relation to the third, while the second was being given. Now we see the third message as clearly as we saw the former ones. In fact, we are able to define our position with much more clearness than ever before, for this reason, we can now see the several links of the prophetic chain contained in this chapter.

To avoid the natural and reasonable conclusion that the third message is to be given now, efforts are being made to show that the Advent people have been entirely mistaken in their application of the first and second.

Henry Jones, in an article in the *Advent Harbinger*, labored to show that the three angels would be heard after Christ was seen coming in the clouds of heaven. We are of the opinion that he will have to *enjoy this view alone, or nearly so, for certainly by few, if any, can be found who will adopt a view so absurd. Really, we*

should think it would be too late to dispatch three angels, with each a different message, “to preach unto them that dwell on the earth,”⁴⁶⁰ after Christ is seen coming in the clouds of heaven.

On the other hand, O. Stowe, in an article published in the *Advent Herald*, labors hard to remove the bounds and carry the messages of the three angels back to the 12th, 14th and 16th centuries, to the days of Waldo, Wycliffe and Luther. But as the history produced does not at all fit the prophecy, we think the view nearly as absurd as that which places the three messages after Christ is seen coming.

We will now examine the messages of the three angels.

First Angel

Revelation 14

⁶ And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue and people,

⁷ Saying with a loud voice, Fear God, and give glory to Him: for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountain of water.

This proclamation not only relates to the judgment, but also to the hour, period, or time of the judgment. It fitly applies to the proclamation of the judgment at hand, that has been given to the present generation, and it cannot possibly apply to any other period of the church.

We say that this angel’s message cannot be properly applied to the preaching of the apostles, because they did not preach that the period of the judgment *had come*. Paul reasoned before Felix of...

Acts 24

²⁵ ...righteousness, temperance, and JUDGMENT TO COME.

He declared to the Athenians that God...

⁴⁶⁰ Revelation 14:6.

Acts 17

³⁰ ...now commands all men everywhere to repent:

³¹ Because He has appointed a day in the which He will judge the world.

That the Thessalonians had received the idea that the period of the coming of Christ and the judgment had come, or was at hand, is evident. But Paul corrected this error, as will be seen from the following, which we copy from his second epistle to them.

2 Thessalonians 2

¹ Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto Him,

² That you be not soon shaken in mind, or be troubled, neither by spirit nor by word, nor by letter as from us, as that the day of Christ is at hand.

³ Let no man deceive you by any means; for that day shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition:

⁴ Who opposes and exalts himself above all that is called God, or that is worshiped; so that he, as God sits in the temple of God, showing himself that he is God.

Paul here declares to the Thessalonians that the day of Christ was not at hand, and warns them against being deceived in this matter. He also shows that the period of the judgment was to be after the apostasy, and the 1260 years of triumph and blasphemy of the “man of sin,” or the Papacy. It is clear, therefore, that the apostles did not give the proclamation,

Revelation 14

⁷ ...the hour of His judgment is come.

Again, this first message is based on prophecies (the prophecy of *Daniel* in particular) which were to be...

Daniel 12 [also vs. 9]

⁴ ...closed up and sealed

—till the time of the end, which has been clearly proved by second advent writers to be since about 1798. How perfectly absurd

then to suppose that the message, relating to the period of the judgment, should be given while the prophecies on which it is based, which show the relative distance of the judgment, were “closed up and sealed,” so that they could not be understood. This fixes the message to the present generation.

And again, Christ has given signs of his coming, and of the judgment, in *Matthew 24*; *Luke 21*, and *Mark 13*, also *Revelation 6*. The object of these signs, in connection with the prophecies of Daniel and John *unsealed, was, as stated by Christ, that His people might “KNOW” that His coming was “nigh, even at the doors.”* This generation alone being able to “KNOW” THIS, could give the judgment hour message, which no other generation could do. Therefore we are bound by the facts in the case, to apply this angel’s proclamation to the advent movement witnessed in our day.

The *Advent Herald* of Nov. 22nd, 1851, speaking of the advent cause, says:

It is the cause of God and is a work that must be done in these last days. (*Revelation 14:6-7*.) . . . We believe it to be the will of God that this class should maintain this position, for on it devolves the duty of giving to the church and world the final message: “The hour of His judgment is come.”

We can not agree with the *Herald* that the first of the three, is the “final message.” It cannot be the last, because two distinct messages follow it, prior to the Son of man taking His place on the “white cloud.”⁴⁶¹ But that it applies to the past proclamation of the Advent, we fully believe.

But some, who profess to be looking every day for Christ’s coming, and say,

“He may come today, or at any time,”

—object to the view that the first angel is fulfilled in the past, for they think the “everlasting gospel” of the coming kingdom has

⁴⁶¹ *Revelation 14:14*.

not yet been preached sufficiently extensive to fulfill the prophecy of *Revelation* 14:6-7. But if the prophecy is not fulfilled, then certainly they should not expect the Advent now. Those looking for the world's conversion, cannot expect Christ's coming now; neither should those who are looking for a much wider spread of the first angel's message profess to be looking for the Second Advent, until that work shall first be accomplished.

But when we look to the past mighty movement relative to the coming and kingdom of Christ, we see the prophecy fulfilled, the great work accomplished.

Advent Lecturers and Editors have testified that *Revelation* 14:6-7, was fulfilled. The *Voice of Truth* for Dec. 1844, says:

No case can be more clearly demonstrated with facts than that this message has been borne to every nation and tongue under heaven within a few years past in the preaching of the coming of Christ in '43 or near at hand. Through the medium of lectures and publications, the sound has gone into all the earth, and the word unto the ends of the world.

Our advent brethren well know that from about the year 1840 to 1844, the judgment hour message was given with astonishing success and power, and that the public mind was moved by it. They also know that the message has ceased to arrest the public mind, that the world and church have fallen asleep to the subject, and that those who profess to be giving this message now, have lost the energy and power they once had. With these facts before us we have no reason to expect that the first angel's message will again arrest the public mind. And those who are looking for a much more extensive proclamation of this message than the past movement, may as well look for the conversion of the world.

Second Angel

Revelation 14

⁸ And there FOLLOWED another angel, saying, Babylon is fallen is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

This angel did not go on his mission and deliver his message in company with the first, but “FOLLOWED,” after the first angel had delivered the burden of his message. The first message was to the churches; but soon their papers refused to publish it, and the doors of their houses of worship were closed against it. They rejected the good news of the coming kingdom, and Jesus and the Spirit of truth departed from them, as their present state plainly shows. The few living souls in all these churches, who had received the Advent message, and who loved to talk of the Advent and the Restitution, were not allowed to speak freely of their faith and hope. Their testimony being crushed, the way was fully prepared for the second message, “Babylon is fallen,” etc. This message we heard, our voices proclaimed it, and we saw its effect when the oppressed children of God burst the bands that bound them to the various sects.⁴⁶²

The fall of Babylon is evidently a moral fall, and not its final destruction. This may be seen from *Revelation* 18:2, where it is stated that Babylon is fallen, and is become the hold of every foul spirit, etc. It must exist after its fall in order to be a hold of foul spirits after that fall. In its fall and becoming a hold of foul spirits is clearly seen a moral change.

If the term Babylon is applied to the Catholic church, then we inquire, when did that church meet with such a moral change? When did she morally fall? The fact that she was always corrupt forbids such an application.

⁴⁶² We can say only a few words in relation to Babylon in this small work, and refer the reader to a lengthy article on this subject in No. 8, Vol. 2, of the *Advent Review and Sabbath Herald*, taken from the *Voice of Truth* for Sept. 11, 1844. – PP Editor’s note: See the Appendix: *Come Out of Babylon!*, for this article.

God's people, who heard the first angel's message, and came out under the message of the second, were, prior to their coming out, in Babylon. Were they in the Catholic church? And did they come out of that church? Certainly not. But we know that many thousands did come out of the Protestant sects. As the Catholic church has not morally fallen, being always about as low as it possibly could be, and as God's people were not there, we say that it can not be the Babylon mentioned by the second angel.

It is said that the city of Rome is Babylon, and that her fall is the burning of that literal city. But can the city of Rome be a hold of foul spirits after it is burnt? And will God's people be called out of Rome after it is consumed by fire? They are called out of Babylon to escape her threatened plagues, *Revelation* 18:4. But will they flee out of Rome after it is burnt to escape plagues of which her being burnt is the last?

Revelation 18

⁸ Her plagues shall come in one day, death, and mourning, and famine; and she shall be utterly burned with fire.

Babylon signifies "mixture or confusion," which well applies to the many sects, holding a great variety of sentiments. But Christ designed that his church should be *one*. We do not say that the sects became Babylon *by* falling. They, while in their divided and sub-divided state, and united with the world, were always Babylon. God permitted His people to remain there, until the first angel's message was rejected, then He called them out.

That the nominal churches have fallen, let their own admissions, and the facts relative to their present condition bear testimony. When their state is compared with what it was ten years since, their fall is clearly seen.

We think the "foul spirits" that Babylon was to become a "hold" of, after her fall, refer to the spiritual wonders of the present day, such as Mesmerism, Biology, Psychology, and the "Mysterious Rappings." And we think it is evident that just before the plagues

are poured out, the voice from heaven, “Come out of her my people,” will be heard as never before.

The Third Angel

Revelation 14

⁹ And the third angel followed them, saying with a loud voice, If any man worship the beast, and his image, and receive his mark in his forehead, or in his hand,

¹⁰ The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

¹¹ And the smoke of their torment ascends up forever and ever; and they have no rest day nor night who worship the beast and his image, and whosoever receives the mark of his name.

¹² Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.

This is indeed an awfully solemn message. And if it applies to the present time, it is certainly of the highest importance that its import be earnestly sought for and understood. Mark well the language,

Revelation 14

⁹ And the third angel FOLLOWED THEM.

If, as we have shown, the messages of the first and second angels have been given within a few years past, it is certain that the message of this angel that *followed them* is addressed to us also. Such a warning implies great danger. And shall we, who are in danger of the worship of the Beast and his Image, and of drinking the unmingled cup of the wrath of Almighty God, slumber on, and neglect to examine this all-important message? God forbid. With the aid of the Holy Spirit we will investigate this subject, and seek to understand the duties it so solemnly enforces. The following is from a work entitled, *Facts on Romanism*, page 112, published by J. V. Himes.

But the 14th chapter [of *Revelation*] presents an astounding cry, yet to be made as a warning to mankind in that hour of strong temptation. *Revelation* 14:9-11. A denunciation of wrath so dreadful, can not be found in the book of God beside this. Does it not imply a strong temptation to require so terrific an admonition?

In examining this message we will notice the particulars contained in it as follows:

1. The Beast
2. The Image
3. The Mark
4. The Worship of the Beast and Image
5. The Wrath of God
6. The Torment in the Presence of the Holy Angels and the Lamb
7. The Patience of the Saints
8. The Commandments of God, and
9. The Faith of Jesus

1. THE BEAST

It is mentioned in *Revelation* 15:2; 16:2; 19:20; 20:4, in connection with the Image, in a similar manner that it is spoken of in this message. The connection does not show what beast is meant; but it is spoken of as though it had been previously explained, and was well understood. It evidently is the beast with seven heads and ten horns of *Revelation* 13, representing the Papal form of the fourth kingdom. It receives its seat, power and authority from the dragon, Pagan Rome.

This beast was to have power to lead the saints into captivity, and to kill them with the sword, for the term of 1260 years,⁴⁶³ then he was to have his dominion “taken away,” and “go into captivity.” This was in 1798, when he received a “deadly wound,” which has been healed.

⁴⁶³ *Daniel* 7:25-26; *Revelation* 13:5, 10.

At this point of time John sees “ANOTHER BEAST coming up out of the earth” with “two horns like a lamb.” Before noticing the IMAGE of the Papal beast, the TWO-HORNED BEAST claims our attention. Relative to this beast there are some things of special interest and importance, as follows:

1. *The TIME of its rise.* It certainly did not rise prior to the *first beast*. Neither at the same time; for then there would be no propriety in calling either the first. But as it follows the first beast, it is evident that we should look for it to rise to notice about the time that the first beast goes into captivity, at the close of the 1260 years. It was also to cause the world to...

Revelation 13

¹² ...worship the first beast whose deadly wound was healed.

This proves his period of action to be since the dominion of the first beast was taken away in 1798.

2. *It is* “ANOTHER BEAST,” beside the ten-horned beast. Although the dominion of the first beast was limited to the period of 1260 years, yet he was to make war until the judgment,⁴⁶⁴ when he, with the false prophet, [two-horned beast,] is to be cast “alive” into the “lake of fire.”⁴⁶⁵

The two-horned beast is represented as a power existing and performing his part, after the death and revival of the first beast. If asked for my opinion as to what will constitute that beast with two horns, or the false prophet, I must frankly confess I do not know. I think it is a power yet to be developed or made manifest as an accomplice of the Papacy in subjecting the world. It will be a power which will perform miracles and deceive the world with them. See *Revelation 19:20*.⁴⁶⁶

The two-horned beast performs its wonders in the sight of the first beast.⁴⁶⁷ This not only shows it to be distinct from the ten-

⁴⁶⁴ *Daniel 7:19-22.*

⁴⁶⁵ *Revelation 19:20.*

⁴⁶⁶ Litch's *Restitution* pp.131, 133.

⁴⁶⁷ *Revelation 13:13-14.*

horned beast, but also, that both exist at the same time.

3. *The MANNER of its rise.* The four beasts,⁴⁶⁸ of which the ten-horned beast⁴⁶⁹ is the fourth, all arose out of the sea,⁴⁷⁰ by reason of the four winds striving.⁴⁷¹ They arose by overturning the powers which preceded them, by means of war. But not so with the two-horned beast. He was seen coming up out of the “earth,” growing to power in a peaceful manner. He does not overturn any preceding power by means of war.

4. *The LOCATION of this beast.* The seat of the first beast is in Europe, and definitely at Rome. And as it lives and makes war until the judgment, we should not look among the Papal kingdoms of Europe for the location of the two-horned beast.

Revelation 13

¹¹ And I beheld another beast coming up out of the EARTH, and he had two horns like a lamb.

No symbol could better represent the rise, growth, and apparent mildness of our own nation than this.

5. *The two LAMB-LIKE horns.* The mildness and youth of this power seem to be indicated by its lamb-like horns. These, we understand, represent the civil and religious powers of this nation—its Republican civil power, and its Protestant ecclesiastical power. For a more full explanation of this subject we must refer the reader to a lengthy article written by Bro. J. N. Andrews, entitled *Thoughts on Revelation 13 and 14*, published in the *Advent Review and Sabbath Herald*, No. 11, Vol. I. From the article we take the following:

The horns of the ram, *Daniel 8*, denoted the kings of Media and Persia. The great horn between the eyes of the goat denoted the first king. The ten horns of the fourth beast, denoted the ten

⁴⁶⁸ *Daniel 7.*

⁴⁶⁹ *Revelation 13:1.*

⁴⁷⁰ Sea or “waters” denoting “peoples, nations, etc.” *Revelation 17:15.*

⁴⁷¹ Winds represent strife among men.

kingdoms into which the fourth empire was divided. *Daniel* 8:23-25; *Revelation* 17:12. The little horn which came up after them denoted the Papal church *which was afterward clothed with civil power*. And it is evident that the horns of these beasts, symbolize the entire power of the beasts. From these facts we learn that the horns of the preceding beast, denoted civil and religious powers. Hence we regard the horns of this latter beast as symbols of civil and religious power.

No civil power could ever compare with Republicanism in its lamb-like character. The grand principle recognized by this form of power, is thus expressed: "All men are born free and equal, and endowed with certain inalienable rights, as life, liberty, and the pursuit of happiness." Hence, all have a right to participate in making the laws, and in designating who shall execute them. Was there ever a development of civil power so lamb-like before? And what, in religious matters, can be compared with Protestantism? Its leading sentiment is the distinct recognition of the right of private judgment in matters of conscience. "The Bible is the only religion of Protestants." Was there ever in the religious world any thing to equal this in its lamb-like professions? Such we consider the meaning of the "two horns like a lamb."

6. *The power exercised by this beast.*

Revelation 13

¹² And he exercises all the power of the first beast before him, [or "in his sight," as Whiting translates,] and causes the earth and them which dwell therein to worship the first beast whose deadly wound was healed.

Here is conclusive evidence that the two-horned beast is distinct from the "first beast." It is contemporary with the ten-horned beast from the time that its deadly wound was healed. This exercise of power is certainly future, and is the scene of trouble and danger before us of which we are warned by the third angel.

7. *The WONDERS and MIRACLES performed by this beast.*

Revelation 13

¹³ He does great wonders, so that he makes fire come down from heaven on the earth in the sight of men,

¹⁴ And deceives them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast.

Here we will quote from the article before mentioned:

That we are living in an age of wonders is a well known fact: indeed, the language is oftentimes repeated, "There is nothing too wonderful to happen." "The increase of knowledge" in every department of the arts and sciences, has indeed been without precedent in the world's past history. We see the chariots with the speed of lightning coursing their way through the land, and with similar speed are men enabled to traverse the mighty deep. *Nahum* 2. "The fire of God" [the lightning, *Job* 1:16; *Exodus* 9:16,] is literally brought down from heaven. Such is the wonderful power man has obtained over the elements. And the lightning thus brought down from heaven is sent as a messenger from one end of the land to the other. They "send the lightnings, and they go and say here we are!" *Job* 38:35. And all these wonders bid fair to be eclipsed by others still more astonishing.

But it is another class of wonders which we regard as the complete fulfillment of this prophecy. The world may indeed be deceived by these things, and caused to believe that "better days are coming," and that the earth is being prepared for the residence of man, and that men are becoming more virtuous and enlightened; but there are other wonders in course of development, which are indeed miracles by which the world is deceived. It may not be necessary to notice the wonders of Psychology, Biology, etc. in which all the wonders of past ages seem to be revived; but we notice those astonishing developments from the land of spirits, which are causing the world to wonder. It would seem that communications with the spirits of the departed dead are now freely held, and men are brought into immediate connection with the spirit world. Such communications, though rare in past ages, have become of every day occurrence. We are told of pious people who are now holding converse with the spirits of the evangelists Mark and Luke, etc. The spirits commune with the greatest freedom, not with the pious alone, but with all classes do they hold free communication. And Protestants are the chief actors in

all this. It is evident that these things are but the beginning of the miracles with which the world is to be deceived.

That all this is the work of the devil is evident from the fact that God has forbidden necromancy in his word. *Deuteronomy* 18:11; *Isaiah* 8:19. Hence it is certain that the spirits of good men do not come to commune with those who break the divine command. And we may go further than this, and say that even the spirits of bad men are not there. For if they are conscious, the 16th chapter of *Luke* shows that they are not permitted to return to earth. And if indeed “the dead know not any thing,” [*Ecclesiastes* 9:5,] then it is certain that their spirits are not sent into the world to instruct men. No form of government ever arose in any past age, in which these remarkable elements of deception were combined.

“As Jannes and Jambres withstood Moses,”⁴⁷² with their enchantments, when God was about to deliver His people from Egyptian servitude, so, in the “PERILOUS TIMES” of the “LAST DAYS,”⁴⁷³ was the truth of God to be resisted. Then, God wrought miracles by the hand of Moses and Aaron, and sent plagues upon Egypt to show that His people should go free; yet the devil had so completely deceived Pharaoh and his host, through the enchantments of the magicians, that they even dared to enter the channel that the Almighty had opened through the Red Sea for the escape of His chosen people.

The wonders of the present day, especially those that seem to imitate the work of God, are perfectly calculated to deceive those that know not God. And unless the people of God are warned against the deceptive power of Satan in these things, they will be in danger of being blinded by them. Already has this power stolen over the multitude who have “*a form of godliness*,”⁴⁷⁴ so that if the “POWER THEREOF” should be manifested, as was witnessed in this land a few years since in powerful revivals, ten thousand voices would at once join the cry of “Mesmerism, Fanaticism,” etc.

⁴⁷² 2 *Timothy* 3:8.

⁴⁷³ 2 *Timothy* 3:1.

⁴⁷⁴ 2 *Timothy* 3:5.

May God save His people amid the perils of the last days; and while those who deny the power of godliness are led on by the “spirits of devils working miracles,” to “the battle of the great day of God Almighty,”⁴⁷⁵ may His people watch and keep their garments.⁴⁷⁶

2. THE IMAGE

The two-horned beast was to make...

Revelation 13

¹⁴ ...an image to the beast, which had the wound by a sword and did live,

–therefore it is to be, when made, an image of the Papal beast. In order for it to be an image of that beast, it must resemble it, in many respects at least. That beast was a church clothed with civil power and authority to dictate in matters of religion, and to put the saints of God to death. The image, then, must be another church, clothed with civil authority to do the same work. This will be clearly seen by comparing verse 15, with *Daniel* 7:25-28; *Revelation* 13:1-5. And as the two-horned beast causes the image to be made, and gives it life, we conclude that it can be no other than the Protestant churches clothed with authority “to speak,” as the Papal church has done, and to carry its decrees into execution by laws and severe penalties.

If it is said that the world is too enlightened to unite in such persecution, we answer, the word of God is plain on this point, and it is in reference to this scene of danger that the third angel gives his solemn warning. The rejection of the truth of God leaves men the subjects of Satan’s deception.⁴⁷⁷ Mark, how soon the Jewish church crucified the Son of God after they had rejected Him as the Messiah.

⁴⁷⁵ *Revelation* 16:14.

⁴⁷⁶ *Revelation* 16:15.

⁴⁷⁷ *2 Thessalonians* 2:9-12.

Matthew 23

³⁰ If we had been in the days of our fathers, [said they,] we would not have been partakers with them in the blood of the prophets.

But when their “hour and the power of darkness”⁴⁷⁸ came upon them, they were led on by the power of Satan.

We do not suppose that *Revelation* 13:15, teaches that the saints are to be put to death; but that a decree, at least, is to go forth to that effect, the text plainly shows. In view of this decree, and the dangers before us, the Prophet has given the following exhortation:

Zephaniah 2

² Before the DECREE bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord’s anger come upon you.

³ Seek the Lord, all you meek of the earth, which have wrought His judgment; seek righteousness, seek meekness; it may be you shall be hid in the day of the Lord’s anger.

Those who really seek meekness and righteousness will be hid in the day of wrath, and although a decree may go forth to kill them, yet not a hair of their heads shall perish.

3. THE MARK OF THE BEAST

This mark is mentioned in *Revelation* 13:16; 14:9, 11; 15:2; 16:2; 19:20; 20:4. In all these places the words “*the mark*” or “*his mark*” are used, showing that some one particular mark is referred to. This mark is not explained, only as the mark of the Papal beast, to be enforced by the two-horned beast, and as standing in direct opposition to “the commandments of God,”⁴⁷⁹ and “the seal of the living God.”⁴⁸⁰

This mark is very conspicuous, in the forehead or hand, and signifies, not a literal mark, but a prominent religious profession, as clearly seen and known as a literal mark in the forehead or

⁴⁷⁸ *Luke* 22:53.

⁴⁷⁹ *Revelation* 14:12.

⁴⁸⁰ *Revelation* 7:2.

hand. It must be an institution of the Papal beast, a prominent point of religious faith, on which the Papal and Protestant churches agree. Relative to this mark we shall speak more fully hereafter.

4. THE WORSHIP OF THE BEAST AND IMAGE

In the final conflict, relative to which the third angel utters his dreadful warning, but two classes are seen. One class keep the commandments of God, are marked with the seal of the living God,⁴⁸¹ and are seen on Mount Zion with the Lamb. The other class receive the mark of the beast and image, and experience the wrath of God. One class are the worshipers of God, for they honor Him by keeping His commandments. The other class receive the mark [a prominent religious institution and requirement] of the beast, therefore, are the worshipers of the beast, for they honor his institution. We therefore conclude, that the observance of some institution of Papacy, (which is yet to be enforced by the two-horned beast,) that stands opposed to the commandments of God, constitutes the worship of the beast and his image.

5. THE WRATH OF GOD

Revelation 15

¹ And I saw another sign in heaven, great and marvelous, seven angels having the seven last plagues, for in them is filled up the WRATH OF GOD.

This testimony is sufficient proof that the wrath of God, threatened by the third angel, is the SEVEN LAST PLAGUES. These plagues are evidently shadowed forth by the plagues of Egypt, and will be as real and literal as those were.⁴⁸²

The plagues of Egypt were just prior to the deliverance of Israel. The seven last plagues will be poured out just before the final deliverance of the saints. The deceptive power of Satan was manifested by the magicians that withstood Moses, just before, and in connection with, the plagues of Egypt. And prior to, and in con-

⁴⁸¹ *Ezekiel* 9:2-6; *Revelation* 7:1-3; 14:1.

⁴⁸² Compare *Exodus* ch. 7-12 with *Revelation* 16.

nection with, the last plagues, the worshipers of the beast and his image are to be deceived by the “wonders” and “miracles” performed by the two-horned beast.

The wrath of God in the seven last plagues will constitute the “time of trouble, such as never was,” after Michael stands up.⁴⁸³ The mediation of Jesus in the Heavenly Sanctuary, prevents the wrath of God from coming on a guilty world. The four angels⁴⁸⁴ hold the four winds until the servants of God are sealed by the last warning message. When that work is done, Christ will lay aside His priestly attire, put on the “garments of vengeance,”⁴⁸⁵ and take His position on the “white cloud,”⁴⁸⁶ with “a sharp sickle” to reap the harvest of the earth. Then the four angels will cease to hold the four winds,⁴⁸⁷ and the wrath of God, in the seven last plagues, will be poured out.

The period of the pouring out the vials of the wrath of God is clearly shown⁴⁸⁸ to be under the sounding of the seventh angel, after the “temple of God was opened in heaven,” and the “ark of his testament” was seen.⁴⁸⁹ This could not have been prior to the termination of the 2,300 days, when the new covenant Sanctuary was to be cleansed.⁴⁹⁰

In order for our Great High Priest to accomplish this portion of His priesthood He must, at the end of the 2300 days, pass within the second vail, into the “tabernacle of the testimony,” according to the typical priesthood. And it is not until the tabernacle, containing the ten commandments, of the Heavenly Sanctuary is opened that the seven angels are commanded to go their way and pour out the vials of wrath.

⁴⁸³ *Daniel* 12:1.

⁴⁸⁴ *Revelation* 7:1-3.

⁴⁸⁵ *Isaiah* 59:17.

⁴⁸⁶ *Revelation* 14:14.

⁴⁸⁷ *Revelation* 7:1-3.

⁴⁸⁸ *Revelation* 11:18.

⁴⁸⁹ See verse 18.

⁴⁹⁰ See *Hebrews* 8:1-6; 9:1-8, 23-24.

Revelation 15

⁵ And after that I looked, and behold, the temple of the tabernacle of the testimony in heaven was opened.

⁶ And the seven angels came out of the temple, etc.

6. THE TORMENT

The torment in the presence of the holy angels and the Lamb—mentioned in the message of the third angel, we think, refers to the second death, at the end of the 1000 years of *Revelation* 20. It cannot possibly be inflicted upon wicked men in their present state, for they could not stand one moment in the presence of angels and the Lamb, much more, for a length of time, as described in the message, *Revelation* 14:10-11.

The presence of one angel, at the resurrection of Christ, caused the Roman guard to “shake,” and to become “as dead men.”⁴⁹¹ And when the Son of man shall come in the glory of His Father, and all the holy angels with Him,⁴⁹² when the whole heavens shall blaze with glory, and the earth shake at the presence of the Lord,⁴⁹³ then those who are not cut down by the seven last plagues, will not be able to stand a moment before the burning glory of that scene. Speaking of “the man of sin,” Paul says,

2 Thessalonians 2

⁸ ...whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming.

We therefore conclude that the message of the third angel contains not only a warning of the terrors of the first death of the worshipers of the beast and his image, by the seven last plagues, but, also, of that scene of torment at the second resurrection, when the wicked dead will be raised with bodies capable of standing in the presence of the Lamb and the holy angels. And as

⁴⁹¹ *Matthew* 28:4.

⁴⁹² *Matthew* 16:27.

⁴⁹³ *Isaiah* 2:19-21; 13:13; *Ezekiel* 38:20; *Joel* 3:16; *Haggai* 2:6; *Hebrews* 12:26.

the host of “Gog and Magog”⁴⁹⁴ gather up around the Beloved City the final execution of the judgment will take place.

Revelation 20

⁹ ...fire from God out of heaven [will] *devour* [them].

7. THE PATIENCE OF THE SAINTS

Revelation 14

¹² Here is the patience of the saints.

Where? After the second angel has given his message, and the great work designed by it is accomplished. It is well known by those who participated in the advent movement, that this was in the autumn of 1844, at the time of our great disappointment. The period since that disappointment may properly be called the time of the patience of the saints. Relative to our disappointment, and our waiting position since the time of confident expectation, the Apostle speaks as follows:

Hebrews 10

³⁵ Cast not away therefore your confidence, which has great recompense of reward.

³⁶ For you have need of PATIENCE, that, after you have DONE THE WILL OF GOD, you might receive the promise.

³⁷ For yet a little while, and he that shall come will come, and will not tarry.

³⁸ Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.

³⁹ But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

This testimony of the Apostle shows,

- First, that a people were to have great confidence which would be pleasing to God;
- Second, that they would be disappointed, after doing “the will of God,” and would need great patience to endure the trials of their position; and

⁴⁹⁴ *Revelation 20:8.*

- Third, that they would have to live by faith. In calling to “remembrance the former days,” in which they were especially “illuminated,” they would live “*by faith*” in their past experience, and in the sure promises of God relative to the glorious future.

This testimony of the Apostle can apply only to that people who have a corresponding experience. And that people, we fully believe, are those who have looked with great confidence for Christ’s coming at a definite period of time, have been disappointed, and have passed through, and are still experiencing, severe trials arising from their waiting position. The expression,

Hebrews 10

³⁷ FOR YET A LITTLE WHILE, AND HE THAT SHALL COME WILL COME, etc.,

–shows that this testimony can apply nowhere in the history of the church, but just prior to Christ’s coming.

The third angel (who follows the second, consequently the period of his message is since our disappointment in 1844,) declares,

Revelation 14

¹² HERE is the patience of the saints,

–which Paul more fully explains, and shows that it is the “little while,” just before the Second Advent.

8. THE COMMANDMENTS OF GOD

We have now come to an important division of this subject. Mark well this portion of the testimony of the third angel:

Revelation 14

¹² HERE are they that keep the commandments of God [the Father], and the faith of Jesus [the Son].

The distinction between the COMMANDMENTS of the Father, and the FAITH of His Son Jesus Christ, is too plain to be misunderstood.

Revelation 12

¹⁷ And the dragon was wroth with the woman, 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 “*faith*,” and “*testimony of Jesus Christ*,” are evidently the same. The remnant of the seed of the woman, who heed the message of the third angel, not only keep the commandments of the Father, but also the faith or testimony of the Son.

It is said by some that the commandments of God mean only the doctrines and precepts of the New Testament taught by Jesus and His apostles. To this view we object, and would ask those who hold it,

“What, then, is the testimony of Jesus Christ?”

Both the commandments of God, and the testimony of Jesus Christ are observed by the remnant. As the faith or testimony of Jesus embraces all the doctrines and precepts taught by Christ and His apostles, peculiar to the new covenant, the commandments of God must of necessity be something besides, which are binding during both the old and new dispensations. We say that the commandments of God, are the ten commandments, which the Father spoke with an audible voice, and wrote with His finger in the tables of stone.

John 13

³⁴ A new commandment I give unto you, [said Jesus,] that you love one another.

John 15

¹² This is my commandment, That you love one another, as I have loved you.

Galatians 6

² Bear one another’s burdens, and so fulfill the law of Christ.

Peter also speaks of the commandments of the apostles of the Lord and Saviour, *2 Peter* 3:2. But these are certainly included in the faith or testimony of Jesus Christ. This is the reason why the doctrines and commandments of Christ and His apostles are nowhere called, in the New Testament, the commandments of God.

Revelation 22

¹⁴ Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

Precious promise indeed to those who obey. But whose commandments are these that must be obeyed in order to enter the Golden City, and have right to the Tree of Life? To this question some may be ready to answer,

“The commandments of Jesus.”

But stop my brethren! First see who is speaking. It is the “True Witness,” the Lord Jesus Christ, who says, “Blessed are they that do HIS COMMANDMENTS.” The word “His” must refer to God the Father; therefore this promise, of entering the City of God, is to those who keep the Father’s ten commandments.

9. THE FAITH OF JESUS

We have before stated that the testimony of Jesus Christ, mentioned in connection with the commandments of God,⁴⁹⁵ is the same as the faith of Jesus, named in *Revelation* 14:12. Both texts apply to the same period. One to the “remnant,” or last portion of the church of Christ, just before the Second Advent, the other is a portion of the last message of mercy to the scattered members of the body of Christ, just prior to the pouring out of the wrath of God.

Some have supposed that the faith of Jesus was faith to heal the sick, etc. while others have thought that it was faith necessary to stand in the day of wrath without an Intercessor. But it seems

⁴⁹⁵ *Revelation* 12:17.

most consistent that the faith or testimony of Jesus Christ embraces all the precepts and doctrines of the New Testament taught by Christ, and afterwards by His holy apostles who were His special witnesses. HERE, in the time of the patience of the saints, is a people—thank heaven—who love the whole Bible. They seek to honor both the Father and the Son, in keeping the commandments of God, and the faith of Jesus.

The testimony of Jesus Christ does not stand opposed to, or take the place of, the commandments of God. Says the Son of God,

Matthew 5

¹⁷ Think not that I am come to destroy the law, etc.

He shows by referring to the decalogue, that He is speaking of the law of commandments, and then affirms that while heaven and earth should remain, one jot or tittle should in no wise pass from it.⁴⁹⁶

We view the doctrine that the faith of Jesus takes the place of the law of God, and abrogates it, one of the fables of the last days,⁴⁹⁷ which, if believed, will sink souls in perdition. Paul rebukes this heresy when he says,

Romans 3

³¹ Do we then make void the LAW, through FAITH? God forbid: yea, we ESTABLISH THE LAW.

The Apostle also says,

Romans 7

¹² Wherefore the law is holy, and the commandment holy, and just, and good.

Here, let it be understood, that this epistle to the *Romans* was written 60 AD, twenty-nine years after the “hand-writing of ordi-

⁴⁹⁶ See *Matthew* 5:17-33.

⁴⁹⁷ *2 Timothy* 4:4.

nances,⁴⁹⁸ of the book of Moses, was abolished. Though the typical law of Moses was then abolished, having met its antitype in the gospel, yet the law of God, the ten commandments, was certainly a living law when this epistle was written.

Paul's opinion of the law of God differs widely from the views of some at this day. We are often told that it is "abolished," "dead," "a curse to man," etc. But Paul pronounces it "HOLY, JUST and GOOD." By some it is considered very irksome, especially the observance of the fourth commandment. But, says Paul,

Romans 7

²² I DELIGHT in the law of God,

—and,

¹⁴ We know that the law is spiritual.

The apostle John also agrees with Paul. He says,

1 John 5

³ For this is the LOVE OF GOD, that we KEEP HIS COMMANDMENTS: and His commandments are NOT grievous.

In that time of trouble, relative to which the third angel gives his important message, two classes only will appear.

- One will worship the beast and his image, and receive his mark.
- The other class will heed the message of the third angel, and keep the commandments of God. They will be sealed or marked with the seal of the living God; and will, with the Lamb of God, stand on Mount Zion.⁴⁹⁹

These two classes will stand in opposition to each other. Their marks [prominent religious profession] will be directly opposite. While one class will bow to an institution of the Papal beast, enforced by the two-horned beast, the other will be keeping all of the commandments of God. But what is to constitute this mark of

⁴⁹⁸ *Colossians* 2:14.

⁴⁹⁹ See *Revelation* chapters 13-16.

the beast, in that time when men will have to decide to worship God, or the beast and his image? We think it will be to observe the first day of the week, instead of the Sabbath of the fourth commandment.

The first day of the week, so generally observed, is not the Sabbath of the Lord. The only weekly Sabbath of the Bible is that which commemorates the Creator's Rest on the seventh day. Christ and His apostles have spoken of no other.

There is no record that Christ met with His disciples in the day-time of the first day, after His resurrection; neither that the apostles met together for worship in the day-time of that day. Search and see. Paul held a meeting at Troas⁵⁰⁰ in the evening of the first day of the week, to break bread; but let it be understood that he journeyed to Assos on foot, and sailed to Mitylene, the same day that he broke bread. In the instruction of the Apostle concerning the collection for the poor saints,⁵⁰¹ he says nothing of resting from labor, or a public meeting. His words,

1 Corinthians 16

² Let every one of you LAY BY HIM IN STORE, etc.

—show that they were to lay up their liberalities at home, ready for the Apostle when he should visit them.

It is generally admitted by those who have searched the New Testament for proof that the Sabbath has been changed, that there is no divine authority for it. But many, in the absence of divine testimony, try to content themselves with human authority, the testimony of the so called "Christian Fathers." But we venture to say that no conscientious Christian, who loves the word of God, and seeks to know his duty from that precious book, will rely on such testimony, instead of the commandment of God. Such a course is at war with the great principle of Protestantism:

"The Bible the only religion of Protestants."

⁵⁰⁰ Acts 20:7-14.

⁵⁰¹ 1 Corinthians 16:1-3.

Here was the struggle of the great Reformer.

As to me, [says Martin Luther,] I do not cease my cry of “The Gospel! the Gospel!—Christ! Christ!” and my enemies are as ready with their answer: “Custom! Custom!—Ordinances! Ordinances!—Fathers! Fathers!” “*That your faith should not stand in the wisdom of men but in the power of God,*” says St. Paul.

The “MAN OF SIN” was to exalt himself ABOVE all that is called God, or that is worshiped, and “THINK TO CHANGE TIMES AND LAWS.”⁵⁰² The times and laws of God are doubtless referred to here. He could change the laws of men as other powers have done. But it was in his heart to change God’s times and laws, and thus exalt himself above God.

The Pope has attempted to change the fourth commandment, which guards an institution left by God as the memorial of himself. In the very act of instituting his counterfeit sabbath, to be observed instead of the Sabbath of the Lord, he has exalted himself above God. If he had placed the observance of the first day of the week on a level with the Sabbath, then he would have made himself only equal with God; but in treading down the Sabbath of the Bible, and enforcing his own in its stead, he has...

2 Thessalonians 2

⁴ ...exalted himself above all that is called God.

That the first day of the week was observed at quite an early period of the church, as a festival of about the same authority as Good Friday or Holy Thursday, we do not deny. The “mystery of iniquity” worked even in the days of the apostles.⁵⁰³ But the following important facts of history show that it did not begin to take the place of the Sabbath till about the beginning of 1260 years of *Daniel* 7:25, when the saints, and the “times and laws” of God, were given into the hands of the “little horn.”

Athanasius, 340 AD says:

⁵⁰² 2 *Thessalonians* 2:4; *Daniel* 7:25.

⁵⁰³ 2 *Thessalonians* 2:7.

We assemble on Saturday, not that we are infected with Judaism, but only to worship Christ the Lord of the Sabbath.

Socrates, an ecclesiastical historian, 412 AD, says:

Touching the communion there are sundry observations and customs, for almost all the churches throughout the whole world do celebrate and receive the holy mysteries every Sabbath; yet the Egyptians adjoining Alexandria, together with the inhabitants of Thebes, of a tradition, do celebrate the communion on Sunday.

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

Eusebius, 325 AD, as quoted by Dr. Chambers, states that in his time,

...the Sabbath was observed no less than Sunday.

To give the more solemnity to the first day of the week, *Sylvester*, who was Bishop of Rome while Constantine was Emperor, changed the name of Sunday, giving it the more imposing title of *Lord's Day*.⁵⁰⁴

Gregory expostulates thus:

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

Sozomen says:

Most of the churches carefully observed the Sabbath.

Grotius observes:

The Christians kept the holy Sabbath, and had their assemblies on that day, in which the law was read to them, which custom remained to the time of the council of Laodicea, about 355 AD.

⁵⁰⁴ *History of the Sabbath*, p. 21.

Edward Brerewood, Professor of Gresham College, London, in a treatise on the Sabbath, 1630, says:

They know little that do not know *the ancient Sabbath did remain* and was observed by the eastern churches three hundred years and more after our Saviour's passion.⁵⁰⁵

Dr. Chambers says:

By Constantine's laws, made in 321, it was decreed that for the future the Sunday should be kept a day of rest in the cities and towns; but he allowed the country people to follow their work. In 538, the council of Orleans prohibited this country labor.⁵⁰⁶

From this time [538], the observance of the first day was gradually but forcibly urged upon the people, and the Sabbath dismissed wherever they owned allegiance to the Pope as head of the church, and in England and Scotland as late as the thirteenth century. Then it was decreed that it should be *holy time* from Sunday noon until Monday.

Then if the observance of the first day of the week is not sustained by divine authority, but is an institution of Papacy, we conclude that it will constitute "THE mark of the beast," mentioned by the third angel. This angel gives a warning to prepare to stand on the side of the commandments of God in that decisive hour when the mark of the beast shall be enforced.

The cries of the other angels of this chapter, all to be fulfilled in the future after the Son of man takes His place on the "white cloud," represent messages of prayer. They will be much better understood about the time of their fulfillment, while the saints are passing through the time of trouble.

It is said of the first angel that his message was given with a "LOUD VOICE." It attracted general notice. Not so with the second. But the third is said to be given with a "LOUD VOICE." It

⁵⁰⁵ Brerewood, *On the Sabbath*, p. 77.

⁵⁰⁶ *Encyclopedia*, Art. "Sunday" London 1791.

will evidently increase and spread, until it reaches the hearts of God's humble people, and calls out the opposition of those who esteem this world and the commandments of men, of more value than the commandments of God, and a right to the tree of life.

Babylon

Review and Herald
June 10 & 24, 1852

1. Identifying Babylon

Revelation 14

⁸ And there followed another angel, saying, Babylon is fallen, is fallen,...

THE subject of the Babylon of the *Revelation*, its fall, etc. being the link that connects the past with the present, the first angel of *Revelation* 14 with the third, it is of the greatest importance that the correct view of Babylon should be given. For if the testimony of the third angel be presented to those who investigate subjects, and who must see good reasons before they can believe, they will most certainly wish to first understand the testimony of the angels that precede it. Those who might embrace the third message without inquiring for the first and second, would not be likely to stand a very fierce storm of opposition against the truth. Hence, those who teach the third message should be able to clearly define the first and the second. Certainly, if the period has arrived for the followers of Christ to have their attention called to the third message, the former ones may be understood.

It is not our design at this time to take up the two former messages, but only to notice briefly some points of importance relative to Babylon, which is the subject of the second angel.

Babylon comes from Babel, and signifies “confusion or mixture.”⁵⁰⁷

In this respect, at least, it well applies to the many religious sects, so widely differing in their creeds, and each professing to be the true church of Christ. We are aware that this application of Babylon will appear harsh and uncharitable to many. But let such compare the one, united church of Christ, as set forth in the New Testament, separated from the world, with the many sects of the present day with all their confusion of doctrines, and united with the world, and we think they will no longer object to this application.

⁵⁰⁷ See *Genesis* 10:10; 11:9.

1 Corinthians 14

³³ God is not the author of confusion, but of peace, as in all churches of the saints.

It was the plan of God, and His will, that His people should be one. For this, the Son of God prayed:

John 17

¹⁷ Sanctify them through your truth; your word is truth.

²⁰ Neither pray I for these alone; but for THEM ALSO WHICH SHALL BELIEVE ON ME THROUGH THEIR WORD;

²¹ That they ALL MAY BE ONE, as You, Father, are in me, and I in You, that they also may be ONE IN US, THAT THE WORLD MAY BELIEVE THAT YOU HAVE SENT ME.

Here is the great reason why the church should be one; that the world might believe that God had sent His Son to save lost men. But as the reverse has been the case, the confusion of this great Babylon has filled the world with infidelity. There is another point of great interest in this prayer of the Saviour, as follows:

¹⁴ I have given them your word, and the world has hated them, because they are not of the world, even as I am not of the world.

Here the true church of Christ is seen “not of the world,” separated from it, consequently, hated by the world. This shows the worldly, popular churches of this day, which are united with the world, and loved by the world, not to be the real church of Christ. We, therefore, conclude that the various sects, united to, and loved by, the world, in their divided and subdivided condition, with their confusion of creeds, have ever been worthy of the name of Babylon.

As the husband is the head of the wife, so Christ is the only lawful head of the church. As the wife should look alone to her husband to be protected and cherished, so the church should lean on no other arm than that of her lawful Head. But the churches of this day have formed an unlawful connection with the world, have gone after other lovers, and they are worthy to be repre-

sented by the family of harlots,⁵⁰⁸ the daughters of the old mother, the Roman Catholic church. And how these daughters resemble their mother! Some indeed are older than others, but as they grow in strength of years the resemblance is more striking.

Heaven has provided ample means to secure the purity and unity of the church; but that means has been trampled underfoot by the wisdom of men. Said the Son of God,

John 16

⁷ If I go not away, the Comforter will not come unto you; but if I depart I will send Him unto you.

⁸ And when He is come, He will reprove the world of sin, and of righteousness, and of judgment:

¹³ Howbeit when He, the Spirit of truth is come, He will guide you into all truth.

God's revealed truth is a unit. It has not as many heads and horns as the symbolic beasts of Daniel and John, but is one. While error has a thousand crooked streams, truth flows onward in one strait, even channel. And the Holy Comforter is sent down to guide the followers of Jesus into all truth. This was God's plan. And if Christ's professed followers had ever stood separate from the world as the Word requires, and had been humble, meek and lowly, like their Pattern, so that the Spirit of truth could abide with them, they would have been guided into the one channel of truth, consequently, been one. Then the prayer of Jesus would have been answered in His professed disciples, they would not have composed this great Babylon, and the world would not have been filled with infidelity by reason of their confusion of doctrines.

The gifts of the Holy Spirit were given to secure the purity and unity of the church; but many of these being rejected, as belonging to the apostles alone, the church has been left to form human creeds, and finite wisdom has led benighted souls in almost every direction excepting the channel of truth. Hear the great Apostle:

⁵⁰⁸ *Revelation 17:5.*

Ephesians 4

¹¹ And He gave some, apostles, and some, prophets, and some, evangelists, and pastors, and teachers;

¹² For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

¹³ Till we all come in the UNITY OF THE FAITH.

Is it said that the apostolic church came to this unity of the faith, and that these gifts have not since existed? To this we reply, that those who tear down the unpopular gifts, on this ground, tear down the ministry also, for Paul places them on the same ground, and shows them to be of equal duration. Hear Paul again:

1 Corinthians 12

²⁸ And God has set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, government, diversities of tongues.

If God has set these gifts in the church, who has taken them away? If they have all been taken away, then those who profess to be called of God as “teachers” in the church, are engaged in a calling that ceased about 1800 years since. But, if it be said that a portion of the gifts were to cease at the death of the apostles, we ask,

“Who is prepared to decide this matter, and tell which gifts were to cease?”

God, the one that set them in the church, has not told us, neither has Christ, or His apostles. Ah! This cutting and carving for the Almighty, has deranged the gracious gospel plan, grieved the Spirit of truth almost entirely away from the church, and she has been left to the guidance of finite wisdom, to wander a thousand directions from the fold of Christ, and unlawfully unite with the world, and form this great Babylon.

It is vain to talk of union, permanent and scriptural, where there is confusion of views, and separate interests. How often have different denominations united in protracted efforts for the

conversion of sinners; and all would go on well till the time came to bend the converts to the different man-made creeds; then what confusion has followed, and what wounds have been inflicted upon the cause of Christ. No wonder that men have doubted the reality of the Christian religion.

Look at the so-called Union Conference of Advent believers, held at New York City a little more than one year since. That union not being in sentiment, but for objects understood by those acquainted with the state of the Advent people, was short lived. Some of the most prominent leaders in that Conference have since manifested extremely unkind feelings toward each other through the columns of the *Harbinger* and *Watchman*. We here give a few texts from the epistles of Paul which show the true, and only safe position for the church to occupy.

1 Corinthians 1

¹⁰ Now I beseech you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no divisions among you; but that you be perfectly joined together in the same mind and in the same judgment.

Romans 15

⁵ Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus:

⁶ That you may with one mind and one mouth glorify God.

Philippians 2

¹ If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies,

² Fulfill you my joy, that you be like-minded, having the same love, being of one accord, of one mind.

2 Corinthians 13

¹¹ Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you.

¹² Greet one another with a holy kiss.⁵⁰⁹

⁵⁰⁹ See also, *1 Peter* 3:8; *Philippians* 3:16.

2. A Moral Fall

Revelation 18

¹ And after these things I saw another angel come down from heaven, having great power, and the earth was lightened with his glory.

² And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

³ For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

⁴ And I heard another voice from heaven, saying, Come out of her, my people, that you be not partakers of her sins, and that you receive not of her plagues.

THE fall of Babylon is evidently a moral fall, and not her final destruction. This may be seen from the order of events given:

1. She first falls,
2. Then, “becomes the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird,”
3. Third, God’s people are called out of her, and
4. Fourth, then her plagues are poured upon her, and she is thrown down with violence, “like a great mill-stone cast into the sea,” and found no more.

After Babylon falls, and then becomes the hold of every foul spirit, etc., God calls His people out of her, to escape her plagues, yet future. Now, if Babylon’s fall is her utter destruction, we ask how can she become a hold of foul spirits after she is destroyed? How will God’s people be called out of Babylon after she is thrown down, like a great mill-stone cast into the sea?⁵¹⁰ And how are her plagues to be poured upon her after she is destroyed,

⁵¹⁰ *Revelation* 18:21.

and is “found no more at all?” Will those who confound the *fall* of Babylon with her *final destruction*, please answer these questions?

If the term *Babylon* be applied to the Roman Catholic church alone, then we inquire, When did she morally fall? The fact that she has always been corrupt, and about as low as she possibly could be, forbids the application of this moral change, or fall, to that corrupt church. Again, Babylon, signifying “confusion, or mixture,” cannot be applied to the Roman church, she being a unit.

If it be said that the city of Rome is this Babylon, and that her fall is the burning of that literal city, then we would ask, How can the city of Rome become “the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird” after it is burned? And how is it possible for God’s people to be in Rome, (in order to be called out,) after that city is burned, and is thrown down with violence, like a great mill-stone cast into the sea by a mighty angel, and “found no more at all”? Will God’s people be in Rome after that city is no more?

Again, the people of God are called out of Babylon to escape her plagues.⁵¹¹ But will they flee out of Rome after it is burned, to escape plagues, of which her being burned is her last plague?

Revelation 18

⁸ Her plagues shall come in one day, death, and mourning and famine; and she shall be utterly burned with fire.

The true application of Babylon is free from all these inconsistencies. The prophecy when rightly applied, will fit like the glove to the hand, being made purposely for it.

In our next we design to show, that the message of the second angel, “Babylon is fallen, is fallen, etc.”⁵¹² is in the past, and has been fulfilled in connection with the Advent movement, also the nature of her fall, and that the message of *Revelation* 18:1-4,

⁵¹¹ *Revelation* 18:4.

⁵¹² *Revelation* 14:8.

“Babylon the great is fallen, is fallen, AND HAS BECOME [after her fall] the habitation of devils, and the hold of EVERY FOUL SPIRIT, etc.”

–is yet to be given, to call out the 144,000 from the great Babylon of apostate Christianity, preparatory to the coming of Christ.

3. Two Separate Messages

IN OUR last we gave some reasons for believing that the nominal churches of the present day are the Babylon of *Revelation* 14:8; 18:2, and that her fall is a moral change, and not her final destruction. We now design to point out that fall, and show that *Revelation* 14:8 and 18:1-4, do not represent one and the same message, but that *Revelation* 14:8 applies in the past, and that the message of *Revelation* 18:1-4 is yet to be given.

The second angel of *Revelation* 14, merely announces the fall of Babylon, while the angel of *Revelation* 18, "having great power," not only declares her fall, but also the fact of her becoming "the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird," after her fall. The fact that she is thus filled with corruption, after her fall, is sufficient proof that her fall is merely a moral change for the worse, and not her final destruction.

We have only to compare the present condition of the churches with their state of spirituality ten years since, to see that a change has come over them. This no candid person will deny who has had any connection with, or knowledge of them.

Look back but ten years, and there you will see many powerful revivalists traveling from city to city and from town to town, laboring with their might for the conversion of sinners, laying the gospel axe at the root of the tree, according to what light they had, and God blessing their labors with the conversion of thousands. Where are those revivalists now? Answer: They are, perhaps, settled pastors of churches, and preach year after year without seeing one real conversion. Or, it may be that they have entered business for a livelihood or wealth. This we do know, that an entire change has taken place relative to them.

Just take a view of the efforts put forth by the different sects, ten years since, for the conversion of perishing sinners. Protracted meetings were held by them for days and weeks in suc-

cession. The most spiritual ministers were obtained to preach, even if they were not educated and popular. A minister filled with the Holy Ghost, one that would arouse the people, was what was wanted then. The traveler, journeying the distance of fifty miles, at the season of the year when such meetings were most common, might pass five or six places of worship crowded by hundreds anxiously seeking the Lord. Prayer-meetings held in almost every neighborhood, and in many places, almost or quite every evening in the week. Not only ministers, but many of the most active members of the churches, visited from place to place, and from house to house, doing what they could to save souls. The voice of prayer was heard almost everywhere. It was heard not only from the house of worship and the family circle, but shops, barns and groves resounded with earnest petitions from those who hungered and thirsted for righteousness.

Ministers preached with simplicity and power, old saints wept and poured forth the fullness of their souls like young converts, while those who had just tasted the love of Jesus sweetly spoke forth his praise.

Now compare these facts with the present state of things.

- Protracted meetings are seldom held, and when they are held, no one reports that much, (if anything,) is accomplished.
- And whatever excitement is raised, it generally dies away so very soon that it proves itself to be human excitement, and not the work of Holy Ghost.
- Many that were the most successful reformation preachers have given up preaching.
- Prayer-meetings seldom held, and then but very few to attend them.
- Family altars broken down, and the voice of prayer seldom heard only by the minister at church.

In fact, religion has become a mere form with the churches of the day, destitute of vital godliness. It has ceased to be an everyday matter, being confined almost entirely to Sunday. And if the soul-damning sin of pride can be found on the face of the earth, it may be seen in the display of Sunday worship.

Those who will look at these facts in their true light will agree with us that the churches have fallen. Most of their own members will acknowledge this, though they know not the cause. This is all we contend for, relative to the fall of Babylon, that it is a fall from a measure of spirituality, to a state of lifeless formality. Having a form of godliness, but destitute of the Holy Spirit.

Mark this: We do not take the ground that the churches became Babylon by falling, but, while divided by their different creeds, holding such a confusion of doctrines, having separate interests, and united with the world, they were always worthy of the name Babylon. God has had people there, and has ever blest the labors of the spiritual and humble though in Babylon. This fact does *not* prove that the “mixture or confusion” of the churches is according to the gospel, or that they are *not* Babylon.

The correct view of the events represented by the angels of *Revelation* 14, will help to an understanding of the cause of this change in the churches. The angel with the everlasting gospel, proclaiming the hour [period] of the judgment come, delivers his message to these churches, but they reject it. The message being from heaven, the rejection of it grieves away from them the Holy Spirit, and they are left in their present fallen condition.

Here let it be understood that the whole Advent body once applied this angel as we now do; but to get rid of other truths which naturally follow from this position, some carry the angels of *Revelation* 14 back hundreds of years, while others carry them forward into the age to come, after the Lord comes. But the proclamation of the Advent in our day being a perfect fulfillment of this angel’s message in all its parts, we are satisfied to still believe, on this point, as the whole body once believed.

Jeremiah 51

⁹ We would have healed Babylon, [says the Prophet,] but she would not be healed.

Read the whole chapter. The medicine designed for her cure was the first angel's message of *Revelation* 14. But as she refused this, the only thing that could heal her of her confusion of sectarianism, and love of the world, she has fallen. As proof that the Advent message was just calculated to heal Babylon, see its effects upon those who received it. Ministers and people, from all the different denominations, who embraced the Advent faith, laid aside their different tenets, and united perfectly on the great, important truth of the Advent, and thus they formed the Philadelphia church, the church of Brotherly Love.

God's people, who joyfully received this message from heaven, were many of them in the churches. Their testimony on the Advent was not received, and while thus bound, longing and struggling for freedom, the second angel, saying, "Babylon is fallen, is fallen," was heard by them. They then saw the condition of these churches, that they were Babylon, and that they had fallen, and thousands burst the cords that bound them to the sects, and they were free to rejoice in the blessed hope. About this time fasts were proclaimed in many of the churches for the return of the Holy Spirit, but we have never heard, neither have we reason to believe, that it ever returned.

We give the following which we copy from the *Voice of Truth* of September, 1844, which gives some idea of the alarm some felt on account of the sudden departure of the Holy Spirit, from which they have since recovered,⁵¹³ and have fallen into a perpetual sleep.

A late number of the Congregational Journal remarks as follows:

⁵¹³ PP Editor's note: They recovered from their "alarm;" *i.e.* the alarm wore off, and they fell asleep. They did not recover from the loss of the Holy Spirit.

“CHURCH OF THE REV. ALBERT BARNES. At a recent meeting of the Presbytery of Philadelphia, Rev. Mr. Barnes, pastor of the 1st Presbyterian Church in Philadelphia, whose notes are so extensively used in our families and Sabbath schools, stated, that he had been in the ministry, for twenty years, and never, till the last communion had he administered the ordinance without receiving more or less to the church. But now there are no awakenings, no conversions, not much apparent growth in grace in professors, and none come to his study to converse about the salvation of their souls. With the increase of business, and the brightening prospects of commerce and manufactures, there is an increase of worldly-mindedness. Thus it is with all denominations.”

“Thus it is with all denominations;” and will they deny the charge? Let them speak for themselves:

“The Puritan (Orthodox) of this city, (Boston) not long since informed its readers that there had not been known such a state of coldness for some twenty years. *Zion’s Herald* made a similar statement, and endeavored to fix the blame upon ‘Millerism;’ and we have been told that at the recent protracted meeting held by Mr. Knapp, at the Tremont Baptist (Mr. Colver’s) church, the failure was ascribed to the same cause.” (*Advent Herald*)

The *Christian Palladium* for May 15th speaks in the following mournful strains:

“In every direction we hear the dolorous sound, wafting upon every breeze of heaven, chilling as the blasts from the icebergs of the north—settling like an incubus on the breasts of the timid, and drinking up the energies of the weak; that lukewarmness, division, anarchy and desolation are distressing the borders of Zion. Perhaps it is so. What then? Do we well, like the howling women of ancient days, to rend our flesh—our hair, and fill the whole atmosphere with our wailings?”

“It is but a few passing months since the whole extent of our wide spread country, rang with triumphant peals of joy borne upon the wings of numerous religious periodicals, and spontaneously overflowing from every Christian heart. Not a lip but was shouting the victories of the cross, or joining in the triumphant songs of the redeemed. And is the whole scene now so changed?”

The following is from the Circleville, Ohio, *Religious Telescope*, which we copy from the *Voice of Truth* for January, 1845.

“GREAT SPIRITUAL DEARTH. It is a lamentable fact, from which we cannot shut our eyes, that the churches of this country are now suffering severely on account of the great dearth, almost universally complained of. We have never witnessed such a general declension of religion as at the present. Truly the church should awake and search into the cause of this affliction: for an affliction every one that loves Zion must view it. When we call to mind how ‘few and far between,’ cases of true conversion are, and the almost unparalleled impertinence and hardness of sinners, we almost involuntarily exclaim, ‘has God forgotten to be gracious?’ Or, is the door of mercy closed?”

“Look again, and behold the spirit of the world, how it prevails in the church. Where is the pious man who has not been made to sigh on account of these abominations in the midst of us? Who is that man in the political crowd whose voice is heard above the rest, and who is foremost in carrying torchlights, bellowing at the top of his voice? O, he is a Christian! perhaps a class-leader or exhorter. Who is that lady dressed in the most ridiculous fashion, muffled and bustled as if nature had deformed her? O! she is a follower and imitator of the humble Jesus! O, shame! where is your blush? This is no uncommon picture, I assure you. Would to God it was. My heart is pained within me while I write.”

The fallen state of the church was felt by many of its members about the autumn of 1844; but it was more clearly seen by those who stood in the blazing light of truth, looking for the Lord. Then the Advent people were agreed that the churches had fallen, and under the cry, “Babylon is fallen,” they left the several sects of which they were members. It is true that the angel of *Revelation* 14:8 was considered the same as that of Chapter 18:1-4. It is also true that the messages of the second and third angels were confounded together. This was for want of the increase of light on these points, which we now have.

We will now offer some reasons for taking the position that the angel of *Revelation* 18:1-4, is not the same as the second angel of

Chapter 14, and that their messages apply to different periods of time.

1. The second angel of *Revelation* 14, only announces the fall of Babylon, which was true in 1844, at the time that the message was given, which was the means of bringing the whole Advent body out of the churches. But the angel of Chapter 18:1-4, announces two distinct events:

1. the fall of Babylon, and
2. her being filled with foul spirits, etc., after her fall.

The first, only, was true of Babylon, when the second angel's message was given in 1844. And as her becoming a "hold of every foul spirit, etc.," is an event to take place after her fall, it necessarily follows that the angel of *Revelation* 18:1-4, gives his message at a later period than the second angel of Chapter 14, and that it is future. The fall of Babylon is a moral fall. The Holy Spirit departs from her, and she is left to receive and cherish the "spirits of devils working miracles," which are beginning to manifest themselves in the spiritual wonders of the day, such as Mesmerism, Biology, Psychology, and mysterious manifestations in the forms of rapping and writing.

Mesmerism attracted but little attention prior to 1844, when compared with the notice it has received since that time. And as for the other spiritual wonders mentioned above, they were not known at that time. This is the very period, since the moral fall of Babylon, for these spirits to arise and do their work. Many of the places of worship from which the messengers of the everlasting good news of the coming of Jesus and the restitution were barred, have been freely opened for these modern Magicians to exhibit the power of the Devil. And some who were once ministers of the gospel are the most efficient in this work. The people are sometimes told that now by these spiritual wonders all the miracles of our Lord Jesus Christ can be accounted for!! And what makes this matter look still more blasphemous is, that wicked men, stained

all over with sin and crime, can perform these wonders which are said to be of the same character of the miracles of Christ.

These manifestations are perfectly calculated to destroy the power of living faith, and lead men to doubt the power of the Holy Ghost. Thus we see that everything like vital godliness, and the manifestation of the Holy Spirit, is called mesmerism. Ah! this is the Devil's master-piece, his grand devise to deceive men, and lead them on to the battle of the great day. God would have healed Babylon, but she chose her own way, refused the healing medicines, and he has chosen her delusion for her. She refused the words of life, and Jesus and the Spirit of truth left her, and she is left in her blindness to hug vipers to her breast. Left to the...

2 Thessalonians 2

⁹ ...working of Satan, with all power, and signs, and lying wonders,

¹⁰ And with all deceivableness of unrighteousness in them that perish; because they receive not the love of the truth, that they might be saved.

¹¹ And for this cause God shall send them strong delusions, that they might believe a lie.

The message of the second angel of *Revelation* 14, is in the past, but the angel of Chapter 18, could not deliver his message in 1844; for Babylon was not then "the hold of EVERY foul spirit, etc." The manifestation of foul spirits has been mostly since that time. But, a little from this, when Babylon's cup shall be full, just before the seven last plagues shall be poured out, the message will go forth with strength,

Revelation 18

² Babylon is fallen, is fallen, and is become the habitation of devils, the hold of every foul spirit, and a cage of every unclean and hateful bird.

This message, in connection with the great truths of the third angel of *Revelation* 14, will manifest the 144,000, who are to be

“redeemed from among men,”⁵¹⁴ and changed to immortality at the coming of Christ.

2. We object to the view that the second angel of *Revelation 14*, is the same as that of Chapter 18:1-4, because the angel of Chapter 18 is said to have “come down from heaven having GREAT POWER, and the EARTH WAS LIGHTENED WITH HIS GLORY,” while the second angel’s message was more local. The saying of the first angel is said to be with “a loud voice,” it arrested the public mind, so is the third. But the second is not said to be with a loud voice. It was confined to those who received the first message. The angel of Chapter 18 is to have great light, and power and glory, which is to affect the world, arrest the public mind, and call out from this great Babylon the scattered members of the body of Christ, that they may be perfected, without spot or wrinkle, and fitted to stand in the day of wrath.

With pleasure we dwell upon this angel in the future, having great power, enlightening the earth with his glory. And why not expect it? God has ever manifested himself to his people according to their necessities. He never blesses them for their amusement; but their extremity is God’s opportunity to work. A “time of trouble such as never was”⁵¹⁵ is just before us, and we may reasonably expect God to work for His people, as He never has in past time, to fit them to stand in that dreadful day.

3. The call, “Come out of her my people, that you be not partakers of her sins, and that you receive not of her plagues,” is evidently just before the seven last plagues are poured out.

Jeremiah 51

⁴⁵ My people, go out of the midst of her, and deliver every man his soul from the fierce anger of the Lord.

This time of the fierce anger of the Lord can be no other, than that period when there shall be “no Intercessor,”⁵¹⁶ and the vials of

⁵¹⁴ *Revelation 14:4.*

⁵¹⁵ *Daniel 12:1.*

⁵¹⁶ *Isaiah 59:16.*

God's wrath are being poured out. This message that calls God's people from Babylon is an urgent one, that they may flee from the plagues that are ready to fall upon them; therefore it was not given eight years since. In fact, those who gave the second message of *Revelation* 14, did not understand the plagues, consequently could not give the warning to escape them, uttered by the angel of Chapter 18:1-4. It is well known that some who proclaimed the fall of Babylon in 1844, put the plagues in the future, after the Advent, while others placed six of them in the past.

It is evident that those who are permitted to raise the cry of *Revelation* 18:1-4, will understand the plagues from which they warn the people to escape. Those plagues are before us, literal and dreadful. They are the unmingled cup of the wine of the wrath of Almighty God, threatened by the third angel of *Revelation* 14. We therefore conclude that the message of the angel of Chapter 18:1-4, proclaiming Babylon's fall, and calling upon God's people to come out of her, is to be given in connection with the third angel, in the closing work of salvation, before Jesus leaves the Sanctuary, and takes His position upon the great white cloud.⁵¹⁷

We would say to God's people, wherever they may be in this great Babylon, whether with the Baptist, Methodist, Adventist, or any other sect, "Come out of her," flee from her foul spirits lest you receive Babylon's plagues. There are...

Revelation 3

⁴ ...a few names even in Sardis, [from which the Philadelphia church came out,] which have not defiled their garments.

Some of these few names are turning their feet to run in the way of all the commandments of God. They are coming out of Babylon, and, thank Heaven, there is firm ground for them to walk out upon. To such, we would extend the hand of fellowship and help. May God bless and sustain them in the trials of the way.

The perils of the last days are upon us.

⁵¹⁷ *Revelation* 14:14.

2 Timothy 3

¹ This know, [says Paul,] that in the last days perilous times shall come.

² For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

³ Without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good,

⁴ Traitors, heady, high-minded, lovers of pleasure more than lovers of God;

⁵ Having a form of godliness, but denying the power thereof;

FROM SUCH TURN AWAY.

Here let it be understood that the Apostle is describing professed Christians, those who have a “form of godliness, but deny the power.” And his description answers perfectly to the state of the fallen churches of this day of apostasy. May the Lord give His people light on this subject, and strength to obey the injunction of Paul, “FROM SUCH TURN AWAY.”

Again, the Apostle says,

2 Corinthians 6

¹⁴ Be not unequally yoked together with unbelievers: for what fellowship has righteousness with unrighteousness? and what communion has light with darkness?

¹⁵ And what concord has Christ with Belial? or what part has he that believes with an infidel?

¹⁶ And what agreement has the temple of God with idols? for you are the temple of the living God; as God has said, I will dwell in them, and walk in them, and I will be their God, and they shall be my people.

¹⁷ Wherefore, come out from among them, and be separate, says the Lord, and touch not the unclean, and I will receive you,

¹⁸ And will be a Father unto you, and you shall be my sons and daughters, says the Lord Almighty.

*Nathaniel White:
A Brief Account*

Who Died May 6th, 1853

1853

*Original title:
A Brief Account
of the Last Sickness and Death
of Nathaniel White*

Printed in Rochester, NY in 1853.

Nathaniel White: A Brief Account

MY BROTHER Nathaniel died of Consumption, in the City of Rochester, NY, May 6th, 1853, in the 22nd year of his age.

In the Spring of 1842 there was a revival of religion in Palmyra, ME, and in that revival, my brother gave his young heart to the Lord, at the age of ten years, and was soundly converted. He was noted for his sobriety, and faithfulness in maintaining his profession, and continued a firm, living Christian up to the period of the great declension, about 1844. From that time until the last Autumn, he lived without the enjoyment of religion; yet was remarkable for his sound, moral principles and conscientiousness.

His health had been failing for several years. And when I parted with him in Boston last October, he proposed to come to Rochester and assist in the *Review* Office, hoping to recover his health. At this my feelings were touched. I wept, and as the train of cars were starting, hastily shook his hand, and told him that I would write. I did so, inviting him to come and live with me. I had previously sent an invitation to my sister Anna to come to Rochester, and spend some time in my family. They arrived November 26th.

Before Nathaniel left Boston, he resolved to live a Christian, and when he came into my family, where all professed religion, his mind was fully prepared to engage in the worship of God. Around the altar of prayer we together bowed and prayed. The Holy Spirit was poured out upon us in such a degree, that my dear Brother praised God with a loud voice.

The subject of the Sabbath immediately arrested his attention, and after carefully investigating it, he came out decidedly in favor of the Sabbath of the fourth commandment. He also took great delight in the doctrine of the soon coming of Christ. But his health was all the while failing; yet no one supposed that he was so near the grave.

About four weeks before his death, a change took place in his system. And although he grew weak fast, he was almost entirely free from pain, and we hoped that it would prove for the best. As his bodily strength failed, he became more free and happy in mind. We had some of the most interesting seasons of prayer in his room that I ever enjoyed. He would join with us in praising the Lord, while his countenance, lighted up with the Spirit of God resting upon him, was expressive of the holy joy he felt.

He was able to ride out and to walk from room to room. And even the afternoon that he died, he was very anxious to ride; but while putting on his overcoat he was convinced that he was too feeble. In the evening his supper was carried into his room, and he was assisted into his chair to eat. But in a few moments it was evident to all that he was sinking away in death. One that stood by told him to put his whole trust in the Lord. He looked up and smiled, and then sweetly fell asleep in Jesus, sitting in his chair, without a groan or a struggle, and without moving a limb or a muscle.

A telegraphic dispatch was immediately sent to Zanesville, Ohio, to my brother John; also, to Boston, to brother Benjamin. Dispatches would have been sent to others of the family, if there had been hope of their reaching them in season. The dispatch did not reach my brother at Zanesville in season for him to be present at the funeral. Neither of my brothers came. Letters were received from them; but too late to give advice as to the funeral and burial of our dear brother. His funeral was deferred to the latest hour possible.

Bro. J. N. Andrews was present at the funeral and preached a very appropriate and comforting discourse from:

Revelation 14

¹³ Blessed are the dead which die in the Lord from henceforth; yea, says the Spirit, that they may rest from their labors, and their works do follow them.

We then followed our dear brother to Mount Hope Cemetery, where he was placed in a vault, to remain ten days, that he might be seen if any of the relatives should come to Rochester during that time. When the time had expired, my family, with other dear friends, went to Mount Hope, and saw him placed in the silent grave. The coffin was first put in a plank box, that it might be preserved, so as to be removed to Palmyra in the Winter, if the parents should desire it.

Tears of grief and joy were freely shed about that grave. To see the brother that we so much loved, buried from our sight, filled our hearts with grief; and then the "blessed hope" that soon he would rise again, caused joy and gladness. We there thought of our dear parents, brothers and sisters, and wished them with us. I had heard my dear Mother say that the day she followed little Joseph to the grave, was one of the happiest of her life. The grace of God, and the hope of meeting him again in heaven, sustained her, and caused her joy.

Mother, as Anna and I stood by the grave of Nathaniel, weeping, we both expressed a wish that you were there, not only to share our grief; (and keener too; for others cannot feel a tender Mother's grief,) but with us to rejoice in the bright hope that the voice of the Son of God would very soon open that grave, and call forth that dear son and brother, clothed in immortal beauty.

We then returned to our home, feeling that our duty to that dear brother was done. As I entered the house, I saw on the table, several letters for me, one from my aged, and deeply afflicted Father, from which I copy the following:

DEAR SON: I know not what to write you on this melancholy occasion. When I received by telegraph the news of Nathaniel's death, I was so benumbed that I hardly knew what I was about. Although I had every reason to think his dissolution was near, by letters from yourself and Anna, yet I fondly hoped that he would recover; and the blow seemed as sudden as though he had always been in health. To think that he was gone, and all his earthly

hopes blighted, (for in youth and health he had made his mark very high,) it seemed to be more than I could bear.

But when I received the particulars of his death by yours and Anna's letters, I felt that God had done it, and he had a right; and more, he has taken him home to himself, from this world of sin, sickness and death. We cannot wish him back, especially in his weak, suffering state which he has been in for years past.

I only wish to say that I am satisfied that you have done all for him that could be done, and more than could have been done here; for we are too old and infirm to do, or even to oversee, such help as we should have to have had here in his sickness, and that you have pursued the wisest course in his burial. I do not think much of splendid monuments. If consistent with the terms of his burying-place, I wish you to raise a humble, marble slab at his grave, with his name, age, and year of his death, and write me the expense, and I will pay it.

I do this, so that if I should be spared to pass that way, or any of my descendants, or any that have ever known him should come there, they may see where Nathaniel was buried. Benjamin thinks he ought to be brought home, and buried here. This would have been my wish, if all my six sons were to be buried here. But this is not the case. They will, no doubt, fall in different states, and be buried with their families. Out of the eleven which have composed our family, probably not more than three will be buried in Palmyra. And your Mother and I shall not be here long to watch his grave. But you and your family may go to the memorable spot, years after we are gone.

This letter came in a time to touch the tenderest feelings of the soul. I also received letters from my Brother in Ohio, and my Sisters in Maine, which were a source of relief to me in that time of great affliction. Brother John writes, May 6th:

DEAR BROTHER: Your dispatch informing me of the death of our youngest brother is but just received. This event, although long feared, has fallen suddenly and heavily upon us. To describe my feelings would be impossible. I cannot conceive of Nathaniel as lying cold in death, and habited for the grave—but as I left him

in Boston, when I made him my last present, shook his hand, and heard him hope of a bright and happy future.

In his postscript he asks:

Where do you bury Nathaniel? Can I be of any use to you in any way?

Again he writes, May 13th:

DEAR BRO. JAMES: Many are the sad reflections your kind epistle, just received, has awakened. How short, how uncertain is human life—how certain is death.

Truly my good brother, you, your wife and our dear sister Anna, have passed through a severe trial. Great must have been your anxiety and care, as you were forced to see a brother sinking away from the surface of the sea of life, to be lost in the depths of the grave.

You speak of a monument. I have perfect confidence in your judgment, and that of the family; I will not dictate. I will be with you in any conclusion to which you may arrive.

This must be a severe blow to our aged parents. The youngest branch has been torn from the family tree. May Heaven support them under their severe affliction.

The following account of the particulars of Brother's sickness and death, is from a letter written by Mrs. White to our bereaved Parents.

Dear Nathaniel, we miss him much. It seems hard for us to realize that we are no more to have his society here. He bore up through his sickness with remarkable cheerfulness and fortitude. I never heard him groan but once, and that was the Tuesday before he died. I loved him when he first came because he was brother to my husband, and I felt that I could do anything for his comfort; but soon he seemed as near to me as a natural brother. I read some in the Bible to him Wednesday, and told him about my poor brother Robert, who, after six months of great suffering, died of Consumption. Said he, "I should not wish to have such lingering sickness as he had." He enjoyed his mind well, and told

us not to look sad when we came into his room. Said he, "I am happy; the Lord blesses me abundantly. I have obtained the victory over impatience, and have the evidence that the Lord loves and owns me as his child." That night he suffered much with wakefulness. He could not sleep.

Thursday morning he expressed his joy that the long night had passed, and day had finally come. As he walked out to breakfast in the large parlor that morning, he looked all around the room, and said, "Anyone cannot help but get well in such a beautiful house as this, with such large airy rooms."

Anna generally took his meals to him from choice, and then sat by his side while he ate; she did not wish to eat until after he had. Said he, "Ellen, I wish you would make Anna sit down and eat with the rest of the family, for there is no kind of need of her sitting by me while I eat."

He seemed to love Anna very much, and through his sickness, often spoke of his coming to Rochester to accompany her, because she was so feeble, and now Anna was waiting upon him. And often said, "Anna, you did not know when you made up your mind to come to Rochester that you were coming to wait upon me."

That night [Thursday] we went into his room and prayed with him, and Nathaniel was abundantly blessed. He praised the Lord aloud, while his face lighted up with the glory of God. We especially prayed that night that he might have sleep and rest. He rested very well through the night.

Friday morning, the last morning that he lived, he called us all into his room. He said that he wished us to pray there; but first, he had something to say. He then with remarkable clearness called up little things that had transpired while he had been with us, and every word that he thought he had spoken hastily or wrong, he confessed heartily. He confessed wherein he had distrusted God in times past, and asked forgiveness of the family. "I regret," said he "that I have been unreconciled to my sickness. I have felt that I could not have it so, and that the Lord dealt hard with me. But I am now satisfied it is just; for nothing but this sickness could bring me where I am. God has blessed me much of late, and has forgiven me all my sins. It often seems that if I

should reach out my hands I could embrace Jesus, He is so near. I know I love God and He loves me.”

After he had said what he wished to, we united in prayer. It was a sweet season. He manifested great interest while we were praying, responding to our prayers, saying, “Amen! Praise the Lord! Glory to God! I will praise Him, for He is worthy to be praised! His name is Jesus, and He will save us from our sins.”

He prayed earnestly, and in faith, for a full consecration to God’s will, to be baptized with His Spirit, and purified by His blood. Said he, “You have forgiven me all my sins, and blotted them out from your remembrance. You have sanctified me to yourself, and I will honor You as long as I have breath.”

His face shone, and he looked very happy. He said that the room seemed light, and he loved us all. After we arose from prayer, he said, “Anna I love you, come here.” She went to his bedside, and he embraced her, and said, “I am happy, the Lord has blessed me.”

Nathaniel was triumphant in God through the day, although he was very sick. I remained in his room and entertained him by reading the Bible and conversing with him. As I read he would say, “How appropriate that is; how beautiful; I must remember that.”

I then said, “Nathaniel, you are very sick. You may die in two hours, and unless God interposes, you cannot live two days.” He said, very calmly, “O, not so soon as that, I think.”

He immediately rose from the bed, sat in the rocking-chair and commenced talking. He began back to the time when he was converted, told how much he enjoyed, and how afraid he was of sinning; and then when he began to forget God, and lose the blessing. Then how high his hopes were raised; he “meant to be a man in the world; to get an education and fill some high station.” And then he told how his hopes had died, as afflictions had pressed heavily upon him; how hard it was for him to give up his expectations. He said he felt he could not have it so; he *would* be well; he *would* not yield to it.

Then he spoke of the time when he was in Boston; how feeble he was; how hard he tried to bear up. And often when his labor

was finished, and he went to his boarding-place, and to his room, which was up three flights of stairs, his limbs would become so weak, and his head so dizzy, that he would be obliged to hold on to the railing to keep from falling backward. And his heart would beat so violently that he would have to sit down and rest. He said that his feelings at such times were almost desperate, and that he murmured against God and thought it was cruel he could not have strength.

Then he spoke of his coming to Rochester. How trying it was to have us wait upon him, and to be dependent. "It seemed to me," said he, "that the kindness of you all, was more than I could bear; and I have desired to get well to pay you for all this." He then spoke of his embracing the Sabbath. Said he, "At first I was not willing to acknowledge the light I saw. I wished to conceal it; but the blessing of God was withheld from me until I acknowledged the Sabbath. Then I felt confidence towards God." Said he, "I love the Sabbath now; it is precious to me. I now feel reconciled to my sickness. I know that it is the only thing that will save me. I will praise the Lord, if He can save me through affliction."

At our usual supper-time, we prepared poor Nathaniel's supper, but he soon said that he was faint, and did not know but he was going to die. He sent for us, and as soon as I entered the room, I knew that he was dying, and said to him, "Nathaniel, dear, trust in God, He loves you, and you love Him. Trust right in Him as a child trusts in its parents. Don't be troubled. The Lord will not leave you." Said he, "Yes, yes." We prayed, and he responded, "Amen! Praise the Lord!" He did not seem to suffer pain. He did not groan once, or struggle, or move a muscle of his face, but breathed shorter and shorter until he fell asleep.

The following lines occasioned by my brother's death, were written by Anna R. Smith, a member of our family.

Gone to your rest, brother! peaceful your sleep;
While o'er your grave bending, in sorrow we weep,
For the loved and the cherished, in life's early bloom,
Borne from our number, to the cold, silent tomb.

Sweet be your slumber! in quiet repose;
Beneath the green turf, and the blossoming rose;
O, soft is your pillow, and lowly your bed;
Mournful the cypress, that waves o'er the dead.

Dark though the pinion, that shaded his brow,
The truth which he followed, illumined it now;
In the arms of his Saviour, he fell to his rest,
Where woes that await us, pervade not his breast.

Weep not for the Christian, whose labor is done;
Who, faithful to duty, the treasure has won.
The jewel was fitted, for ever to shine,
A gem in the casket, immortal, divine.

Not long will earth's bosom, his precious form hide,
And death's gloomy portals, from kindred divide;
For swiftly approaching, we see the bright day,
That brings the glad summons—Arise! Come away!

My Lord Delays His Coming

1853 (?)

Published in Rochester, NY around 1853,
as a Pamphlet.

My Lord Delays His Coming

AN evil servant says this, in his heart:

Matthew 24

⁴⁸ But and if that evil servant shall say in his heart, My Lord delays His coming,...

The case of this evil servant has been supposed to apply to those religious teachers who entirely rejected and opposed the doctrine of the Second Advent, as taught by Wm. Miller, and held by the Advent body. It has been the unanimous opinion of those looking for the Lord's second coming, that the prophetic discourse of *Matthew 24*, touches the important events with which the church of Christ is connected, from the First Advent down to the Second:

1. The destruction of Jerusalem;
2. The 1260 prophetic days of tribulation to the church;
3. The signs of the Second Advent, in the Sun, Moon and Stars; and
4. The two classes of servants; one giving meat in due season; the other smiting his fellow-servant, etc.

This position, in the main, is certainly correct. But we think there has been a mistake in the application of the case of the evil servant. He does not represent those ministers who have never looked for the second coming of Christ. Those who have not expected Christ's coming, would have no occasion for saying that He *delayed* His coming.

But those who have looked for Him and have been disappointed as to the time of His coming, and are brought into a state of severe trial of faith, are certainly in great danger of acting the part of the evil servant. We do not see good reasons for applying this text to those teachers who have not expected the Lord; while the application to those who have in heart backslidden from the Advent faith, is natural, and evidently correct.

Luke 12:42-45, is good proof that the evil servant was once wise and faithful.

Luke 12

⁴⁵ But and if *that* servant [who had been giving meat in due season] say in his heart, *My lord delays His coming*,...

This evidently illustrates the case of those who once fed the flock of Christ with the doctrine of the Advent in its purity, but have since lost their faith, zeal and love. Again, the unfaithful servant smites a *fellow-servant*. This clearly illustrates the case of those who have been fellow-laborers in the Advent cause, but are now backslidden in heart. What they say in the heart is seen by their acts.

The Advent message, in fulfillment of the first angel,⁵¹⁸ arrested the attention of a goodly number of the Lord's ministers, who went forth with the glad tidings of Jesus' coming, cheering the hearts of many, and with this bread of heaven, fed the flock. The time of expectation passed, and a period of severe trials has followed, in which many have lost their faith. Some profess faith in the Advent, whose acts show that they are saying in their heart, *My Lord delays His coming*.

But a portion have held fast the Advent movement, as the work of God. And as they have moved down the track of prophecy from the first and second messages to the third, they now see the best of reasons why they should still hold fast the Advent movement, and look for the Lord's soon coming.

The Son of man on the white cloud to reap the harvest of the earth is the next scene in the prophecy. To keep the commandments of God and the faith of Jesus is clearly shown to be present duty. While the event to occur at the close of the 2300 prophetic days of *Daniel*, is shown to be, not the burning of the earth, but the finishing work of salvation by our Great High Priest in

⁵¹⁸ *Revelation 14.*

heaven, the nature of our disappointment is clearly seen, and the past movement with its disappointment, is explained.

This view harmonizes with the past and present, and gives certainty to the glorious future. Those who take this position can say with full assurance, *The Lord is coming*. Such can feed the Lord's household with meat in due season. Where, we inquire, may the faithful servant be found, if not among such?

But it is a painful fact that a large portion of the Advent people, and Advent ministers, have lost their faith in the soon coming of the Lord. They may still cherish the doctrine of Christ's personal Advent, the literal resurrection of the just, prior to the millennium, and the true inheritance of the saints; but faith in the immediate coming of the day of God, they have lost. The past Advent movement they consider a mistake, and one after another of the pillars of the Advent faith they have pulled down. This apostasy has been a gradual, deceptive work, so gradual, and so carefully managed by the Advent papers, that the brethren who have lost their faith can hardly tell *how* and *where* they lost it, yet it is gone.

For several years these unfaithful servants have been saying in their hearts,

“My Lord delays His coming,”

—as their acts have denied their profession of faith in his immediate coming, and they have been overturning one strong point after another of the “original Advent faith.” They have continued their profession of faith in the immediate Advent of Christ, while their acts have shown that they were saying in their hearts,

“My Lord delays His coming.”

More recently, however, they have been speaking it out in unmistakable terms. Under the head of *Original Advent Faith*, the *Advent Harbinger* for Dec. 24th says:

Two prominent items of this faith were the darkening of the sun, 1780 AD, as a fulfillment of *Matthew* 24:29; and the connection of the 70 weeks of *Daniel* 9, with the 2300 days of *Daniel* 8.

In answering L. T. Cunningham's inquiries relative to the connection of the 70 weeks with the 2300 days, Mr. Bliss remarks:

"We argued their connection as evidence that the longer period would expire in 1843-4. If those periods commence at a common epoch, it can no more be denied that the longer one ended at the time named, than that the sun rose this morning. But the event predicted to follow at that end not having transpired, it follows that the supposition of their connection was an error. . . . The passing of ten years has demonstrated that it [the 70 weeks period] was not cut off from the 2300; and therefore the supposition that it was, has been disproved as sophistical."

By the abandonment of this last item of the "original advent faith," its fundamental principle is given up; for the connection of these two periods was the distinguishing point between Mr. Miller's faith and that entertained by other more common theories on the prophetic periods. And the abandonment of the dark day in 1780 as a sign of the Lord's near coming we also consider a wide departure from the "original Advent faith." . . . We hope the *Herald* will continue its departures from the "original advent faith," until it shall be freed from error, and become a *herald* and defender of *the whole truth*.

As the *Harbinger* has renounced *the* Advent faith, why should it longer profess to be the *Advent Harbinger*? Why not take some appropriate name, and not profess to be what it is not? Its readers were once Advent believers. Has their faith been gradually taken from them, in the downward course of the *Harbinger*, so that they have not strength to resist the temptation to renounce the faith altogether? We fear for many. May God have mercy, and save the sincere.

The *Advent Herald* has taken a fearful position relative to the 2300 days and the Sanctuary of *Daniel* 8. The assertion that "the passing of ten years has demonstrated that" the 70 weeks "was not cut off from the 2300 days," is untrue and presumptuous. If it

could be shown that the Sanctuary is the earth, and that its cleansing is the burning of the earth, then the assertion might be correct. But as the Sanctuary is the true tabernacle of God in heaven, the passing of ten years demonstrates no such thing. It has led us to search and see that the oversight was in the *event* to occur at the end of the days, and not in the *time*.

We like the remark of the *Herald*, that,

If those periods [70 weeks and 2300 days] commenced at a common epoch, it can no more be denied that the longer one ended at the time named, [1843-4,] than that the sun rose this morning.

And we would remark that the *Herald*, in supposing that the Bible teaches that the Sanctuary is to be cleansed by fire when Christ comes, is as certainly in error as that the sun will set to-night. Let the *Herald* take the scriptural view of the Sanctuary, and it will not be under the necessity of throwing down this main pillar of the “original Advent faith.”

The position of the religious press, in shutting out the doctrine of the Advent, was considered fearful ten years since; but that of Advent papers, in shutting out the truth of the Sanctuary, which harmonizes the past, seems a hundred fold more fearful. Rather than to advance one step on this question, which, when taken, brings one to the full light and confidence of the Advent faith, the *Herald* seems to choose to draw back, and overturn every strong point of the “original Advent faith.” How can its downward course lead otherwise than to perdition? May God open the eyes of his fainting, dying people to the course of these unfaithful servants, lest they be led to draw back finally to perdition.⁵¹⁹

There are two more particulars relative to the unfaithful servant which we here notice:

First, he smites his fellow-servant who is attending to his duty to the household. This, in a most striking manner, illustrates the

⁵¹⁹ *Hebrews* 10:35-39.

cruel and wicked opposition of unfaithful Advent ministers, and Advent papers, to those who adhere to the main principles of the “original Advent faith,” and also teach the observance of all the commandments of God.

Second, he eats and drinks with the drunken. This also illustrates the condition of those ministers who have backslidden from the Advent faith, and are now united with the world in spirit, and in opposition to the present truth. They were once separate from the spirit, customs and love of this world, and called loudly to the flock to come out from these things; but many of them have gone back, and are leading the flock down to death. They are united with those who are drunken with the spirit of the world in opposing the most sacred truths of God’s word. From the Advent minister, down through various classes, to the veriest drunkard, you will hear the Lord’s Holy Day reproachfully called, *The Old Jewish Sabbath!* And its observers are reproached and beaten, because they teach and observe the fourth commandment.

Many of the selections, as well as original articles, found in these Advent papers show their union with those drunken with the spirit of this age of apostasy. For an illustration of this fact, see the article entitled, *New York City Asleep*, in the *Harbinger* for Jan. 7th, taken from the *Tribune*.

If the *Harbinger* was what it professes to be, the Harbinger of the Advent, and if it wished to present a sign of the last days, by showing that the spirit and moral taste of this wicked and adulterous generation is as in the days of Lot and Noah, then it might give the article from the *Tribune*. But for aught we can learn, the *Harbinger* gives it as a choice selection to suit the taste of its readers.

Hebrews 10

²⁸ Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him.

²⁹ But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

Appeal on Immortality

1854

First printed in *Review and Herald*, April 25, 1854,
then later as a Pamphlet.

Appeal on Immortality

Is It Reasonable?

1. *Is it reasonable* to suppose that God created man an immortal being, and yet never once in His holy word informed us of the fact?

2. *Is it reasonable* to suppose that if man naturally possessed immortality, God's word would recommend us to seek for it, as it does in:

Romans 2

⁷ To them who by patient continuance in well doing seek for glory and honor and *immortality*, eternal life.

3. *Is it reasonable* to suppose, that if men were naturally immortal, God's word would so plainly assure us that:

1 Timothy 6

¹⁶ God *only* has immortality?

4. *Is it not far more reasonable* to believe that immortality is the *gift* of God through Jesus Christ our Lord?

Romans 6

²³ For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

5. *Is it reasonable* to suppose that words, when found in the Bible, *must* have a meaning attached to them, which no man in his senses would ever think of attaching to them in any other book? For instance, the words *Life* and *Death*, when found in the Bible, *must* (as theologians tell us) mean *happiness* and *misery*; but, if found in any other book in the world, they would simply mean "Existence" and "Cessation of existence."

6. *Is it reasonable* to suppose that in all the vast multitude of passages in which Christ promised *Life, Eternal Life*, to His followers, He did not literally mean what He said? This He could not, if all

men have immortal life by nature. In that case the wicked will live through eternity as well as the righteous.

7. *Is it reasonable* to suppose, in all the vast multitude of passages in which *Death* is threatened as the punishment of the sinner, that *loss of happiness* is all that is meant? An unhappy man is as truly alive as the most happy being in existence; and if he be immortal by nature, will continue alive through all eternity. In no plain, common-sense language can any immortal being be said to suffer *Death*.

8. *Is it reasonable* to suppose that infinite wisdom would invariably use language which was only calculated to mislead mankind? or which none but doctors of divinity could unravel? Would God speak in riddles to men in the great matters which concern their salvation?

9. *Is it not more reasonable*, and more in accordance with the wisdom and love of God to suppose that He would give His creatures such a revelation, as plain, common-sense people could easily understand? He has done so: if men would use their reason in reading the Bible, as they would do in reading any other book.

10. *Is it reasonable* to believe that men go to heaven or hell immediately at death, and then hundreds or thousands of years afterward are taken out to be judged, and to see which they deserve to be sent to? Should we deem it right to send a man to the State's prison for ten years, and then bring him out for trial to see if he deserved such a punishment? And,

Genesis 18

²⁵ Shall not the Judge of all the earth do right?

11. *Is it reasonable* that such prominence should be given in Scripture to the doctrine of the resurrection from the dead, if that event only means a "re-union" of a lump of clay, with the conscious thinking and real man—*the soul*; and which is said by theologians to be as capable of happiness or misery, without the body as with it?

12. *Is it reasonable* to talk about a “death that never dies,” when there is not a word in Scripture to sanction such a contradictory phrase? Would it not be equally reasonable to speak of the reward of the righteous as a “life that never lives?” *Is there not as much common sense in the one as in the other?*

13. *Is it reasonable* to be so constantly, both in sermons and prayers, talking about “immortal souls,” “never-dying souls,” “deathless spirits,” and such like expressions, when there is not from *Genesis* to *Revelation* one single passage to warrant the use of such language?

14. *Is it reasonable* to say that eternal death and eternal torment are synonymous expressions (as theologians tell us)—for how then can it be said:

Revelation 21

⁴ There shall be *no* more death?

15. *Is it reasonable* to believe that a hell of fiery torment and ceaseless misery is to exist forever, when God says,

Revelation 21

⁵ Behold, I make all things new?

16. *Is it reasonable* to believe in the eternal torment of the wicked, when more than two hundred passages of Scripture plainly affirm that they shall “die,” be “consumed,” “devoured,” “destroyed,” “burnt up,” be as though they had not been,” etc.?

17. Is it reasonable to believe that the righteous in their glorified state can be indifferent to, and unaffected by, the endless sufferings of countless millions of their fellow beings; among whom would probably be found parents, children, husbands, wives, etc.? Is it possible that they will be destitute or deprived of qualities which are considered most lovely and godlike in this life; *viz.*, piety, sympathy, compassion, commiseration for others’ woes, etc.? Will insensibility to the woes of the wretched ever become a virtue? Will that which is a vice in this life, become a grace in the

glorious future life? Is the standard of virtue thus variable, that what is vicious here, is to be gracious hereafter?

18. Is it reasonable to believe that a God of infinite rectitude will punish with eternal torment the heathen who have never heard of Christ, and who therefore could not reject him? Is it possible that God can cast into one indiscriminate mass of fiery torment, the least wicked among the heathen, together with the most guilty in this Christian land? For such must be the case if their souls are immortal, and if their torment is to be eternal. There can be no degrees in that which is infinite. Is it not far more reasonable to believe the apostle's words *literally*,

Romans 2

¹² For as many as have sinned without the law, shall also perish without law?

19. Is it reasonable to believe that God is such a vindictive being, that His justice cannot be satisfied with the *death* of the offender? but that He must be constantly pouring floods of fiery wrath upon the wretched being through the ever rolling cycles of eternity?

I might multiply questions of this kind, but I forbear.

Men of reason and common sense, give your serious attention to these points. Read your Bibles again. Read carefully—read prayerfully. See if these things be true or not. Dare to think for yourselves. Do not trust to commentaries. Do not build your faith on bodies of divinity. Go to the fountainhead of truth.

Psalm 12

⁶ The words of the Lord are tried words.

Psalm 19

⁷ The law of the Lord is perfect.

This cannot be said of the writings or opinions of any man, or number of men, however wise or holy they may be. To err is hu-

man. God and His truth along are infallible. Show yourselves *true* Protestants, and cast away the “traditions of men.” You have the Bible. The wisest and holiest of the “fathers” had no more. Your ministers have nothing else to guide them—at least they ought not.

“*The Bible, and the Bible alone, is the book for Protestants.*”

Go then to your Bibles, and see if the God-dishonoring doctrines to which I have directed your attention are found there or not. Excuse me if I tell you, that, however full of these doctrines human books and human sermons may be, God’s Bible does not contain them.

Rather, believe that man is *mortal* and condemned to die, but Christ is...

John 10

¹⁰ ...come that men may have *life*, and that they may have it more abundantly.

Romans 6

²³ The wages of sin is *death*, but the gift of God is *eternal life*, through Jesus Christ our Lord.

Forty Questions on Immortality

1. Who is immortal?

1 Timothy 1

¹⁷ The King eternal, *immortal*, invisible, the only wise God.

2. Are not all men possessed of immortality?

1 Timothy 6

¹⁶ The blessed and only Potentate, the King of kings and Lord of lords: who only has immortality.

3. Are not all men created immortal?

1 Timothy 6

¹⁶ [God] only has immortality.

4. Is there any way by which men may obtain immortality?

2 Peter 1

⁴ To us are given exceeding great and precious promises, that by these you might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

5. Is this immortality revealed by Plato or Socrates, or by familiar rapping spirits, or in nature,—or is it through Jesus Christ and His gospel?

1 Timothy 1

¹⁰ By the appearing of our Saviour Jesus Christ, who has abolished death and has brought life and immortality to light *through* the gospel.

6. Who has power to bestow immortality upon man?

Romans 6

²³ The *gift* of God is eternal life through Jesus Christ our Lord.

7. Will God give this gift to all persons whatever their works may be?

Romans 2

⁶ [God] will render to every man *according* to his deeds.

8. What will be the portion of those who are contentious and obey not the truth?

Romans 2

⁸ Indignation and wrath,

⁹ Tribulation and anguish upon every soul of man that does *evil*.

9. To whom will God impart immortality?

Romans 2

⁷ To them who by patient continuance in well-doing, seek for glory and honor and immortality.

10. What shall be their reward?

Romans 2

⁷ *Eternal life*.

11. Upon what conditions may we obtain this blessing?

1 Timothy 6

¹² Fight the good fight of faith, *lay hold* on eternal life.

12. When do men obtain immortality? Is it at death or at the resurrection?

1 Corinthians 15

⁵² The dead shall be raised incorruptible.

13. How shall those who are not dead become incorruptible?

1 Corinthians 15

⁵² We shall be *changed*.

14. When will this change take place?

1 Corinthians 15

⁵² At the last trump.

15. How suddenly will the change occur?

1 Corinthians 15

⁵² In a *moment*, in the twinkling of an eye, at the last trump.

16. Will this change be a change of the internal, or the external and physical, or corruptible man?

1 Corinthians 15

⁵³ This corruptible must *put on* incorruption.

17. What, then, becomes immortal?

1 Corinthians 15

⁵³ This mortal must *put on* immortality.

18. What Scripture will be fulfilled when this corruptible shall have put on incorruption, and this mortal shall have put on immortality?

1 Corinthians 15 [Isaiah 25:8]

⁵⁶ Then shall be brought to pass the saying that is written, Death is swallowed up in victory.

19. Who will be raised from the dead?

John 5

²⁸ All that are in their graves shall hear His voice,

²⁹ And shall come forth.

20. Will the unburied arise?

Revelation 20

¹³ The sea gave up the dead which were in it, and death and hell [the grave] delivered up the dead which were in them.

21. Will different classes of characters arise in the resurrection?

Acts 24

¹⁵ There shall be a resurrection of the dead, *both* of the just and unjust.

22. For what purpose will the good be raised?

John 5

²⁹ They that have done good unto the resurrection of *life*.

23. To what will others be raised?

John 5

²⁹ They that have done evil unto the resurrection of *damnation*.

24. Will a man's destiny at last be in accordance with his previous life?

Galatians 6

⁷ Whatsoever a man sows that shall he also reap.

25. What will be the portion of the ungodly?

Galatians 6

⁸ He that sows to his flesh, shall of the flesh reap *corruption*.

26. What will be the reward of the saint?

Galatians 6

⁸ He that sows to the Spirit, shall of the Spirit reap *life everlasting*.

27. Where now is the Christian's life?

Colossians 3

³ Your life is *hid with Christ* in God.

28. How, then, should we live?

Galatians 6

⁹ Let us not be weary in well doing; for in due season we shall reap if we faint not.

29. What will be the fate of those who sow to the flesh?

2 Peter 2

¹² They shall *utterly perish* in their own corruption.

30. Is it possible for man to be utterly destroyed?

Matthew 10

²⁸ Fear Him which is able to destroy both *soul and body* in hell.

31. What is the wages of sin?

Romans 6

²³ The wages of sin is *death*.

32. Is this death merely a bodily death?

Ezekiel 18

²⁰ The soul that sins it shall *die*.

33. If the wicked turn away from his wickedness and do right, what then?

Ezekiel 18

²⁷ He shall save his soul *alive*.

34. When a righteous man turns away from his righteousness, and commits iniquities and dies in them, what shall be his fate?

Ezekiel 18

²⁶ For his iniquity that he has done, he shall *die*.

35. As he first dies *in* his iniquity, and then dies *for* his iniquity, what must this last death be called?

Revelation 21

⁸ The *second* death.

36. What is the result attained by the man who converts a sinner from the error of his ways?

James 5

²⁰ He shall save a soul from *death*.

37. What has God placed before us to excite us to action?

Deuteronomy 30

¹⁹ I call heaven and earth to record this day against you, that I have set before you *life and death*, blessing and cursing.

38. How does God manifest his love to men?

John 3

¹⁶ God so loved the world that He gave His only begotten Son, that whosoever believes in Him should not perish, but have everlasting life.

39. What is our Saviour's complaint concerning mankind?

John 5

⁴⁰ And you will not come to me, that you might have life.

40. What is the command of God to all?

Ezekiel 18

³¹ Cast away from you all your transgressions,...

³² For I have no pleasure in the death of him that dies, says the Lord God: wherefore turn yourselves and live.

Unfulfilled Prophecy

*Review and Herald,
April 3, 1855*

Note: The Author was not listed.
Most likely James White, who was Editor;
or J. N. Andrews/R. F. Cotrell,
who were on the Publishing Committee.

Unfulfilled Prophecy

Review and Herald, April 3, 1855

WHILE we urge that views of unfulfilled prophecy should be carefully formed, and spoken out with modesty, we do maintain that the popular sentiment with many that prophecy cannot be understood till it be fulfilled, is a great error.

Peter was present on the mount of transfiguration. He there saw in miniature the kingdom of God, and testifies:

2 Peter 1

¹⁶ For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty.

¹⁷ For He received from God the Father honor and glory, when there came such a voice to Him from the excellent glory, This is my beloved Son, in whom I am well pleased.

¹⁸ And this voice which came from heaven we heard, when we were with Him in the holy mount.

¹⁹ We have also a more sure word of prophecy; whereunto you do well that you take heed, as unto a light that shines in a dark place, until the day dawn, &c.

1. Certainty of Fulfillment

We wish here to notice the certainty of the fulfillment of prophecy. The Apostle regarded it more certain than what he had seen and heard. He was an eyewitness of the transfiguration, and there heard the voice of God from heaven; but says,

2 Peter 1

¹⁹ We have a more sure word of prophecy.

Sights may deceive the eye, and sounds the ear; but prophecy is certain.

2. Meant to be Understood

And it is certain that the prophecies were written for our learning and benefit in the mortal state, before the day shall dawn. Till

that time we do well to take heed to them.

Now if the prophecies relating to the Second Advent, its manner and object, are not to be understood till they are fulfilled, then they were designed for the benefit of immortal saints in the kingdom of God. But as they were given for a light to shine in a dark place [this mortal state, instead of the kingdom], to which we are to take heed till the day dawns, they were given for our learning,⁵²⁰ and must be understood before they are fulfilled, or they benefit no one.

3. Illuminating the Darkness

By this testimony of the Apostle we may also learn that the prophecies are a light shining in a dark place. Notice the figure. One goes out into the street in a dark night with a light, which shines around him. It enables him to advance step by step with safety. All the while his present position is plain. Ahead the light is fainter, still he sees enough to know his course is right. He recognizes large objects in the distance, but all the smaller objects and particulars of the way, he does not see till he advances with the light.

Prophetic fulfillment is plain and sure. Of the past we have only to compare prophecy with history, and when the application is correct, prophecy will exactly fit history, like the glove to the hand, being made for it. Present fulfillment, in connection with the past, is also plain. Prophecy will answer in all particulars to existing facts. And prophetic fulfillment, past and present in connection, will constitute a brilliant and glorious light, by which the people of God may know their present position and duty.

Of future fulfillment we cannot speak as positively, especially to enter into all the particulars. Yet the light of prophecy shines ahead, and stretching along in the future may be distinctly seen:

1. the close of Christ's priesthood,
2. the seven last plagues,

⁵²⁰ *Romans 15:4.*

3. the personal second advent of Christ,
4. the first resurrection,
5. the second resurrection, at the close of the seventh millennium,
6. the destruction of all the enemies of God,
7. and the kingdom and the dominion under the whole heavens given to the saints of the Most High.

These great events may be seen in their order. But the particulars of future fulfillment of prophecy may not be so clearly seen. The strange diversity of opinions existing among Bible students in regard to just how things will be in the seventh millennium is evidence of this.

Past truth is clear and important; future truth in the great outline is important, and may be distinctly seen, while present truth is clear, and contains the living message for the present time. To leave this to dwell principally either on the past or future, would be to leave the work of God.

When the first message of *Revelation 14* was being given, what did we know of the second and third? We had no just views of them. When they became present truth all was made plain. Now to engage in a full exposition of the fourth and fifth messages of *Revelation 14*, we should probably commit as many errors as those who attempted an exposition of the third message twelve years since. Then let us concentrate our efforts on the present message, and do the work God requires of us as a people at this time.⁵²¹

⁵²¹ PP Editor's note: This last paragraph is most interesting. It shows that some of the Pioneers were well aware that there were more than just three angels in *Revelation 14/18*, and that the understanding of the messages and work of the future ones would be revealed in their due time. The time for that revelation has come. See the book, *The Seven Angels*, by F. T. Wright.

The Seventh Day of the Week

1855?

*Original title:
The Seventh Day of the Week
is the Sabbath of the Lord*

Printed in Rochester, NY around 1855.

This may have been one of the last items printed in Rochester,
as the publishing work was moved to Battle Creek, MI,
in November 1855.

1. Introduction

Made For Man

Mark 2

²⁷ The Sabbath was made for man, and not man for the Sabbath;

²⁸ Therefore the Son of man is Lord also of the Sabbath.

THE word *man*, when used in its broadest sense, means all mankind.

Psalm 104

²³ Man goes forth unto his work and to his labor.

Job 14

¹² So man lies down, and rises not; till the heavens be no more, they shall not awake, nor be raised out of their sleep.

Labor and death is the lot of the entire fallen race. In this sense,

Mark 2

²⁷ The Sabbath was made for man

—for the entire race of mankind—Adam and all his posterity. The Pharisees charged the disciples of our Lord with Sabbath-breaking, for simply plucking the “ears of corn” as they passed through the field on the Sabbath, and were hungry.

Matthew 12

² Behold, [said they,] why do they on the Sabbath day that which is not lawful?

They mistook the real design of the Sabbath, and viewed the institution in a wrong light; as if man was made to serve the Sabbath; that it was a burden to him, and not adapted to his wants. This error our Lord corrects when he says,

Mark 2

²⁷ The Sabbath was made for man, and not man for the Sabbath.

The Sabbath is perfectly adapted to man’s condition. His physical and spiritual wants require rest and a day to devote to the special service of God.

Record of Its Institution

The record of the institution of the Sabbath is in:

Genesis 2

² 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.

³ 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.

Notice the order of the events of the first week of time:

1. The creation in six days;
2. God rested from the work of creation on the seventh day; and,
3. He sanctified and blessed the day in which He had rested.

It is evident that God resting on the seventh day did not make it holy; for after He had rested through the entire day, He *then...*

³ ...blessed the seventh day and sanctified it, because that in it He *had* rested.

To sanctify is “to separate, set apart, or appoint to a holy, sacred, or religious use.” In doing this to the seventh day, at the close of the first week of time, God made the Sabbath “for man.”

Exodus 20

⁸ Remember the Sabbath day to keep it holy.

⁹ Six days shall you labor, and do all your work:

¹⁰ But the seventh day is the Sabbath of the Lord your God: in it you shall not do any work, you, nor your son, nor your daughter, your man-servant, nor your maid-servant, nor your cattle, nor your stranger that is within your gates.

This is the great Sabbath law. It is associated with nine other moral precepts, whose perpetuity is universally acknowledged. It lies in the very bosom of the decalogue. We here call attention to several points of interest:

1. Sabbath Signifies God's Rest

Substitute the word Rest for Sabbath, and the commandment becomes very clear:

Exodus 20

⁸ Remember the *Rest-day* to keep it holy.

Certainly some particular day is denoted; for it is *the* Rest-day, not a Rest-day.

⁹ Six days shall you labor and do all your work:

¹⁰ But the seventh day is the *Rest* of the Lord your God...

We have seen the record in *Genesis 2:2-3*, that God rested on the seventh day. That day, and no other day of the week, was His Rest-day. The fourth commandment requires that His Rest-day should be remembered and kept holy; therefore the seventh day, and no other day of the week, is the Rest, or Sabbath of the Lord our God. Those who would observe the first, or either of the other days of the week in which God wrought in the creation, may claim that they keep a rest-day; but it is not *the* Rest-day of the fourth commandment. *The* Rest-day of the Lord is the very day in which the Lord rested. Hence we see that the Sabbath law is based upon the events of the first week of time.

2. Points Back to Creation

This commandment points back over a period of 2500 years to creation for the reasons, and the only reasons given in the Bible, for the institution of the Sabbath, which are as follows:

1. For in six days the Lord made heaven and earth, the sea and all that in them is,
2. and rested the seventh day;
3. wherefore the Lord blessed the Sabbath day, and hallowed it.

How natural the conclusion that the existence of the institution dates from, and runs parallel with, the given reasons why the institution should exist. How absurd the idea that the Jews were the

only people whose attention should be called to God's work of creation and his holy Rest! How much, rather, to be admired is the doctrine of the Lord:

Mark 2

²⁷ The Sabbath was made for man.

3. Instituted at Creation

The fourth commandment declares that:

Exodus 20

¹¹ ...the Lord blessed the Sabbath day and hallowed it.

When did God bless the seventh-day? At creation. Have we any record that He again hallowed it at a later period? None. Then what did God bless at creation?

¹¹ ...the Sabbath day.

The great Law-giver here recognizes the seventh day as the Sabbath, and gives it this name, at the very time He sanctified and blessed it at the close of the first week.

The institution of the Sabbath at creation is not affected by the fact that there is no direct testimony respecting its observance recorded in the book of *Genesis*. Nor is it very strange when we consider that the history of nearly 2500 years is summed up in its fifty chapters, and that the life of him who was deemed worthy of translation is stated in the sentence:

Genesis 5

²⁴ Enoch walked with God: and he was not; for God took him.

No direct mention is made in the book of *Genesis* of future punishment, the resurrection of the body, the revelation of the Lord in flaming fire, or of the judgment of the great day. Yet it is presumed that no one but a Universalist or a Sadducee would argue from this that these great doctrines were not believed by the Patriarchs. In the absence of direct testimony either way, it is by no

means certain that “holy men of old”⁵²² did not regard the Sabbath.

But the fact that they reckoned time by weeks and by sevens of days⁵²³ is no small evidence that they did observe the Sabbath. The reckoning of time by weeks is not derived from anything in nature. The division of time into months might be suggested by the phases of the moon, and the division into years by the returning seasons; but we look in vain to the natural world for something to which we may refer the origin of the custom of reckoning time by weeks. It can be traced to but one source; viz., the six days’ work of creation, and the rest of the seventh.

The brief record of the first 2500 years of time touches only the great events of that period. And because the record of that period does not directly speak of the Sabbath, it is supposed by some that it did not then exist, but that it was only a Jewish institution, having its origin at Mount Sinai. We would respectfully call the attention of such to *Exodus* 16, where the Sabbath is mentioned in connection with the giving of the manna.

The Lord said to Moses,

Exodus 16

⁴ Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no.

⁵ And it shall come to pass that on the sixth day they shall prepare what they bring in; and it shall be twice as much as they gather daily.

On the sixth day the people gathered a double portion of manna. Then said Moses,

²³ This is that which the Lord has said, Tomorrow is the rest of the holy Sabbath unto the Lord; bake that which you will bake today, and seethe that you will seethe; and that which remains over, lay up for you to be kept until the morning.

⁵²² *2 Peter* 1:21.

⁵²³ *Genesis* 29:27-28; 8:10-12.

And on the seventh day, Moses said,

Exodus 16

²⁵ Eat that today; for today is a Sabbath unto the Lord; today you shall not find it in the field.

²⁶ Six days shall you gather it; but on the seventh day, which is the Sabbath of the Lord, in it there shall be none.

²⁷ And it came to pass that there went out some of the people on the seventh day for to gather, and they found none.

²⁸ And the Lord said unto Moses, How long refuse you to keep my commandments and my laws?

²⁹ See, for that the Lord *has given* you the Sabbath.

All this transpired thirty days before the children of Israel saw Mount Sinai. They departed from Egypt on the fifteenth day of the first month, and came to the wilderness of Sin, where the manna was given, on the fifteenth day of the second month.⁵²⁴ They then journeyed to Rephidim, and then came to the desert of Sinai on the fifteenth day of the third month.

Mark this: The Lord said to Moses thirty days before the children of Israel saw Mount Sinai, where we are sometimes told that the Sabbath was instituted for the Jews alone, at the giving of the law,

²⁸ How long refuse you to keep my commandments and my laws?

²⁹ See, for that the Lord...

–will give you the Sabbath in about a month? No,

²⁹ ...*has given* you the Sabbath.

Thus we see that *Exodus* 16 furnishes the best of evidence that the Sabbath had not its origin at Sinai. God and Moses speak of it as of an old institution. The children of Israel had been from the house of bondage, where they could not observe the Sabbath, only thirty days when the Lord called their attention to it, and

⁵²⁴ *Exodus* 16:1.

guarded its observance by a three-fold miracle in giving the manna.

2. The Sabbath a Memorial

A MEMORIAL is that which serves to keep in memory. The Passover and Feast of unleavened bread were designed to call to mind the deliverance of the children of Israel from Egyptian bondage, and thus keep in memory their great Deliverer. The Lord's Supper and Baptism were given to remind the church of the death, burial and resurrection of Christ, and thus keep in memory our Lord and Master.

The Sabbath was designed to call to mind Jehovah's Rest on the seventh day, after He had created all things in six, and thus keep in memory the living God, the Creator of the heavens and the earth. It is the great safe-guard against Atheism and Idolatry. If men had always kept the Sabbath, they never could have forgotten God; never would have doubted the existence of the Creator, for this institution was designed to point them back to the time when *He* created the heavens and the earth. And they never would have worshiped other gods, for this institution points out the true God, who created all things in six days, and rested on the seventh.

The Sabbath, then, is a memorial of the living God. The institution is perfectly calculated to call the Creator of all things to mind, and keep him in perpetual remembrance. God wrought six days in the work of creation, and rested on the seventh day. The Sabbath law says,

Exodus 20

⁹ Six days shall you labor, and do all your work:

¹⁰ But the seventh day is the Sabbath [Rest] of the Lord your God; in it you shall not do any work.

He who observes, and understandingly celebrates Jehovah's Rest-day in its weekly returns, is in a special manner led to contemplate His six days' work of creation. And as he views the heavens above, and the earth beneath, and surveys the Creator's handy-works, his mind is led upward to the living God. Among

all the holy institutions God has given to man, none is more sacred than the Sabbath. It stands in the very front. It is the mighty monument, reared at creation to point our race heavenward to the omnipotent God. It is the cord that binds finite man to the infinite God; the chain that links earth to heaven, and man to his Creator.

But we are told that the Sabbath was instituted for the Jews alone, to commemorate their deliverance from Egypt, and the following passage is cited as proof:

Deuteronomy 5

¹⁵ And remember that you were a servant in the land of Egypt, and that the Lord your God brought you out thence through a mighty hand and by a stretched-out arm; therefore the Lord your God commanded you to keep the Sabbath day.

Give this text all its meaning, and it utterly fails to prove what it is said to prove. Look at the circumstances under which it was spoken. While the children of Israel were slaves in Egypt, they could not keep the Sabbath, and God had stretched out His arm and brought them from the house of bondage where they could observe his Rest-day. Moses here refers to the time when the Lord commanded them to keep the Sabbath, at the giving of the manna, and does not mention one act by which God then made the Sabbath.

But thirty days later, God spoke the Sabbath law in the audience of the people, and refers back to creation as the time when, and for the reasons why, the Sabbath was instituted, as follows:

Exodus 20

¹¹ For [because] in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it.

But the idea that the Sabbath can commemorate the deliverance of Israel from Egypt will not bear a moment's investigation. That deliverance had two yearly memorials, fit as to their character

and time. The Passover was a memorial of the destroying angel passing over the houses of Israel when he saw the blood of the lamb stamped upon their door-posts, as he went on his way to destroy the first-born of man and beast in all Egypt. As they prepared and ate the lamb in Egypt, so were they to do annually.

The feast of unleavened bread was a memorial of their sudden departure from Egypt. The destroying angel went on his way, and smote all the first-born in the land of Egypt, from the first-born of Pharaoh unto the first-born of the captive, and there was a great cry in Egypt. Pharaoh rose up in the night and called for Moses and Aaron, and said to them,

Exodus 12

³¹ Rise up, and get forth from among my people.

³³ And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We be all dead men.

³⁴ And the [children of Israel] took their dough before it was leavened, their kneading troughs being bound up in their clothes upon their shoulders,

—and journeyed from Ramses to Succoth, and there...

³⁹ ...baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt.

The design of the feast of unleavened bread was to keep this circumstance in remembrance; for when their children should inquire for the reason of this feast, they were to point them back to the time when their fathers were thrust out of Egypt at midnight, taking with them dough which they afterwards baked and ate, unleavened.

We will now take a view of their fitness as to time. The Passover lamb was slain in Egypt on the fourteenth day of the month Abib. So was the Passover observed; not weekly, nor monthly; but on the same day of the same month, annually. In like manner, as to time, was also the feast of unleavened bread

observed. Here, then, are two memorials of the deliverance of Israel, perfectly fitting in their character, and as to their time.

Now we will see if the rest of the holy Sabbath also is a fit memorial of that event. The children of Israel left Egypt in haste. They were even thrust out by night. To say that such a rush could be commemorated by rest, is the very height of folly!! Again, that deliverance occurred on the fifteenth day of the first month; and as the fifteenth day of Abib came but once a year, the memorial of that deliverance could not be weekly, but annual.

But the Sabbath is indeed a memorial, and when correctly applied, its fitness to the event to be commemorated will be seen and admired. God *rested* (or ceased to create) after the six days of creation. Man is required to celebrate that rest by ceasing to labor. Rest commemorates rest. God rested on the seventh day of the first week. Man is required to rest the same day of every week.

3. Perpetuity of the Sabbath

WE HAVE seen that God laid the foundation of Sabbath by resting on the seventh day, placed the institution upon this foundation at creation when He sanctified His Rest-day and hallowed it, and that the fourth commandment points back to creation for the reasons of the institution; inseparably connecting the Sabbath with Jehovah's Rest on the seventh day.

Pass down through the period of the Prophets, and you will find the greatest blessings promised to those who should keep the Sabbath, and the greatest curses threatened for its desecration. Come to the period of the First Advent, and there you cannot find the least evidence that Christ removed the Sabbath from the foundation on which His Father had placed it. Instead of this, He styles himself...

Matthew 12

⁸ ...Lord of the Sabbath day,

—and declares that it...

Mark 2

²⁷ ...was made for man.

And when citing His disciples to the future, as far at least as the destruction of Jerusalem, He says:

Matthew 24

²⁰ But pray that your flight be not in the Winter neither on the Sabbath day.

Our Lord here recognizes the existence of the Sabbath, as much so as the existence of the seasons of the year.

And lest some might get the idea that He had come to destroy His Father's law, or to alter some portion of it, He says:

Matthew 5

¹⁷ Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill.

¹⁸ For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law.

It is true that the Pharisees accused our Lord of Sabbath-breaking; they also charged Him with having a devil; but these charges did not make it so in either case. We do not give as much credit to the testimony of those accusers and crucifiers of our Lord as some do. Jesus testifies,

John 15

¹⁰ I have kept my Father's commandments.

All the acts performed by our Saviour on the Sabbath were in accordance with the Sabbath law. We do not say that they were in accordance with the notions of the Pharisees. On one occasion when our Lord was in the synagogue, also the man with the withered hand,

Matthew 12

¹⁰ They asked Him, saying, Is it *lawful* to heal on the Sabbath days? that they might accuse Him.

¹¹ And He said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it, and lift it out?

¹² How much then is a man better than a sheep? Wherefore it is *lawful* to do well on the Sabbath days.⁵²⁵

Lawful, signifies "agreeable to law." In these texts the word means, "agreeable to the Sabbath law." When the Pharisees accused Christ of Sabbath-breaking, in healing the sick on that day, He referred them to acts of mercy which they would perform even to dumb beasts on that day, thus exposing their hypocrisy. He then declared such well-doing as merciful acts to man or beast on that day, lawful. Now who will take his stand with the Pharisees, and say that Christ's acts of healing on the Sabbath were unlawful? Who will stand with Christ when He declares them lawful? Christians should be on the side with Christ.

⁵²⁵ *Matthew* 12:9-13. See also *Luke* 14:3-6.

But we will trace this point still further. Those who teach a change of the Sabbath, date that change from Christ's resurrection. And those who teach that there is no Sabbath, date its abrogation from His crucifixion. No one argues any change whatever in regard to the Sabbath prior to the death of Christ. They have to admit that the Sabbath law stood in all its binding force throughout His entire ministry. In fact, the assertion that the Sabbath was abolished at the cross, contains a virtual admission that it was in force up to the cross; for it would be folly to talk of abolishing a law not in force. Then to join the Pharisee and say that Christ transgressed this law when He healed the sick on the Sabbath, is virtually charging Him with being a sinner;

1 John 3

⁴ ...for sin is the transgression of the law.

But as "in Him was no sin,"⁵²⁶ He did not transgress the law. We have a better sacrifice for sin, than that of a transgressor. Praise His name.

That Christ never taught His followers that any change was to take place in regard to the Sabbath, is evident from the course pursued by the holy women who...

Luke 23

⁵⁵ ...followed after, and beheld the sepulchre,

—and how the body of their Lord was laid.

⁵⁶ They returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment.

Then,

Luke 24

¹ Upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared,

—to embalm their Lord.

⁵²⁶ 1 John 3:5.

The Son of God, then, left the Sabbath on the same foundation on which the eternal Father placed it. By healing the sick on that day, and by declaring what was “lawful” to be done on that day, He stripped from the institution the garb of tradition which the blind Jew had thrown around it, and left it standing on its own basis—the fourth commandment.

The writers of the four Gospels, who wrote at different periods after the ascension of Christ, all speak of the Sabbath as then existing, and of the first day of the week as quite another thing. These faithful men, aided by the Holy Ghost to record the most important events that this fallen world ever witnessed, most certainly hand down to us the very views they held of those two days at the time they wrote the Gospels. Not one of those four writers give the least intimation that any change had taken place in regard to the Sabbath. If so important an event as the change, or the abrogation of the Sabbath, occurred at our Lord’s first advent, they would not have failed to record it.

The same distinction between the Sabbath and the first day of the week is also kept up in the book of *Acts*. The Sabbath is mentioned as still existing, and the first day of the week is spoken of as another day.

Acts 13

⁴² And when the Jews were gone out of the synagogue, the *Gentiles* besought that these words might be preached to *them* the next Sabbath.

⁴⁴ And the next Sabbath day came almost the whole city together to hear the word of God.

Here are some things worthy of special notice. It was the Gentiles, not the Jews, that invited Paul to preach to them on the Sabbath. If Paul taught the people that the Sabbath was a Jewish institution, and that it had been abolished, it seems really unaccountable that the Gentiles, who were entirely disconnected with the Jewish religion, should request him to preach to them on the Sabbath. It is evident that the reason why they invited Paul to

preach to them on the Sabbath, was because they knew he regarded the seventh day as the Sabbath of the Lord.

If that request of the Gentiles had been made to a modern preacher, he might have replied, You need not wait till another Jewish Sabbath. Tomorrow is the Lord's day. We will preach to you tomorrow. And if, as Doctors of Divinity teach, it was the design of Heaven that the observance of the first day of the week should rest upon "apostolic example" alone, what an excellent chance the Apostle had to set the example in the city of Antioch, when the people were so very anxious to hear, and were in a good state to receive right impressions. But instead of setting an example favoring the first day of the week, the Apostle entirely overlooked it, and the poor Gentiles had to wait till the Sabbath came round!

But was it the Apostle's manner to preach on the Sabbath?

Acts 17

² And Paul, *as his manner was*, went in unto them, and three Sabbath days reasoned with them out of the Scriptures.

Acts 18

⁴ And he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks.

It is sometimes said that the only reason why Paul preached on the Sabbath, was because the Jews were assembled in their synagogues on that day. But this is not true; for we find the Apostle and his companions preaching elsewhere besides in the synagogues, on the Sabbath.

Acts 16

¹³ And on the Sabbath we went out of the city by a *river side*, where prayer was wont to be made; and we sat down, and spoke unto the women which resorted thither.

If that meeting by the *river side* had been on the first day of the week, then the advocates of the first day might with some degree of propriety talk of apostolic example for observing that day. But

there is no record in the New Testament of a public meeting of the Apostles in the day-time of the first day of the week.

While Paul was a prisoner at Rome, he called the chief of the Jews together and said unto them,

Acts 28

¹⁷ Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans.

If the Apostle had taught the people any change whatever in regard to the Sabbath, his testimony would have been denied by those Jews, and he would have been silenced at once. But instead of this, it is said of him:

Acts 28

³⁰ And Paul dwelt two whole years in his own hired house, and received all that came in unto him,

³¹ Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

The Apostles, then, regarded the Sabbath as resting on the very foundation where Jehovah had placed it at creation, and where His Son Jesus Christ had left it. Whatever weight may be given to their example in regard to the Sabbath, as far as New Testament writers have spoken, it is all on the side of the seventh day.

But God has never left His people to be directed in any important duty with only the example of even inspired men. There is a plain precept for every duty which He requires at our hand. The Sabbath precept is indeed plain. The teachings of our Lord as to the Sabbath, by precept and example, were also plain. And the example of the holy Apostles was in accordance with the testimony of the Father and the Son. Amen.

4. Objections Answered

First Objection: The Sabbath cannot now be observed as the Jews were required to keep it. The law required them to remain in their houses on that day. “Abide every man in his place, let no man go out of his place on the seventh day.” *Exodus* 16:29.

PROBABLY there is no reader of the Holy Scriptures who really believes that God required the whole Jewish nation, for 1600 years, to remain in their houses through the entire Sabbath of twenty-four hours, yet this objection is often repeated. We will here state a few facts:

1. The text quoted⁵²⁷ is no part of the great Sabbath law written with the finger of God in the tables of stone.⁵²⁸

2. The text had direct reference to the children of Israel going out to gather manna on the Sabbath, after they had been told that on the seventh day none would be found in the field.⁵²⁹ And it is decidedly wrong to quote this by-law, given to the Israelites under such circumstances, as the great law of the Sabbath.

3. The law that came from God through Moses required them to go out of their houses on the Sabbath. First, they observed *all* the offerings on the Sabbath that they did on the other six days, also two lambs, with a meat-offering and a drink-offering.⁵³⁰ Second, they had on the Sabbath a “holy convocation” or religious assembly,⁵³¹ therefore they could not remain in their houses on that day.

Now we ask, Did the law which God gave to the Jews, relative to ordinances, oblige them to break His holy Sabbath? Never! It would make God the veriest tyrant in the universe to cause Sab-

⁵²⁷ *Exodus* 16:29.

⁵²⁸ *Exodus* 20:8-11.

⁵²⁹ *Exodus* 16:23-29.

⁵³⁰ *Numbers* 28:9-10.

⁵³¹ *Leviticus* 23:3.

bath-breakers to be stoned to death, and at the same time give the Jews a system of religion that compelled them to break the Sabbath!!

4. After the children of Israel had passed over Jordan, they went round the city of Jericho with the ark of God seven successive days. One of those days was the Sabbath. It is evident, then, that *Exodus* 16:29, referred only to the case of the manna. The act of going round Jericho on the Sabbath with the ark, was not a violation of the Sabbath law contained in the ark.

Second Objection: The Jews were not allowed to gather sticks to kindle a fire on the Sabbath, and it is not possible to keep the day as strictly as they were required to.

The great universal Sabbath law, the fourth commandment, does not mention gathering sticks, or kindling fires. We have the account⁵³² that:

Numbers 15

³² While the children of Israel were in the wilderness, they found a man that gathered sticks upon the Sabbath day;

–but we are not told for what purpose he gathered them.

The Israelites were commanded to cook on the sixth day the manna to be eaten on the seventh. To have kindled fires on the Sabbath to wash their clothes or cook their manna, would have been doing on the Sabbath the work of one of the six laboring days. They had no need of fires on the Sabbath. They were in a mild climate; their food was rained down from heaven, and their clothes were miraculously preserved.

Psalm 105

³⁷ There was not one feeble person among their tribes.

⁵³² *Numbers* 15:32-37.

For them, under such circumstances, to have kindled a fire on the Sabbath, would have been an open violation of the Sabbath law.

We are differently situated. We live in an age when the race has become comparatively feeble, and in the cold season of the year we would kindle a fire on the Sabbath as an act of mercy and necessity, the same as we would water an ox or a horse, or lift a sheep from a pit. Such acts, the “Lord of the Sabbath” pronounced “lawful.”⁵³³ But it is evidently wrong, and a violation of the Sabbath, to neglect to make those necessary preparations for the rest of the holy Sabbath which can be consistently made on the sixth day. The Sabbath law forbids our doing on the seventh day that which can be done on the sixth, and also what is not really an act of mercy and necessity. The Sabbath law did not oblige the Jews to suffer either cold or hunger; neither does it us, for...

Romans 7

¹² ...the law is holy,...just, and good.

Third Objection: The law of the Sabbath required that the Sabbath-breaker should be stoned to death; and the same penalty should now be inflicted if the law exists.

We call attention to the following facts:

1. The fourth commandment does not mention stoning the Sabbath-breaker.
2. Temporal death never was the full and final penalty for breaking the law of God. For if it was, then he who murdered, blasphemed, or broke the Sabbath, under the Jewish economy, only had to be stoned to death to satisfy the law. And in the judgment his sin cannot appear against him; for the law was fully satisfied when he suffered temporal death. But the penalty of God’s law was, and still is, Eternal Death.

⁵³³ *Matthew* 12:1-13.

1 John 3

⁴ Sin is the transgression of the law,

–and,

Romans 6

²³ The wages [penalty] of sin is death.

3. Temporal death was also inflicted upon the Israelites if they transgressed others of the commandments of God beside the fourth. Read *Leviticus* 24:11-16. Here the son of the Israelitish woman “blasphemed the name of the Lord, and cursed,” and the Lord said, “Let all the congregation stone him.” He broke the third commandment. And it will be seen by comparing *Numbers* 15:32-36, with *Leviticus* 24:11-16, that he who broke the fourth commandment, and he that broke the third, shared the same fate. Is the third commandment still binding?

“Certainly,” says the objector, “the commandment, ‘You shall not take the name of the Lord your God in vain,’ is binding with all its force.”

We ask,

“Should the blasphemer now be stoned to death?”

The objector will have to acknowledge that although the third commandment is binding in this dispensation, the gospel does not inflict temporal death on the blasphemer. In the Jewish dispensation there was no atonement that could reach his case, therefore he was stoned to death, and removed from Israel. But under the gospel, the atoning blood of Christ can reach his case, and wash away the sin of blasphemy, so mercy now pleads for the transgressor of the third commandment, that he may be spared, that he may repent of the sin of blasphemy and live. This is just the position we would take in regard to the fourth commandment. And we may now see why the Apostle called the gospel covenant the *better covenant*. Mercy now pleads for the Sabbath-breaker, that he may be spared, turn from his sin, find pardon and live. In this

respect the ministration of God's law under the gospel, far exceeds⁵³⁴ the ministration of condemnation and death, under the Jewish economy.

Fourth Objection: *Deuteronomy 5:2-3* shows that the Sabbath was made for the Jews alone. "The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day." If the covenant mentioned here is the ten commandments, then the Sabbath was not made for the fathers, but only for the Jews.

Let us see if this view of the text does not prove too much for the objector. Admitting that the ten commandments are this "covenant," therefore the duty to keep the Sabbath was not binding on the fathers, does it not prove that the duties enforced by the other nine commandments also were not binding on the fathers?

Abraham, then, could disregard the seventh day, because the covenant was not made with the fathers, and Isaac and Jacob could have other gods, bow down to graven images, take the name of the Lord in vain, kill, commit adultery, steal, bear false witness and covet, for the same reason, that the covenant was not made with the fathers!!!

Thirty days before the children of Israel saw Mount Sinai, where the covenant was made, God gave the following rebuke:

Exodus 16

²⁸ How long refuse you to keep my *commandments* and my *laws*?

²⁹ See, for that the Lord has given you the Sabbath.

This shows that God's commandments and laws, embracing the Sabbath, existed before this covenant was made in Horeb, therefore *Deuteronomy 5:2-3*, proves nothing against the Sabbath. The covenant referred to was the mutual agreement between the chil-

⁵³⁴ 2 *Corinthians* 3.

dren of Israel and the Lord,⁵³⁵ the ten commandments⁵³⁶ being the moral conditions of the covenant.

Fifth Objection: The word Sabbath is not found in the Bible until after the account of the children of Israel leaving Egypt; so it was not instituted at creation, but at Sinai when the Law was given.

The entire record of about 2500 years from creation is contained in the first fifty-two chapters of the Bible. Only the most important events from creation to the deliverance of Israel from Egypt are noticed, therefore it is no marvel that we do not find the word Sabbath. But what seems really remarkable is that at a later period, even when the Sabbath-breaker was stoned to death, we do not find the word Sabbath in the Sacred Record for more than 500 years.

It is recorded⁵³⁷ that God rested on the seventh day, and that He sanctified and blessed His Rest-day. The fourth commandment points back to what God did *on* the seventh day, and *to* the seventh day, as the only reasons why the Sabbath was instituted. But this fact alone, that God and Moses speak of the Sabbath in a familiar style one month before Israel saw Sinai, is perfectly destructive of the idea that it was instituted at the giving of the law.

Sixth Objection: Christ is our example, and He broke the Sabbath.

We will first notice the Sabbath law.

Exodus 20

⁹ Six days shall you labor and do all *your* work,

—that is, labor necessary to this life.

⁵³⁵ *Exodus 42.*

⁵³⁶ *Exodus 20.*

⁵³⁷ *Genesis 2:2-3.*

¹⁰ But the seventh day is the Sabbath of the Lord your God: in it you shall not do any work;

—that is, cease from the toil of the six days, and engage in the special service of God. It may be said of the priests who offered unto the Lord on the Sabbath all the usual daily offerings, and two-lambs extra, that they labored; but what God required them to do on the Sabbath was not what the fourth commandment calls “labor,” and “your work.” When Christ was accused of Sabbath-breaking He justified himself on the ground that what He did on the Sabbath was “lawful.” His merciful acts on that day cannot with the least propriety be classed with what the Sabbath law calls “labor,” and “your work;” but rather, let those acts be classed with the ministration of the priests in holy things on that day. It is true that Christ declared His disciples “guiltless” in plucking the corn and eating it on the Sabbath. But it is said of them that they “were a hungered;” and where has God forbidden eating on the Sabbath to satisfy hunger? Nowhere.

Christ said to the impotent man whom He healed on the Sabbath,⁵³⁸ “Rise, take up your bed and walk.” Two of the Prophets speak against bearing burdens on the Sabbath; but they refer to burdens of merchandise, such as “sheaves, wine, grapes and figs,”⁵³⁹ which were brought into Jerusalem to sell. Now let the objector compare conveying burdens of merchandise to market to sell for worldly gain, with the healed man with his bed praising God, and he may see the difference. One was labor for worldly gain, while the other was for the glory of God. One was a violation of the Sabbath law, but the other was an act of mercy which manifested the power of God.

Seventh Objection: The commandment to keep the Sabbath is not given in the New Testament, therefore it is not a Christian duty to keep it.

⁵³⁸ *John* 5:8.

⁵³⁹ *Jeremiah* 17; *Nehemiah* 13.

It is true that the fourth commandment is not given over a second time in the New Testament; neither is the second, but this falls far short of proving that Christians are released from the duties enjoined by those commandments. If it be said that we have in the New Testament that which is equivalent to the second commandment, then we cite *Matthew* 24:20; *Luke* 23:55-56; *Acts* 13:42, 44; 16:13; 17:2; 18:4, where the Sabbath is mentioned as existing in the gospel.

Not one of the ten commandments is given in the New Testament on a new account, or given as a new law. Christ, Paul, John and James, refer to them as a whole, and have quoted some of them; but they speak of them as the original law of God. And why should a second edition of the Sabbath law be given in the New Testament unless the original⁵⁴⁰ were abolished?

When the objector will prove by plain testimony that the first edition of the fourth commandment has been abolished, then we will either show a second edition from the New Testament, or give up the Sabbath. We teach the Sabbath of the Bible. Let those who assert that it is abolished, produce one plain text to prove their assertion. This is a reasonable request. Will they produce the text?

We want none of their inferences from *Romans* 14; *Colossians* 2:14-17, which have been a hundred times repeated. They should not be allowed in a case like this. God gave the Sabbath law in the plainest language possible; and no man should be convinced that it has been abolished, unless he can find testimony as positive and plain, coming from as high authority.

Romans 14 does not mention the Sabbath. But the objector *infers* that the expression “every day alike,” [verse 5,] embraces the seventh-day Sabbath. So we might infer from the phrase “him that eats not,” [verse 3,] that a portion of the Christian church in Paul’s day lived without eating. Or from the phrase, “gather a cer-

⁵⁴⁰ *Exodus* 20:8-11.

tain rate *every day*,”⁵⁴¹ that God commanded the Israelites to gather manna on the Sabbath, when there was none rained from heaven on that day. The Apostle’s subject relates to the Jewish notions of eating, which troubled Gentile believers. And how perfectly natural that Paul is here speaking of feast days. And how very unnatural the inference that in his remarks he is mixing up “meat,” “drink,” “herbs,” and seventh-day Sabbath all together.

Colossians 2 speaks of Sabbath *days*, or Sabbaths. *Leviticus 23* shows seven Jewish Sabbaths, to be celebrated at their appointed times, “*besides the Sabbaths of the Lord*.”⁵⁴² Here the distinction between the two kinds of Sabbaths is seen. Paul, in *Colossians 2* refers to those Sabbaths which are classed with “meat,” “drink,” “new moon” etc, and not to *the Sabbath* which the Law-giver has wisely associated with nine moral precepts.

Behold the display of Divine Power at the giving of the ten commandments. The smoke ascended from Mount Sinai as the smoke of a great furnace; the lightnings flashed, and the thunders of Jehovah rolled down its base. God had descended upon it in awful grandeur to speak in the ears of all the people the ten precepts of His holy law. These precepts were of such a character, of such vast importance, that the great Law-giver did not leave them for man to write; but with His finger engraved them in tables of stone. Behold them placed in the beautiful ark, overlaid and inlaid with the purest gold. Mark well the victories won by Israel when with the ark of God they crossed Jordan, marched around Jericho, and went forth to battle. See the ark put in the Most Holy of the earthly Sanctuary. It was the center of their religious system, it was the glory of Israel. The fourth commandment was in the ark. And how preposterous the supposition that the Almighty, through His Son Jesus Christ, should abolish His Sabbath, without giving one plain testimony of the fact in the Book of Inspiration. What presumption for men to go on in violation of the fourth commandment, and risk their eternal salvation upon mere

⁵⁴¹ *Exodus 16:4*.

⁵⁴² See verses 37-38.

inference!! May God help the objector to feel the force of the truth we are here stating.

Now, if the Lord's Sabbath has been abolished, where have the Prophets foretold the event?

Amos 3

⁷ Surely the Lord God will do nothing, but He reveals His secret unto His servants the Prophets.

As none of the Prophets have foretold the abolition of the Sabbath, and as none of the Apostles have recorded such an event, we are certain that no such event ever occurred.

Eighth Objection: Paul says that "the ministration of death written and engraven in stones" was abolished; therefore the Sabbath is abolished.

It will be observed that if this chapter teaches the abolition of the Sabbath, it teaches that all ten of the commandments also are abolished. The Apostle here speaks of two ministrations. He is contrasting the ministration of the law of God under Moses, (which was a ministration of condemnation and death) with the ministration of the same law under the gospel, (which is the ministration of the Spirit.) It is the ministration of death that is done away, to give place to the more glorious ministration of God's law, called the ministration of the Spirit. A law is one thing, and the ministration of that law is quite another thing.

But we would inquire, Why should all ten of the commandments of God be slain at the cross, even if it was necessary to abolish the fourth? All agree that nine are good, yea, indispensable for the gospel dispensation. Was it an oversight in the Law-giver in placing the Sabbath in the midst of nine moral precepts? And did He have to slay the whole ten in order to get rid of the Sabbath? But if all ten were abolished at the cross, how is it that nine are still binding?

“Why,” says the objector, “nine of them were re-enacted by Christ for the gospel.”

But here is a serious difficulty; the objector has nine of the commandments re-enacted during Christ’s ministry, before the ten were abolished at His death!!!

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

We will now illustrate the objector’s position by a simple figure. Let his ten fingers and thumbs represent the ten commandments. His fore finger on his right hand represents the Sabbath law. This finger has served him well, but now it is diseased, and past cure, and in his way while attempting to labor. It is against him, contrary to him, and he decides to call a surgeon and have it cut off and taken out of the way. The surgeon comes and pronounces the finger past cure. He tells him, that in all his future life, nine will be sufficient. The surgeon cuts off all of his fingers and thumbs. He then lays aside the diseased finger, and sets himself at work joining on the other nine for the objector’s benefit during his future life. What a foolish surgeon! And with what folly does the no-Sabbath system charge the all-wise God. We leave the objector to his reflections.

Ninth Objection: Christ is our law-giver, and He never commanded the observance of the Sabbath.

Christ did not come to legislate, but to teach His Father's commandments; to...

Psalm 40

⁸ ...magnify the law, and make it honorable.

John 7

¹⁶ Jesus answered them and said, My doctrine is not mine, but His that sent me.

John 14

²⁴ The word which you hear is not mine, but the Father's which sent me.

John 8

²⁸ ...as my Father has taught me, I speak these things.

John 12

⁴⁹ For I have not spoken of myself; but the Father which sent me, He gave me a commandment, what I should say, and what I should speak.

⁵⁰ And I know that His commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

Says the Apostle,

James 4

¹² There is one Law-giver who is able to save, and to destroy.

Who is this law-giver? Let another Apostle answer.

1 John 2

¹ If any man sin, [transgress the law,] we have an advocate with the Father, Jesus Christ the righteous.

If Christ is our law-giver, who is our advocate? We have none! But God the Father is our Law-giver, and Christ is our Advocate.

Tenth Objection: As the day does not begin at the same time on all parts of the world, east and west, it is not possible for all the inhabitants of the world to keep the same hours for the Sabbath.

The Sabbath law requires the observance of the *seventh day*. God gave the sun to rule the day. At noon, (an easily ascertained point of time,) the twenty-four-hour day is three-fourths past. The seventh day, governed by the sun which is God's great time-keeper, comes in Palestine six or seven hours sooner than in the State of New York. It can be kept there when it arrives, so can it here.

But if the Sabbath law requires that the same identical twenty-four hours should be kept, instead of the *seventh day*, how could the Jews, scattered east and west in the land of Palestine keep it? They would find precisely the same difficulty that the inhabitants of the world around would.

Let not the advocates of the first day of the week urge this objection; for their first day is affected by it as much as the seventh. If they assert that God's law requires no particular day, but only a seventh portion of time, we reply, then let them cease talking of commemorating redemption, by keeping the first day, which they say was completed at the resurrection of Christ on the first day of the week. Did Christ rise from the dead on some day of the week, and no day in particular?! Their own profession binds them to the first day of the week, and destroys their seventh-part-of-time theory.

Eleventh Objection: Suppose two should travel around the world, one going east and the other west, when they get round there would be a difference in their reckoning of the days of the week.

This supposition is frequently offered by advocates of the first-day as forming an objection to the seventh alone. They seem to be

blind to the fact that if this objection is of any weight, it is as much against the first day as the seventh; and consequently against the Sabbath institution itself; and if against the institution, then against God; for it impeaches the wisdom of the Creator.

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

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

But God has pointed out the true seventh day, at certain periods of time, in a manner sufficiently plain to satisfy the most skeptical man who has any faith in divine revelation. At the close of the first week, God blessed the seventh day and sanctified it, because that in it He had rested.⁵⁴³ Pass down from creation 2500 years to the giving of the manna,⁵⁴⁴ and it will be seen that *there* the God of heaven pointed out the true seventh day.

Exodus 16

²⁶ Six days you shall gather it; [the manna;] but on the seventh day, which is the Sabbath, there shall be none.

Now, pass down over a period of about 1600 years, to the First Advent. There the Son of God claims to be *Lord of the Sabbath*. It will be admitted that the Lord of the Sabbath knew when the day of the Sabbath came. If the true seventh day had been lost during that 1600 years, He most certainly would have corrected the error. As He corrected no such error, but kept the day then observed as

⁵⁴³ *Genesis* 2:3.

⁵⁴⁴ *Exodus* 16.

the Sabbath, it is certain that the true numbering of the days of the week had been preserved during that 1600 years.

We would say to those who hold that the Sabbath is merely Jewish, that to admit that the true numbering of the days of the week was lost during that 1600 years, would reflect greatly upon the character of their Jewish Law-giver. It would charge Him with giving the Jews the Sabbath law, with the penalty of death for its violation, then leaving them without means to retain the knowledge of the day!

From the period of the First Advent the true seventh day has been brought down to us with a certainty. The Jews and some Christians have continued its observance, and all agree as to the day on which it occurs. Mahomet selected the sixth day of the week as a Sabbath for his followers, which corresponds with the sixth day of the week as reckoned by Jews and Christians. And the great body of professed Christians have observed the first day of the week, which corresponds with the first day of the week, as reckoned by Jews and Mohammedans.

Now have these three great divisions of the human family all made a mistake so that a day may have been lost or a day gained? If so, there was a time when the Jews to a man made this mistake in reckoning the week; at the same time, and to a man, Christians made a mistake that precisely corresponded; and to crown the whole, the Mohammedans made a mistake in the reckoning of the week that precisely corresponded to that of the Jews and Christians! Do you believe all this? If a mistake had been made, is it not absolutely certain that there would be a discrepancy somewhere? As there is no such discrepancy, is it not absolutely certain that no such mistake exists? We can hardly find it in our power to believe that the inhabitants of a single school-district could, at the same point of time, have made a mistake in the days of the week, and to heighten the wonder, everyone make precisely the same mistake! But when we extend this simultaneous act to all the districts in a town, thence to all the towns in a

county, thence to all the counties in a state, and thence to all the states in the Union, we have carried the matter almost an infinite distance beyond reason or credibility.

But all this is not so remarkable as the supposed mistake of Jews, Christians, Mohammedans, *and all nations!* That these classes, each composed of many millions, not confined to any country, but scattered in every land under heaven, should all make a mistake—should all make the *same mistake*, and should all make *the same mistake at the same time*, and no individual of the number ever discover, or ever suspect that such a mistake had taken place, is an idea not only absolutely unreasonable and in the highest degree absurd, but it is positively beyond the power of those who would, to credit it.

Appendix

Who Is Our Lawgiver?

James 4

¹² There is one lawgiver, who is able to save and to destroy.

WHO is this “one law giver?” is an inquiry of vital importance to the Sabbath question, which we shall endeavor to answer from the Scriptures of truth.

By very many it is assumed, first, that Christ is the Christian’s lawgiver: and, second, that He has given, in person and by His inspired Apostles, contained in the New Testament, a perfect code of laws for the dispensation of the gospel; then it is asserted that, as the Sabbath law is not repeated in the New Testament, the seventh-day Sabbath is not binding on Christians. This fabric seems very fair; but it rests upon sand.

Deuteronomy 18:15-18, is offered as proof that Christ is our lawgiver; but it may be seen that it teaches the reverse.

Deuteronomy 18

¹⁵ The Lord your God will raise up unto you a Prophet from the midst of you, of your brethren, like unto me; unto Him shall you hearken;

¹⁷ And the Lord said unto me, they have well spoken that which they have spoken.

¹⁸ I will raise them up a Prophet from among their brethren, like unto you, and will put my words in His mouth; and He shall speak unto them all that I shall command Him.

Peter speaking of Christ, says,

Acts 3

²² For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you, of your brethren, like unto me; Him shall you hear in all things whatsoever He shall say unto you.

Christ, as a prophet, or teacher, was like Moses. We now inquire, Did Moses legislate? Did he make laws for the people? He

did not. Moses received words from the mouth of God and spoke them to the people. There is no record that he ever assumed the position of an independent lawgiver; while the inspired record furnishes facts quite the reverse. In the case of the man who gathered sticks on the Sabbath,⁵⁴⁵ Moses did not presume to decide his case, but left that for the great Law-giver.

Numbers 15

³⁴ And they put him in ward, because it was not declared what should be done unto him.

³⁵ And the Lord said unto Moses, The man shall be surely put to death.⁵⁴⁶

That Christ, as a prophet, or teacher, was like Moses, we have the united testimony of Moses,⁵⁴⁷ the Lord,⁵⁴⁸ and Peter,⁵⁴⁹ therefore He was not an independent lawgiver. Says the eternal Father when speaking of His Son,

Deuteronomy 18

¹⁸ He shall speak unto them all that I shall command Him.

Jesus testifies of himself on this subject, and His testimony agrees with that of His Father. Mark well the following declarations of the Son of God:

John 7

¹⁶ Jesus answered them, and said, My doctrine is not mine, but His that sent me.

John 8

²⁸ Then said Jesus unto them, When you have lifted up the Son of man, then shall you know that I am He, and that I do nothing of myself; but as my Father has taught me, I speak these things.

⁵⁴⁵ *Numbers* 15:32-36.

⁵⁴⁶ See also *Numbers* 27:5-7; *Leviticus* 24:11-14.

⁵⁴⁷ *Deuteronomy* 18:15.

⁵⁴⁸ *Deuteronomy* 18:18.

⁵⁴⁹ *Acts* 3:22.

John 12

⁴⁹ For I have not spoken of myself; but the Father which sent me, He gave me a commandment, what I should say, and what I should speak.

⁵⁰ And I know that His commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

John 14

²⁴ He that loves me not, keeps not my sayings: and the word which you hear is not mine, but the Father's which sent me.

By these testimonies from the Father and Son we learn that it was not the work of our Lord Jesus Christ to legislate; but He received the doctrines which He taught, from the mouth of the Father, and spoke them to the people. In this respect, as a prophet, or teacher, He was like Moses. In both cases the Father is the law-giver.

The transfiguration is referred to as proof that Christ is the law-giver in the gospel age. It is said that the presence of both Moses and Christ, (the teachers of both dispensations,) and Moses, being placed upon the background by the voice from heaven, saying:

Matthew 17

⁵ This is my beloved Son, in whom I am well pleased, hear Him,

—shows that Christ is the lawgiver of the present age, and that His teachings take the place of the law of God. But a very important personage is overlooked by those who take this position. It is the Father. He also appears at the mount of transfiguration. His voice is heard as the highest authority:

⁵ This is my beloved Son,...hear Him.

However much the glory of Christ excelled that of Moses, it did not eclipse the glory of the Author of the ten commandments. The great God spoke the ten precepts of His holy law in the hearing of all the people. He did not leave them with Moses to write, and deliver to the people: neither was it the work of the Son of

God to deliver them, or any portion of them, over a second time for the men of the present dispensation. Under circumstances of awful grandeur the great Lawgiver spoke the ten commandments directly to the people, and wrote them in the tables of stone.

Christ quotes several of them at different times to enforce the doctrines He taught, but not in the sense of giving a new law. He leaves them upon their original basis, as the law of Jehovah, and affirms their immutability.⁵⁵⁰ He did not take the position of a lawgiver, but, rather, that of a teacher of the law.

If Christ be our lawgiver, who is our advocate? We have none. But the Apostle says,

1 John 2

¹ If any man sin, we have an advocate with the Father, Jesus Christ the righteous.

Here are three parties introduced:

1. the sinner, or transgressor of the law,⁵⁵¹
2. the Advocate, and
3. the Father whose law the sinner transgresses.

The truth on this subject, then, plainly set before us, is that in the dispensation of the gospel, the Father is the lawgiver, and Jesus Christ is the advocate, or mediator, between the offending sinner and an offended Lawgiver.

Now take the view that Christ is the Christian's lawgiver. Then "sin is the transgression of the law" of Christ. "And if any man sin, we have an advocate with" Jesus Christ! But who is this advocate? The Papist may answer, The Pope, while the Protestant remains silent.

We frequently hear it asserted,

⁵⁵⁰ *Matthew* 5:17-19.

⁵⁵¹ *1 John* 3:4.

“It is very strange that nine of the commandments are given in the New Testament, and the fourth left out, if the Sabbath is binding on Christians.”

But is it not indeed strange that professed Bible students should thus expose their ignorance of the subject of which they speak? It is a fact that the first four commandments are not repeated in the New Testament. Does this prove that we should not regard the first, second and third? If it does not prove this, then it does not prove that the fourth is not binding upon Christians. Is it said that an equivalent is given to those commandments not repeated in the New Testament? We invite the attention of the caviler to New Testament testimony in regard to the Sabbath.

1. The testimony of Christ in regard to the duty of Christians relative to the Sabbath, as late as the destruction of Jerusalem, and probably much later.

Matthew 24

²⁰ But pray you that your flight be not in the Winter, neither on the Sabbath day.

Again,

Mark 2

²⁷ The Sabbath was made for man.

2. The testimony of the apostle Luke relative to the holy women.

Luke 23

⁵⁶ And they returned and prepared spices and ointments, and rested the Sabbath day according to the commandment.

If the Sabbath law was abolished at the crucifixion, several years before this fact was recorded, of what commandment does the historian speak?

3. The testimony of the same Apostle in regard to Paul's manner.

Acts 17

² And Paul, *as his manner was*, went in unto them, and three Sabbath days reasoned with them out of the Scriptures.

Acts 18

⁴ And he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks.

Acts 13

⁴² And when the Jews were gone out of the synagogue, the *Gentiles* besought that these words might be preached to *them* the next Sabbath.

⁴⁴ And the next Sabbath day came almost the whole city together to hear the word of God.

Acts 16

¹³ And on the Sabbath we went out of the city by a *river side where prayer was wont to be made*; and we sat down and spoke unto the women which resorted thither.

Turn to the “Revelation of Jesus Christ, which God gave unto Him,” etc. and mark the distinction made between the commandments of God, and the testimony [teachings] of Jesus.

Revelation 12

¹⁷ And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

Revelation 14

¹² Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.

Read the testimony of Jesus in:

Revelation 22

¹⁴ Blessed are they that do His [the Father’s] commandments, etc.

Now if Jesus is the Christian’s lawgiver, He would have said of men in the Christian’s age,

“Blessed are they that do *my* commandments.”

True, we should keep all the sayings of Christ; but what does He say of His teachings?

John 7

¹⁶ My doctrine is not mine, but His that sent me.

If it be said that the Apostles in their writings have given a code of laws for the gospel age, we reply, that this view makes twelve lawgivers, whereas James says,

James 4

¹² *There is one lawgiver.*

See the commission to the eleven:

Matthew 28

¹⁹ Go therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

²⁰ *Teaching them to observe all things whatsoever I have commanded you.*

Christ taught the Apostles what He had received of the Father, and *this* they were to teach men to observe. Notice also the work of the Holy Spirit, and from whom it proceeds.

John 14

²⁶ But the Comforter, which is the Holy Ghost, whom the *Father will send* in my name, He shall teach you all things, and *bring all things to your remembrance, whatsoever I have said unto you.*

¹⁶ And I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever.

The Holy Spirit came from the Father, and one object for which it was sent, was to call to the disciples memory the words of divine truth which the Son had received of the Father, and had spoken to them. We have, then, the plainest testimony that all revealed truth proceeds from the Father, who is the Christian's lawgiver.

2 Corinthians, Chapter 3

This chapter is, by many persons, supposed to teach the abolition of the ten commandments. We think this doctrine is not in any wise countenanced by this portion of scripture. Let us carefully attend to what the Apostle has written in this chapter.

Two ministrations are presented. The one is the ministration of death; the other is the ministration of the Spirit.⁵⁵² The word “ministration” signifies service performed by a minister or servant. Hence; two classes of ministers are introduced. The one class is Moses and those who, after him, carried out the work of ministration which he began. The other class of ministers is the apostles, and those who carry forward the work commenced by them. The one class is the ministers of the Old Testament; the other class is the ministers of the New.

The two objects concerning which these ministrations are performed, are denominated “death,” and “the Spirit.” Let us now inquire respecting the meaning of these terms as here used. What is meant by the word “death,” in the sentence,

2 Corinthians 3

⁷ ...the ministration of death, written and engraven in stones?

We answer that it can only signify *the words* engraven upon the tables of stone; as though the sentence read,

“...the ministration of the ten commandments, written and engraven in stone.”

The reason why the law of God is called “death,” may be gathered from the following scriptures:

2 Corinthians 3

⁶ ...the letter kills;

Romans 3

²⁰ ...by the law is the knowledge of sin;

⁵⁵² 2 Corinthians 3:6-7.

Romans 4

¹⁵ The law works wrath; for where no law is, there is no transgression;

Romans 5

²⁰ The law entered that the offense might abound;

Romans 7

⁹ I was alive without the law once: but when the commandment came, sin revived, and I died.

¹⁰ And the commandment which was ordained to life, I found to be unto death.

¹¹ For sin, taking occasion by the commandment, deceived me, and by it slew me.

¹² Wherefore the law is holy, and the commandment holy, and just, and good.

¹³ Was then that which was good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.

What is meant by the word “Spirit” as used in this chapter? This word is definitely applied in:

2 Corinthians 3

¹⁷ Now the Lord is that Spirit.

Then we understand that the law of God slays the sinner, and is hence denominated “death;” while the Lord is that Spirit who makes alive the sinner thus slain. Hence we understand the Lord from heaven to be the life-giving Spirit here referred to.

With these remarks we introduce verses 7 and 8.

⁷ But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away:

⁸ How shall not the ministration of the Spirit be rather glorious?

Those who offer this verse as proof that the ten commandments are abolished, have fallen into that error by confounding the *min-*

istration of that which was engraven upon stones, with the law itself that was there engraven. Thus making the law of God and the ministration of that law mean the same thing. But the next verse by furnishing a perfect parallel to the sentence in question, exhibits the absurdity of that view.

2 Corinthians 3

⁸ How shall not the ministration of the Spirit be rather glorious?

No one will claim that the *ministration* of the Spirit is the Spirit itself. Let them treat verse 7 with as much consistency as they do verse 8, and they will avoid the error that the ministration of the ten commandments is the ten commandments themselves.

But verse 7 must distinctly mark the meaning of Paul in the use of the word “ministration;” and no one who will carefully read the verse need to confound the ministration with the commandments. Notice the first clause of the verse:

⁷ But if the ministration of death written and engraven in stones was glorious;

—now read the explanatory clause and you may understand what that ministration was, and in what its glory consisted:

⁷ ...*so that* the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance...

Then the last clause of the verse is a distinct explanation of the first. The ministration or service to which Paul refers, was commenced by Moses when he took the ten commandments from Jehovah and brought them down to the people. That ministration was so glorious that the minister by whom it was performed, veiled his face to hide its glory. The full account of this interesting ministration of Moses may be read in *Exodus* 34:29-35. Nothing can be plainer, therefore, than the fact that by the word “ministration” in verse 7, Paul means not the ten commandments, but the *service* of Moses the minister, in bringing down from God that law which He had just engraven on the tables of stone.

The ministration commenced by Moses, was carried forward through the entire period of the Old Testament. Moses placed the two tables in the ark, and placed the ark in the Most Holy Place of the typical sanctuary.⁵⁵³ He then set apart the Levitical order of priesthood to minister before that ark while the typical sanctuary should continue.⁵⁵⁴ When Moses brought down that holy law, it was to that sinful, rebellious people, but “condemnation” and “death;” for it could only show their guilt in the sight of God. It showed them exposed to its just penalty, and contained in itself no promise of pardon.

But the ministration committed to the apostles and their successors, was expressly appointed to hold out pardon to the guilty, hope to the desponding, salvation to the lost. It recognizes indeed the great fact that the whole human family are under the just condemnation of the law of God, as its transgressors;⁵⁵⁵ but it bases its offer of pardon on the fact that Christ has died for the human family thus situated,⁵⁵⁶ and that all who will avail themselves of this great propitiation may be forgiven freely.

The great subject of this ministration is Christ, the life-giving Spirit, who has died for us. The priesthood which Moses appointed to minister before the ark of the testament in the typical sanctuary, offered no sacrifice that could take away sin; it could only point penitent sinners forward to the great Sacrifice that should be offered for the sins of men. But in the heavenly Sanctuary before the ark of God’s testament, stands that great High Priest who has laid down His life for the world, and who is able to save to the uttermost all that come to God through Him.⁵⁵⁷

If therefore the ministration that could only exhibit man’s guilt and just condemnation, was so glorious that Moses, its minister, had to veil the glory of his countenance, how unspeakably glori-

⁵⁵³ *Exodus* 40; *Deuteronomy* 10.

⁵⁵⁴ *Exodus* 28; 29; *Leviticus* 8; 9.

⁵⁵⁵ *Romans* 3:19.

⁵⁵⁶ *2 Corinthians* 5:14-15.

⁵⁵⁷ *Hebrews* 7; 8; *Revelation* 11:19.

ous must that ministration be, that offers life, pardon and salvation to the guilty, the condemned, the lost!

Moses while performing that ministration had a veil upon his face; but in contrast with this, Paul says,

2 Corinthians 3

¹⁸ But we all with *open* [literally *unveiled*] face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory even as by the Spirit of the Lord.

Let us now inquire respecting the thing abolished in verse 7. That the word *glory*, inserted by the translators in its last clause, was rightly placed there, admits of certain proof. For the expression "*teen katargoumeneen*," rendered, "which glory was to be done way," is in the feminine accusative, and hence *necessarily* refers to "*teen doxan*," "the glory," which immediately precedes it, and is in the *same* gender and case, and not to "*he diakonia*," "the ministration," which is more remote, and is of a *different* case. On this point there can be no dispute. Hence the translators by inserting the word "glory" in the last clause of this verse, have faithfully expressed the sense of the original.

Then Paul in verse 7, asserts the abolition of the glory of the former ministration. Verse 10 tells us that though that ministration was made glorious, yet in this respect it had no glory, by reason of the glory that excels. Now verse 11 will explain to us how the glory of the former ministration was done away, and also in what respect that ministration had no glory. It is more correctly rendered by Macknight than by our version. For "*dia doxees*" must signify, "by glory," and not the adjective, "glorious." As rendered by Macknight it reads:

"Besides if that which is abolished, is abolished by glory, much more that which remains, remains in glory."

Two important facts are determined by this verse:

1. That the glory of the former ministration was done away by the surpassing glory of the present ministration, just as

the glory of the stars is done away by the glory of the sun arising in his strength.

2. And hence we understand that it had no glory by reason of the glory that excels, in the same manner that we understand that the stars have no glory when the sun shines.

We will now quote verses 13 and 14.

2 Corinthians 3

¹³ 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:

¹⁴ But their minds were blinded; for until this day remains the same vail untaken away in the reading of the Old Testament; which vail is done away in Christ.

Verse 13 being explanatory of verse 7, we have here a good opportunity to determine what was abolished. And we shall find its statement on this point the same as that of verse 7. *When* the veil was upon the face of Moses,

¹³ ...the children of Israel could not steadfastly look to the end of that which is abolished.

What then did the vail hide? for the answer to this question determines the whole matter. Were the tables of stone hidden by that vail? No verily. But it was the glory of that ministration, which glory in the estimation of the Jews still abides. The vail upon his face hid that which is abolished; but the tables of stone were neither hidden nor obscured by the vail: he held them in his hands.⁵⁵⁸

The vail with which Moses hid the glory of his face still remains upon literal Israel. They still connect in an inseparable manner the great constitution, the ten commandments, with the glory that enshrouded Moses and that attended the Levitical ministration, not seeing that that ministration has given place to another of far surpassing glory. Israel cannot see that the hidden glory is

⁵⁵⁸ *Exodus* 34:29.

gone; but as they can still see that holy law, they believe that that glory must abide as well as that law.

Others at the present day fall into the opposite error. They can see that that glory is gone, and hence conclude that that holy law has gone also. They do not see that in the heavenly tabernacle, where our great High Priest is ministering for us, the *ark of God* abides as well as it did in the earthly tabernacle.⁵⁵⁹ They think highly indeed of the mercy-seat; but the law of God contained in the ark beneath that mercy-seat, is despised and counted a thing of naught.⁵⁶⁰ But the dream that the blood of Christ blotted out the moral law (the very thing that caused it to be shed) will be found vain and delusive in the day of God.

The act of Moses in covering from the sight of Israel the glory that beamed from his face at the commencement of that ministration represented this great truth; viz., that that ministration with its glory was not to abide; and that when it should be succeeded by a ministration that could give life and pardon to guilty man, Israel would not understand the fact. To this day the veil is upon their heart. Everything relating to the ministration and the glory in the reading of the Old Testament, is with them inseparably connected with Moses. This veil is done away in Christ; and when the heart shall turn to the Lord, the veil shall be taken away. Every thing relating to salvation and glory will then be associated with Christ and the better ministration.

In this chapter, therefore, there is no intimation that the law of God is abolished. Those who make it teach such a doctrine, wrest the words of Paul to their own destruction. Even the verses on which such persons lay the greatest stress become a complete absurdity when made to teach the abolition of the ten commandments. For in the first place they have to assume that the word “ministration” instead of signifying service performed by a minister, [as the word invariably signifies, and is expressly so applied

⁵⁵⁹ *Revelation* 11:19.

⁵⁶⁰ *Exodus* 25:17-22; *Hebrews* 9:4.

in the latter part of verse 7,] signifies the ten commandments. This absurd assumption is the basis of the doctrine. Let us see how consistent a doctrine can be erected upon this basis. It stands thus:

“If the ten commandments were glorious, so that the children of Israel could not steadfastly behold the face of Moses, etc.”

Anyone can see how incongruous such a statement would be. To say that the ministration was glorious so that they could not behold the face of the minister, is a statement perfectly consistent, being indeed the very thing that Paul has affirmed; but to say that the tables of stone were the subjects of this glory, and yet, have that glory only appear upon the face of Moses is reasoning from unlike to unlike. If the tables of stone constituted this glorious ministration, why was not the vail which hid that glory wrapped about the tables of stone, and not placed before the face of the minister? The answer is obvious. It was the service performed by Moses that was thus glorious: and that glory was hidden when Moses veiled his face.

It remains that we quote two or three texts in which Paul directly teaches the perpetuity of the law of God. The word of Paul was not yea and nay, so that he does not affirm a doctrine in one place and deny it in another.

The following is Dr. Bloomfield’s translation of *1 Corinthians* 7:19, with his note appended:

1 Corinthians 7

¹⁹ Circumcision is of no moment, and uncircumcision of no moment; but keeping the commandments of God is something of consequence; [*i.e.*, as being the test of genuine faith].

Ephesians 6

¹ Children, obey your parents in the Lord: for this is right.

² Honor your father and mother; (which is the first commandment with promise;)

³ That it may be well with you, and you may live long upon the earth.

In this text it is certain that Paul enforces the duty of children to their parents, by the commandment which he quotes, thus acknowledging its supreme authority. Nor can the argument from this text be evaded by saying that he quoted it from a revised code which Christ had established. For it is a fact, that although Christ has quoted this commandment, He has never appended a promise to it; much less has He added the one here quoted by Paul. But it is also a fact that this commandment does stand in the decalogue not only as its first commandment with promise, but with the very promise in question annexed. Hence it is certain that Paul acknowledges the fifth precept of the decalogue as the fountain-head of all authority on this point.

Romans 3

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

Now it is an interesting fact that the verb *katargeo* which in *2 Corinthians 3*, is rendered “done away,” “abolished,” is the same one that in *Romans 3:31*, is rendered “make void.” We have shown that the word is not used in *2 Corinthians 3* with reference to the law of God. As a demonstration of the truth on this point, we present these words of Paul to the Romans. In the strongest manner he expresses his abhorrence of the sentiment that the law of God is abolished. Those who make Paul in *2 Corinthians 3*, utter a sentiment which in *Romans 3* he solemnly disavows, should pause and reflect, lest they thus wrest his words to their own destruction.⁵⁶¹

Ministration signifies not a law, but a service performed by a minister. We present every instance where “*diakonia*,” the word rendered *ministration* in *2 Corinthians 3*, occurs, the word in italics being its translation:

⁵⁶¹ *2 Peter 3:16*.

Luke 10:40. Martha was cumbered about much *servicing*.
Acts 1:17. had obtained part of this *ministry*.
Acts 1:25. he may take part of this *ministry*.
Acts 7:1. neglected in the daily *ministration*.
Acts 7:4. to the *ministry* of the word.
Acts 11:29. determined to send *relief* unto the...
Acts 12:25. they had fulfilled their *ministry*.
Acts 20:24. the *ministry*, which I have received...
Acts 21:19. among the Gentiles by his *ministry*.
Romans 11:13. I magnify my *office*.
Romans 12:7. Or *ministry*, let us wait on our *ministering*.
Romans 15:31. that my *service* which I have...
1 Corinthians 12:5. differences of *administrations*.
1 Corinthians 16:15. themselves to the *ministry* of the saints.
2 Corinthians 3:7. if the *ministration* of death...
2 Corinthians 3:8. the *ministration* of the Spirit.
2 Corinthians 3:9. the *ministration* of condemnation—the *ministration* of righteousness.
2 Corinthians 4:1. seeing we have this *ministry*.
2 Corinthians 5:18. the *ministry* of reconciliation.
2 Corinthians 6:3. that the *ministry* be not blamed.
2 Corinthians 8:4. the fellowship of the *ministering* to...
2 Corinthians 9:1. the *ministering* to the saints.
2 Corinthians 9:12. For the *administration* of this service.
2 Corinthians 9:13. the experiment of this *ministration*.
2 Corinthians 11:8. wages of them, to *do you service*.⁵⁶²
Ephesians 4:12. the work of the *ministry*.
Colossians 4:17. Take heed to the *ministry*.
1 Timothy 1:12. putting me into the *ministry*.
2 Timothy 4:5. make full proof of your *ministry*.
2 Timothy 4:11. profitable to me for the *ministry*.

⁵⁶² lit. for *ministering* to you.

Hebrews 1:14. sent forth to *minister* for them.

Revelation 2:19. know your works, and charity, and *service*.

Colossians 2:14-17

By R. F. Cottrell / J. N. Andrews

Colossians 2

¹⁴ Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross;

¹⁵ And having spoiled principalities and powers, He made a show of them openly, triumphing over them in it.

¹⁶ Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days:

¹⁷ Which are a shadow of things to come; but the body is of Christ.

THE 2nd chapter of *Colossians* teaches that the hand-writing of ordinances has been blotted out and nailed to the cross. Many produce this scripture as proof that the ten commandments are abolished. We inquire, therefore,

“Is the hand-writing of ordinances the ten commandments?”

Let the following facts answer:

1. The hand-writing of ordinances is here represented as having been blotted out by the shedding of Christ’s blood. If this hand-writing of ordinances is the ten commandments, it follows that the blood of Christ was shed to blot out the prohibition against other gods; the prohibition of graven images; the prohibition of blasphemy; the commandment to hallow the sanctified Rest-day of the Lord; the first commandment with promise; and the prohibitions of murder, adultery, theft, false witness and covetousness! Would the Infinite Law-giver give His own Son to die for such a purpose?

2. But to teach that Christ died to blot out the moral law, is to deny the plainest facts. Because that the law of God which was

holy, just and good,⁵⁶³ condemned the whole human family, and showed that all mankind were sinners, and under its just sentence,⁵⁶⁴ God provided a method of redemption by which He could be just, and yet could justify him that believes in Jesus.⁵⁶⁵ This did not consist in sending His Son to destroy the law of the Father; but it consisted in this, that the Son of God should take upon himself human nature, and offer up His own life a ransom for many,⁵⁶⁶ thus making the great propitiation through which guilty man may come to God and find pardon for the transgression of His holy law.⁵⁶⁷ Having done this He returned to His Father and became a great High Priest in the heavenly Sanctuary before the Ark containing his Father's law. Whoever, therefore, repents of his transgression, and comes to God through this "Advocate with the Father,"⁵⁶⁸ may find pardon for all his sins.

This view of man's redemption is based on the plainest facts of scripture, and presents the character of God in a light in which mercy and truth meet together, and righteousness and peace kiss each other.⁵⁶⁹ Well might Paul exclaim when presenting this great subject,

Romans 3

³¹ Do we then make void the law through faith? God forbid; yea, we establish the law.

3. But what is it that is abolished in consequence of the hand-writing of ordinances being nailed to the cross? We answer, Meats, drinks, feast-days, (for this is the literal rendering of the word,) new-moons and sabbaths (plural). Thus upon the very face of this text is found the most decisive evidence that Paul was not referring to the ten commandments. For it is absurd to believe

⁵⁶³ *Romans* 7:12.

⁵⁶⁴ *Romans* 3:19-23.

⁵⁶⁵ *Romans* 3:24-26.

⁵⁶⁶ *Matthew* 20:28.

⁵⁶⁷ *1 Peter* 2:24; *Isaiah* 53:10.

⁵⁶⁸ *1 John* 2:1.

⁵⁶⁹ *Psalms* 85:10-11.

that Paul should speak of the abolition of the ten commandments, and as the consequence of that abolition, should speak of certain unimportant things as having been done away, which, by the way, were never contained in the decalogue.

It may be objected, that the decalogue contained the Sabbaths (the word is plural) which are here abolished. We answer, Not so. The decalogue contained but one Sabbath of the Lord. But besides the Sabbath of the Lord, embodied in the fourth commandment, the 23rd chapter of *Leviticus* presents four annual Sabbaths, associated with the feasts and new moons of the typical system. The Sabbath of the Lord “was made FOR man,”⁵⁷⁰ but these Sabbaths connected with the new moons, etc., are said to be AGAINST him.⁵⁷¹ It is not *the Sabbath (singular) associated with the precepts of the moral law, that is here referred to, but the sabbaths (plural) associated with their feasts and new moons.*⁵⁷² The one was made at creation, the others in the wilderness of Sinai.

4. But while it is plainly stated in *Colossians* 2, that the hand-writing of ordinances, or shadow of good things to come, is abolished, it is elsewhere in the New Testament plainly stated that the royal law, embodying all the ten commandments, is yet in full force. No one can deny this who will carefully read *James* 2:8-12. And the fact is distinctly stated that the violation of one of the commandments makes the transgressor guilty of all. It follows therefore, that the hand-writing of ordinances, and the royal law of ten commandments, are two distinct codes.

The reasons presented demonstrate the fact that the ten commandments are not referred to in *Colossians* 2. But those who seize this scripture to prove the abolition of the decalogue, generally point with triumph to the expression, “holy day,” which occurs in verse 16.

⁵⁷⁰ *Mark* 2:27.

⁵⁷¹ *Colossians* 2:14.

⁵⁷² *Leviticus* 23:24, 32, 37-39.

“If the term, *sabbath days*,” say they, “refers to the ceremonial sabbaths,⁵⁷³ the term, *holy day*, must certainly designate the Sabbath of the fourth commandment.”

The fact that some, who have the means of knowing better, have applied this expression to the Sabbath, renders it proper that this perversion should be exposed.

This word is translated from *hoorte*, which occurs twenty-seven times in the Greek Testament. Twenty-six times it is rendered, in our version, *feast*, and once, viz., *Colossians* 2:16, it is rendered *holy day*.

Matthew 26:5. they said, Not on the *feast* day.

Matthew 27:15. at that *feast* the governor was

Mark 14:2. they said, Not on the *feast* day,

Mark 15:6. Now at that *feast* he released unto

Luke 2:41. at the *feast* of the Passover.

Luke 2:42. after the custom of the *feast*,

Luke 22:1. the *feast* of unleavened bread

Luke 23:17. release one unto them at the *feast*.

John 2:23. at the Passover in the *feast* day,

John 4:45. at Jerusalem at the *feast*: for they also went unto the *feast*.

John 5:1. there was a *feast* of the Jews:

John 6:4. a *feast* of the Jews, was nigh.

John 7:2. the Jews' *feast* of tabernacles was

John 7:8. Go you up unto this *feast*: I go not up yet unto this *feast*;

John 7:10. went he also up unto the *feast*,

John 7:11. Jews sought him at the *feast*,

John 7:14. about the midst of the *feast*.

John 7:37. that great day of the *feast*,

John 11:56. he will not come to the *feast*?

⁵⁷³ *Leviticus* 23:24-39.

John 12:12. were come to the *feast*,
John 12:20. to worship at the *feast*:
John 13:1. before the *feast* of the Passover,
John 13:29. need of against the *feast*;
Acts 18:21. by all means keep this *feast*
Colossians 2:16. or in respect of a *holy day*,

It is thus rendered by several lexicons:

Heorte, a feast or festival, holiday.

Liddell and Scott Robinson's Lexicon gives the same.

A solemn feast, public festival, holy day.⁵⁷⁴

Colossians 2:16 is thus rendered in different versions:

Let no man, therefore, judge you in meat, or in drink or in respect of a festival day, or of the new moon, or of the Sabbaths.⁵⁷⁵

Wherefore, let no one judge you in meat, or in drink, or in respect of a festival, or a new moon, or of Sabbaths.⁵⁷⁶

Let no man therefore judge you in food, or in drink, or in respect to a holy day, or the new moon, or the Sabbaths.⁵⁷⁷

Let none therefore judge you in meat, or drink, or in respect of a feast day, or of the new moon, or of Sabbath days.⁵⁷⁸

Let no one therefore call you to an account about meat and drink, or with respect to a festival, or a new moon, or Sabbaths.⁵⁷⁹

It is therefore manifest that the Apostle used this word to designate the Jewish feasts—the abolition of which he here teaches. The Sabbaths and the feast days of the Jewish ritual expired with that ritual; but the Sabbath of the Lord, hallowed before the fall,

⁵⁷⁴ *Greenfield.*

⁵⁷⁵ *Douay Bible.*

⁵⁷⁶ *Macknight.*

⁵⁷⁷ *Whiting.*

⁵⁷⁸ *Wesley.*

⁵⁷⁹ *Wakefield.*

abides, with the other precepts of the moral law, throughout duration.

The Two “Tills” of Matthew 5:18

By R. F. Cottrell

THE perpetuity of every jot and tittle of God’s law is supported by the use of two *tills*.

1. Till *heaven and earth pass*.⁵⁸⁰ This is quite strong, and carries the mind to a period of time which is still in the future. On this, I think there can be no disagreement.

2. Till *all be fulfilled*.⁵⁸¹ Here is the disputed ground. We are told that this reaches only to the crucifixion; that Christ fulfilled all the law, and nailed it to His cross. But I should think it most natural to reserve the stronger expression for the final one.

Let us read the text to suit the views of our opponents. According to their interpretation, the Lord wished to assure His hearers that no part of the law would pass, till the crucifixion, which was nearly three years and a half in the future. Then it would stand like this. After cautioning the people not to think He had come to destroy the law or the prophets, He would say,

“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 three years and a half.*”

It has often been shown, that to fulfill a *law* is to obey it, not to abolish it. But leaving this point, I remark that the subject of discourse includes something besides the law, namely, the prophets. He says,

Matthew 5

¹⁷ Think not that I am come to destroy the law *or the prophets*: I am not come to destroy, but to fulfill.

⁵⁸⁰ *Matthew* 5:18.

⁵⁸¹ *Ibid.*

He came in fulfillment of the prophecies. But have *all* the prophecies been fulfilled? Nay verily. Heaven and earth must not only pass, but new heavens and earth must be created before *all* is fulfilled. The prophet Isaiah says,

Isaiah 66

²² For as the new heavens and the new earth, which I will make, shall remain before me, says the Lord, so shall your seed and your name remain.

²³ And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, says the Lord.

This must be fulfilled before even the fourth commandment of the law can pass.

I conclude, then, that the second *till* is the stronger of the two. The first reaches to the passing of the present heavens and earth; the second, not only to the making of the new heavens and earth, but to the unlimited extent of their duration.

Consistency

By J. N. Andrews

CONSISTENCY is a rare jewel. Truth is consistent with itself; but error has as many heads and horns as the Apocalyptic dragon. This is well illustrated by the following veritable *creed*.

Article 1. I believe that the Sabbath has been changed to the first day of the week.

Article 2. I believe that Sunday is the true seventh day, and that it should be observed.

Article 3. I believe that we cannot tell what day the seventh day is.

Article 4. I believe that we are only required to keep one seventh part of time.

Article 5. I believe that the commandment to keep the seventh day is abolished.

Article 6. I believe that those who keep the Sabbath of the fourth commandment will fall from grace.

Article 7. I believe that every one should be fully persuaded in their own mind, whether to keep the Sabbath or not.

Reader, the foregoing is not a mere fancy sketch; I have met with a large number, who in the course of a single conversation, have avowed their faith in all the articles of the above creed. There are plenty of such all around you.

Is this your creed? If so, permit me to point you to a better one. It consists of ten articles, and may be found in *Exodus* 20. Allow me to recommend this creed to you as infallible, it having been given by Jehovah in person, and written with His own finger on stone. You will find in its fourth article all the errors of the foregoing creed pointed out.

What men have said of certain creeds of their own construction, may be said of this in truth:

“If a man keep not this, no doubt he shall perish everlastingly.”

Thoughts on the Sabbath

By J. N. Andrews

THOSE who observe the Sabbath of the Bible, are able to present as its foundation, a *divine* institution.

Genesis 2

³ God blessed the seventh day, and sanctified it.

To sanctify is:

...to separate, set apart, or appoint to a holy, sacred, or religious use.⁵⁸²

It was by this act of the great Creator, that the Sabbath was made for man.⁵⁸³ As God has never taken this blessing from the seventh day, and has never given to secular purposes the day

⁵⁸² *Webster.*

⁵⁸³ *Exodus* 20:11; *Mark* 2:27.

which He here “set apart to a holy use,” the original institution still exists. As He has never sanctified another day as a weekly Sabbath, the Sabbath of the Lord is the *only* Sabbatic institution.⁵⁸⁴

As God made the Sabbath in paradise, when the morning stars sang together and all the sons of God shouted for joy,⁵⁸⁵ it follows that it is not Jewish, not a carnal ordinance,⁵⁸⁶ not a yoke of bondage,⁵⁸⁷ but a sacred institution made for the well-being of the human family, while yet upright. The great Creator rested first on the seventh day and was refreshed.⁵⁸⁸ The Son of God who kept His Father’s commandments, followed this example,⁵⁸⁹ and thus, also, did the entire church so far as inspiration gives us the facts.

After giving the institution of the Sabbath, the book of *Genesis*, in its brief record of 2370 years, does not again mention it. This has been urged as ample proof that those holy men, who during this period were perfect and walked with God in the observance of His commandments, statutes and laws,⁵⁹⁰ all lived in open profanation of that day which God had blessed and set apart to a holy use. But the book of *Genesis* also omits any distinct reference to:

- the doctrine of future punishment,
- the resurrection of the body,
- the revelation of the Lord in flaming fire, and
- the judgment of the great day.

Does this silence prove that the patriarchs did not believe these great doctrines? Does it make them any the less sacred?

But the Sabbath is not mentioned from Moses to David, a period of five hundred years during which it was enforced by the

⁵⁸⁴ *Exodus* 20:10.

⁵⁸⁵ *Job* 38:7.

⁵⁸⁶ *Hebrews* 7:16.

⁵⁸⁷ *Galatians* 5:1.

⁵⁸⁸ *Exodus* 31:17.

⁵⁸⁹ *John* 15:10; *Exodus* 20:8-11.

⁵⁹⁰ *Genesis* 5:24; 6:9; 26:5.

penalty of death. Does this prove that it was not observed during this period? The jubilee occupied a very prominent place in the typical system, yet in the whole Bible a single instance of its observance is not recorded.

What is still more remarkable, there is not on record a single instance of the observance of the great day of atonement, notwithstanding the work in the holiest on that day was the most important service connected with the worldly Sanctuary. And yet the observance of the other and less important festivals of the seventh month, which are so intimately connected with the day of atonement, the one preceding it by ten days, the other following it in five, is repeatedly and particularly recorded.⁵⁹¹ It would be sophistry to say that this silence respecting the day of atonement, when there were so many instances for it to be mentioned, proves that that day was never observed; and yet it is actually a better argument than the similar one urged against the Sabbath from the book of *Genesis*.

The reckoning of time by weeks was established in *Genesis* chapters 1 and 2. This period of time is marked only by the recurrence of the sanctified Rest-day of the Creator. That the patriarchs reckoned time by weeks and *by sevens of days, is evident from several texts.*⁵⁹² *That the reckoning of the week was rightly kept appears evident from the fact that in Exodus 16, Moses on the sixth day declares that...*

Exodus 16

²³ ...tomorrow is the rest of the holy Sabbath unto the Lord.

But if the opponents of the Sabbath, claim that a knowledge of the true seventh day was lost in the patriarchal age, we will now show that before God gave the ten commandments He pointed out the true seventh day in a manner which could not be mistaken:

⁵⁹¹ *Ezra* 3:1-6; *Nehemiah* 8:2, 9-12, 14-18; *1 Kings* 8:2, 65; *2 Chronicles* 5:3; 7:8-9; *John* 7:2-14, 37.

⁵⁹² *Genesis* 29:27-28; 8:10, 12; 7:4, 10; 50:10; *Job* 2:13.

1. By a direct miracle. God caused the fall of a certain quantity of manna each day of the week to the sixth day when there was a double quantity.⁵⁹³
2. On the seventh day, which Moses calls the Sabbath, there was none.⁵⁹⁴
3. That which was gathered on the sixth day kept good over the seventh, whereas it would corrupt in the same length of time on other days.⁵⁹⁵

This three-fold weekly miracle continued the space of forty years.⁵⁹⁶

The fact is settled, then, beyond all controversy that the Sabbath of the Lord which was made in Paradise, was here directly pointed out by God himself. And to this important testimony we add the declaration of *Nehemiah* 9:13-14, that God made known to Israel His holy Sabbath.

No one pretends that the true seventh day was lost by the Jewish church after this. And it is certain that as late as our Lord's crucifixion they observed the true seventh day. They rested upon the day enjoined in the fourth commandment; namely, the day which the Lord rested upon and hallowed at creation.⁵⁹⁷

Since the record of inspiration closed, the Jews and the Christians, each scattered in every land under heaven, have carefully kept the reckoning of the week. If a mistake in this reckoning had been made, a discrepancy would at once manifest this. For it is certain that every Jew and every Christian under heaven could not at the same time make the same mistake. The fact that there is no such discrepancy is decisive testimony that such mistake has not been made. Consequently we have the true seventh day from creation.

⁵⁹³ *Exodus* 16:4-5, 29.

⁵⁹⁴ *Exodus* 16:25-27.

⁵⁹⁵ Compare *Exodus* 16:23-24, with verses 19-20.

⁵⁹⁶ *Exodus* 16:35; *Joshua* 5:12.

⁵⁹⁷ *Luke* 23:55-56; *Exodus* 20:8-11; *Genesis* 2:3.

When God gave His law in person, in the hearing of the people, by the fourth precept of that law He solemnly enforced the observance of the holy Sabbath.⁵⁹⁸ In explicit language the great Law-giver states the reason why He made the Sabbath and the time when this act was performed:

Exodus 20

¹¹ For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore [*i.e.*, for this reason] the Lord blessed the Sabbath day and hallowed it.

This is the reason why God made the Sabbath. It is the same reason that is stated in *Genesis 2:3*.

The act by which God made the Sabbath is here stated with distinctness. It was His act of blessing and hallowing His Rest-day. The time when this act was performed is here given as in *Genesis 2:2-3*; namely, *the close of the creation week*. And it is worthy of note that in thus giving the fourth commandment, God calls the seventh day the Sabbath at the time when He thus placed His blessing upon it. This most effectually shuts the mouths of those who deny the institution of the Sabbath at creation.

The great design of the Sabbath was that there might be a standing memorial of God's act of creation. Its observance would have saved the world from atheism and idolatry; for it has ever pointed back to God, the great first cause; and it has ever pointed out the true God, the great Creator, in distinction from...

Jeremiah 10

¹¹ ...the gods that have not made the heavens and the earth.

We have now considered three important facts in the history of the Sabbath.

1. Its institution at creation;
2. The fact that the true seventh day was pointed out to Israel; and

⁵⁹⁸ *Exodus 20:8-11*.

3. The grand law of the Sabbath, the fourth commandment.

As we proceed in this investigation we notice three different Sabbaths:

1. The *weekly* Sabbath of the Lord, the seventh day.⁵⁹⁹
2. The *annual* Sabbaths of the Jews, the first, tenth, fifteenth and twenty-third days of the seventh month.⁶⁰⁰
3. The *septennial* Sabbath of the land, the seventh year.⁶⁰¹

The Sabbath of the Lord was instituted at creation, and at Sinai was embodied in the royal law, every precept of which according to *James 2:8-12*, is still binding upon us. But the Sabbaths of the Jews and the Sabbath of the land were instituted in the wilderness, and embodied in the hand-writing of ordinances with the feasts, new-moons and ceremonies of the *Jewish church*. *That hand-writing of ordinances, which was...*

Hebrews 10

¹ ...a shadow of good things to come,

—was nailed to the cross by our Lord, thus taking all these festivals out of the way.

The most precious blessings are promised to those who observe the Sabbath of the Lord.⁶⁰² And it is worthy of notice that this prophecy pertains to a period of time when the salvation of the Lord is near to be revealed.⁶⁰³ The blessing is promised to the sons of the stranger, the Gentiles,⁶⁰⁴ as well as to the people of Israel. If they will keep the Sabbath holy unto the Lord while dispersed in the four quarters of the earth, God will bring them again to His holy mountain. The promises here made by the prophet shall be verified when the outcasts of Israel and the sons of the stranger

⁵⁹⁹ *Exodus 20:10*.

⁶⁰⁰ *Leviticus 23:24, 27-32, 39*.

⁶⁰¹ *Leviticus 25:1-7*.

⁶⁰² *Isaiah 56; 58:13-14*.

⁶⁰³ *Hebrews 9:28; Isaiah 45:17*.

⁶⁰⁴ *Exodus 12:48-49; Isaiah 14:1; Ephesians 2:12*.

shall come from the east and from the west and shall sit down with Abraham, Isaac and Jacob in the kingdom of God.⁶⁰⁵

Notice the distinction between the Sabbath of the Lord and the Sabbaths of the Jews as presented in the prophets. Of the perpetuity of the former let us judge after reading *Isaiah* 66:22-23, where we are informed of its observance in the New Earth. But the Lord assures us by the prophet that the latter shall cease.⁶⁰⁶ The fulfillment of this prophecy may be read in *Colossians* 2:14-17. The weekly Sabbath is styled “the Sabbath of the Lord,” “my Sabbath,” etc.⁶⁰⁷ The annual and septennial Sabbaths are styled “her Sabbaths” and “your Sabbaths.”⁶⁰⁸

Though the Scriptures nowhere teach or authorize the change of the Sabbath, yet they plainly point out the power that should do this. Let the reader compare *Daniel* 7:25, with the history of the Papal power, and carefully mark its acts of changing and mutilating the divine constitution, the ten commandments.

We have seen the grand law of the Sabbath embodied in the decalogue. We come now to the New Testament. That our Lord did not destroy that law, or lessen our obligation to obey it, he clearly teaches in *Matthew* 5:17-19. And we may with the utmost safety affirm “that the apostles did not disturb what their Lord left untouched.”⁶⁰⁹ We say therefore that the New Testament teaches the perpetuity of God’s law, and *for that reason does not re-enact it.*

Our Lord came to...

Isaiah 42

²¹ ...magnify the law and make it honorable.

⁶⁰⁵ *Matthew* 8:11.

⁶⁰⁶ *Hosea* 2:11.

⁶⁰⁷ *Exodus* 20:10; *Isaiah* 56:4; *Ezekiel* 20:12-24; 22:8, 26.

⁶⁰⁸ *Hosea* 2:11; *Leviticus* 23:32; 26:34-35, 43; *2 Chronicles* 36:21; *Lamentations* 1:7.

⁶⁰⁹ *Romans* 3:31; *James* 2:8-12.

He kept His Father's commandments, and solemnly enjoined obedience to them, pointedly rebuking those who made them void that they might keep the traditions of the elders.⁶¹⁰

Mark 2

²⁷ The Sabbath was made for man, [says the Saviour,] and not man for the Sabbath.

If the Sabbath was made for man, then it belongs alike to Jews and Christians, and to all our race. The statement carries the mind back to the creation of our race and evinces that the Sabbath was made in immediate connection with that event. On the one hand our Lord rebukes the Pharisaic observance of the Sabbath; on the other, He rebukes with equal force that class of modern teachers who affirm that the Sabbath of the Lord which Infinite Wisdom made *for* man before the fall, was one of those Sabbaths which were *against* him, *contrary* to him and taken out of the way at the death of Christ.⁶¹¹

The fact that those, who had been with Jesus during His ministry,

Luke 23

⁵⁶ ...rested the Sabbath day according to the commandment,

—after His crucifixion, and resumed labor on the first day of the week⁶¹² shows clearly that they knew nothing of the supposed change of the Sabbath. Yet Jesus testifies that all things which He had heard of His Father He had made known unto them.⁶¹³ The fact that God has never *sanctified* the first day of the week shows plainly that it is not sacred time, and not a divinely instituted Sabbath. The fact that God has never required us to rest on that day shows that its observance in the place of the Sabbath of the

⁶¹⁰ *John* 15:10; *Matthew* 42:16-19; 15:3-9.

⁶¹¹ *Colossians* 2.

⁶¹² *Luke* 23:55-56; 24:1.

⁶¹³ *John* 15:15.

Lord, is a clear instance of making void the commandments of God to keep the traditions of men.⁶¹⁴

That sanctified time exists in the gospel dispensation, or in other words, that there is a day which belongs to God, is clear from *Revelation* 1:10. That “the Lord’s day,” is the Sabbath day is plain from *Isaiah* 58:13. As the Sabbath was made for man, we find it under all dispensations, and in every part of the Bible. Those therefore who profane the Sabbath, sin against God and wound their own souls.

⁶¹⁴ *Mark* 7:6-13; *Proverbs* 30:6.

Preach the Word

1855

First printed in *Review and Herald*, December 11, 1855,
then later as an undated Pamphlet in Battle Creek, MI.

The article and the pamphlet are different enough from each
other that I have included both here:
first the article, then the pamphlet.

Preach the Word (Article)

Review and Herald, December 11, 1855

2 Timothy 4

¹ I charge you therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom;

² Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine.

A MORE solemn charge cannot be found in the Book of God. It was given before God, before the Lord Jesus Christ, and in view of the judgment of the living and the dead. It was given under circumstances the most solemn. The great Apostle says:

⁶ For I am now ready to be offered, and the time of my departure is at hand.

⁷ I have fought the good fight, I have finished my course, I have kept the faith:

⁸ Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day, and not to me only, but unto all them also that love His appearing.

The language of the text—"I charge you therefore,"—indicates that this solemn charge—"Preach the word"—was given in view of facts before stated, which facts are recorded in the previous chapter as follows:

2 Timothy 3

¹ This know also, that in the last days perilous times shall come.

² For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

³ Without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good,

⁴ Traitors, heady, high minded, lovers of pleasures more than lovers of God;

⁵ Having a form of godliness, but denying the power thereof: from such turn away.

This is the prophetic description of the professed church of Christ in the “last days.” In view of this sad picture, the Apostle gives us the solemn charge, “Preach the word.” The word exposes all these sins, and shows the duty of God’s people in regard to those who are guilty of them.

2 Timothy 3

⁵ ...from such turn away.

The reason why these sins exist in the church is because Christ’s professed ministers have not preached the word. They have not fearlessly rebuked those sins which the Scriptures rebuke in the plainest language. Says the Apostle,

2 Timothy 4

² ...reprove, rebuke, exhort with all long-suffering and doctrine.

³ For the time will come when they will not endure sound doctrine.

Here the Apostle points forward to the “last days” which he had been describing; to these days when men will not endure sound doctrine taught by prophets, Jesus and apostles.

³ ...but after their own lusts, shall they heap to themselves teachers, having itching ears;

⁴ And they shall be turned from the truth unto fables.

Here we learn that the multitude of religious teachers in the last days are the choice of the people, instead of God’s choice; and that the people in their choice follow their lusts. The man of God who will reprove them for their worldly lusts; will rebuke them for their sins, they do not want. They will not bear him. They rather “heap to themselves teachers” who—after they have followed the world, the flesh, and the Devil six days—will preach smooth things on Sunday, and touch their popular sins as lightly as possible. They will not endure sound doctrine.

Should the meek and humble Man of Sorrows appear before them in His seamless robe, as he stood forth 1800 years ago, and reprove and rebuke the sins of professed Christian worshippers, as

be reproved the professed pious of that day, a thousand voices would be raised against him.

“Away with Him! Crucify Him! Crucify Him!”

–would be heard from every lip. Should men, filled with the Holy Spirit, stand forth with boldness, as did Paul and John and other of Christ’s witnesses, and reprove sin in all its forms, they would meet like persecution. Human nature is no better now than then. The Devil, though he may profess piety, is not converted. When men “preach the word,” when a pure apostolic gospel shall be preached, then will Bible Christians be persecuted as they were 1800 years since and they will stand out separate from the world with apostolic faith, apostolic works, and apostolic power.

Hebrews 4

¹² For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

But it is a fact, which will not be denied, that apostolic faith, works and power cannot be found in the popular churches of this day. And what makes their condition still more hopeless is, they are taught that those things belonged to that age alone, and that God does not require the same sacrifice and consecration of the Christians of this day, and that to expect the faith and manifest power of God possessed and enjoyed by Christ’s earliest witnesses, is heresy, is fanaticism.

Thus the professed church of Christ is bound in chains of unbelief, and united to, and overcome by the world. Her ministers, instead of preaching the word, hold forth a powerless gospel, and thus daub Zion’s walls with untempered mortar.

Jeremiah 5

³⁰ A wonderful and horrible thing is committed in the land;

³¹ The prophets prophesy falsely, and the priests bear rule by their means, and my people love to have it so, and what will you do in the end thereof?

Let the prophets answer.

Isaiah 24

¹ Behold, the Lord makes the earth empty, and makes it waste, and turns it upside down, and scatters abroad the inhabitants thereof.

² And it shall be, as with the people, so with the priest.

⁶ Therefore has the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left.

Jeremiah 25

³³ And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground.

³⁴ Howl, you shepherds, and cry; and wallow yourselves in the ashes, you principal of the flock; for the days of your slaughter and of your dispersions are accomplished; and you shall fall like a pleasant vessel.

³⁵ And the shepherds shall have no way to flee, nor the principal of the flock to escape.

³⁶ A voice of the cry of the shepherds, and a howling of the principal of the flock, shall be heard: for the Lord has spoiled their pasture.

But the expression of the Apostle, “they shall be turned from the truth unto fables,”⁶¹⁵ is worthy of especial attention. We will here briefly notice some of the popular fables of the age.

1. MILLENNIUM OF PEACE ON EARTH

The world’s conversion, and a thousand years of peace and holiness before the second coming of Christ. Those who cherish this hope, look for its consummation in the seventh Millennium, in the last days.

⁶¹⁵ 2 Timothy 4:4.

But have the prophets, Christ and apostles, spoken of the last days as a period of peace, prosperity and holiness? Nay, verily. The prophets speak of the last days as a period that waits for the wrath and fierce anger of the Lord to...

Isaiah 13

⁹ ...lay the land desolate, and [to] destroy the sinners thereof out of it.

Christ declares that as it was in the days of Noah, so it will be at His coming;⁶¹⁶ that the wheat and tares should grow together until the harvest, and that the harvest is the end of the world.⁶¹⁷

The apostles speak in harmony with the prophets and Christ. Says Paul,

2 Timothy 3

¹ In the last days perilous times shall come, &c.

Compare his description of the last days, with the picture of the good days to come, the golden age now opening before us, held forth from the pulpit and the religious press, and it will be seen that the popular churches are deceived by a false hope. Their ears are turned from the truth unto a pleasing fable.

2. A SPIRITUAL SECOND ADVENT

The spiritual Second Advent. The majority of religious teachers hold forth that Christ's second advent is at death, or at conversion. In this case there are as many second advents as there are deaths or conversions, which is the greatest absurdity. Said the angels to the anxious disciples as they stood gazing at their ascending Lord from Mt. Olivet,

Acts 1

¹¹ This same Jesus which is taken up from you into heaven, shall so come in like manner as you have seen Him go into heaven.

⁶¹⁶ *Matthew 24:37-39.*

⁶¹⁷ *Matthew 13:18-43.*

Revelation 1

⁷ Behold! He comes with clouds, and every eye shall see Him.

3. A SPIRITUALIZED INHERITANCE

The saints' inheritance "beyond the bounds of time and space," instead of the earth made new, when the kingdom...

Daniel 7

²⁷ ...under [not above] the whole heavens shall be given to the saints.

Matthew 5

⁵ Blessed are the meek, [says Christ,] for they shall inherit the earth.

4. IMMORTALITY OF THE SOUL

The natural immortality of the soul. The Word says that God...

1 Timothy 6

¹⁶ ...only has immortality;

–that it is the gift of God, through Jesus Christ;⁶¹⁸ that those alone who seek for it, will obtain it;⁶¹⁹ and that it will be given to those who are Christ's at the resurrection.⁶²⁰

But the Pagan and Papal fable of natural immortality makes man's last enemy, death, the gate to endless joys, and leaves the resurrection as a thing of little consequence. It is the basis of modern Spiritualism.

Here we might mention the Trinity, which does away the personality of God, and of His Son Jesus Christ; and of sprinkling or pouring instead of being "buried with with Christ in baptism,"⁶²¹ "planted in the likeness of His death:"⁶²² but we pass from these fables to notice one that is held sacred by nearly all professed Christians, both Catholic and Protestant. It is,

⁶¹⁸ *Romans 6:23.*

⁶¹⁹ *Romans 2:7.*

⁶²⁰ *1 Corinthians 15:51-55.*

⁶²¹ *Romans 6:4.*

⁶²² *Romans 6:5.*

5. THE EXALTATION OF SUNDAY

The change of the Sabbath of the fourth commandment from the seventh to the first day of the week. The Pagan festival of Sunday has been substituted by the church for the sanctified Rest-day of the Creator. The Holy Sabbath is the divinely appointed memorial of Jehovah's rest on the last day of the creation week. But the church has changed this to the first day of the week to make it a memorial of the resurrection of Christ, in the place of baptism, which has been changed to sprinkling.

But is there no precept from the great Head of the church for Sunday-keeping? There is none. The New Testament is entirely silent in regard to a change of the Sabbath. The Sabbath of the Lord our God is trampled under foot every week by the professed servants of the Most High God, who hold forth the Pagan festival, Sunday, (substituted by Papists for the seventh day,) as the Sabbath of the fourth commandment. The only commandment for the weekly Sabbath found in the Book of God, says,

Exodus 20

¹⁰ The seventh day is the Sabbath of the Lord our God.

We might set down and mourn over a corrupted gospel and apostate church, but this would not mend the matter. Then what shall we do? Answer:

2 Timothy 4

² Preach the word.

Brethren, put on the whole armor. Take the sword of the Spirit, which is the word of God, and go forth in the name of the Master and "Preach the word." If fable teachers succeed in turning the masses away from the truth, still "Preach the word," and let those hear who have an ear to hear. A few can be reached and rescued. A remnant will hail a pure, living gospel with joy, and prepare for the coming of the Son of man. And those who faithfully "Preach the word," will receive a crown of life when the Chief Shepherd shall appear.

Preach the Word (Pamphlet)

2 Timothy 4

¹ I charge you therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom;

² Preach the word.

A MORE solemn charge cannot be found in the Book of God. The apostle Paul brings Timothy up in the presence of God, and of Christ, and before the solemnities of the last Judgment, as he gives him this solemn charge:

² Preach the word.

But what adds solemnity to this charge, is the fact that it is as it were the apostle's dying testimony, as may be seen from:

⁶ I am now ready to be offered, and the time of my departure is at hand.

⁷ I have fought the good fight, I have finished my course, I have kept the faith.

But the first clause of our text is worthy of special notice.

¹ I charge you therefore.

This seems to be a conclusion from facts before stated. We turn back to chapter 3, for a statement of the great facts on which Paul bases this solemn charge.

First Fact

2 Timothy 3

¹ This know also, that in the last days perilous times shall come.

² For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

³ Without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good,

⁴ Traitors, heady, high minded, lovers of pleasures more than lovers of God;

⁵ Having a form of godliness, but denying the power thereof: from such turn away.

Here is a catalog of eighteen sins resting upon the professed church of Christ—those who have “a form of godliness.” The word reproveth all these sins. And if it be faithfully preached, believed and obeyed, it will put them away. It is the only remedy that can possibly reach the case.

Second Fact

2 Timothy 3

¹⁴ But continue in the things which you have learned and have been assured of, knowing of whom you have learned them;

¹⁵ And that from a child you have known the holy Scriptures, which are able to make you wise unto salvation, through faith which is in Christ Jesus.

¹⁶ All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

¹⁷ That the man of God may be perfect, thoroughly furnished unto all good works.

Precious Bible! With the inspired Scriptures, men may become wise unto salvation through faith in Christ. In the formation of your religious sentiments, come to the Bible; for it is profitable for doctrine. In cases of correction, or reproof, take the Bible. Would you be instructed in righteousness? Learn from the word. It is given:

¹⁷ That the man of God may be perfect, thoroughly furnished unto all good works.

“I charge you therefore,” says Paul, that is, in view of these two great facts, “Preach the word.” He continues,

2 Timothy 4

³ For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

⁴ And they shall turn away their ears from the truth, and shall be turned unto fables.

“The time will come when they will not endure sound doctrine.”

The Apostle points to the future. There were men in the Apostle’s day who would not endure sound doctrine, and this has been the case ever since his day; but Paul is looking forward to a time when this shall be so universal as to constitute a sign. We now inquire,

“To what time does he here refer?”

Answer: To the very time he had just described: namely, “the last days.”⁶²³ The last days, then, are characterized,

1. As perilous, and the nature of the perils are seen in Paul’s description of the last days, where he repeats eighteen sins upon those who have a form of godliness.

2. In the last days there will be very many religious teachers who will labor to defend popular *fables*, and the masses will follow their teachings. The Apostle says that they shall...

2 Timothy 4

³ ...heap to themselves teachers, having itching ears;

⁴ And they shall turn away their ears from the truth, and shall be turned unto fables.

3. In the last days the plain truth of the word will be proclaimed. This is evident from the work of those who support fables. They labor to turn the people from the truth to fables; therefore the truth is proclaimed abroad in the ears of the people.

Dear reader, are not these things beginning to have a fulfillment before your eyes? We solemnly believe that we now stand amid the perils of the last days. God is raising up men to go forth and fearlessly preach His word. Their faithful testimony arrests the attention of the people, and this furnishes work for the teachers

⁶²³ 2 Timothy 3:1.

of long cherished errors, to stand in their defense, and turn the ears of as many of the people as possible back again to popular fables. It is therefore necessary to contrast the plain word with fables, that the honest be not deceived. The Apostle speaks of *fables*, a plurality; but we at this time propose the examination of but one. We therefore invite the careful and prayerful attention of the reader, while we endeavor to contrast the Bible evidences for Sabbath-keeping, with those urged for Sunday-keeping.

But here we are invited to come to the New Testament. All admit that the Old Testament teaches no other weekly Sabbath than the seventh day; but many honestly suppose that the New Testament teaches the observance of the first day of the week, and such wish us to come to the New Testament, and decide the Sabbath question by what is called the Christian Scriptures.

We are happy to come to the New Testament. Not because we have not a perfect right to the testimony of both Testaments on this question: but to come as near as possible to those we wish to benefit, we will at this time examine the question by the testimony of the New. And we inquire,

“When was the New Testament written?”

Answer: In the Christian dispensation. It is said that the gospel by Matthew, the first New Testament writer, was written six years after the resurrection of Christ. For whose benefit, then, was it written? Ans. The men of the Christian dispensation. How was it written? Ans. By inspiration of God. Therefore the inspired terms of the New Testament should be received as they are handed down to us.

The first day of the week is mentioned in the New Testament only eight times, and is not, in a single instance, spoken of as a sacred day. Inspiration gives it the simple title of first day of the week.

On the other hand, inspiration in the New Testament, gives the seventh day of the week the sacred title of Sabbath, fifty-nine times.

New Testament Sunday References

We will here give the eight texts which mention the first day of the week, and see if they furnish evidence that the day should be observed as the weekly Sabbath.

FIRST TEXT

Matthew 28

¹ 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.

Here two days are mentioned. One is called the Sabbath, and the day following it, is called, simply, the first day of the week.

SECOND TEXT

Mark 16

² And very early in the morning, the first day of the week, they came unto the sepulchre at the rising of the sun.

We give this passage, and the following three, because we are making clean work in giving every text that mentions the first day of the week. They only show that the first day of the week is called simply the first day of the week.

THIRD TEXT

Mark 16

⁹ Now when Jesus was risen early, the first day of the week, He appeared first to Mary Magdalene, out of whom He had cast seven devils.

FOURTH TEXT

Luke 24

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

FIFTH TEXT

John 20

¹ The first day of the week came Mary Magdalene early, when it was yet dark, unto the sepulchre, and saw the stone taken away from the sepulchre.

SIXTH TEXT

John 20

¹⁹ Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst and said unto them, Peace be unto you.

From this text it is asserted that the disciples met on the day of our Lord's resurrection to commemorate that event, and that Jesus sanctioned this meeting by uniting with them. To this assertion we reply:

The disciples at that time did not believe that their Lord had been raised from the dead. *Mark 16:9-14* proves this. It is there stated that He first appeared to Mary, who...

Mark 16

¹⁰ ...went and told them that had been with Him, as they mourned and wept.

¹¹ And they when they had heard that He was alive, and had been seen of her, believed not.

They did not believe Mary.

¹² After that He appeared in another form unto two of them as they walked, and went into the country.

¹³ And they went and told it unto the residue; neither did they believe them.

They would not believe the two disciples to whom Jesus had that day made himself known at Emmaus.⁶²⁴

⁶²⁴ Read *Luke 24:13-36*.

Mark 16

¹⁴ Afterward He appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen Him after He was risen.

Jesus reproved the disciples for their unbelief in regard to His resurrection. And it is not remarkable that He should find His disciples together that evening, inasmuch as they had one common abode.

Acts 1

¹³ And when they were come in, they went up into an upper room, where abode both Peter and James and John and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James.⁶²⁵

And our Lord appeared to them “as they sat at meat.” They were enjoying the last meal of the day.

The simple facts in the case, then, are that Jesus appeared to His disciples at their home, as they were enjoying a common meal, and that they did not, two excepted, believe that He had arisen from the dead. But ministers gravely assert that they were assembled in religious worship, commemorating the resurrection of their Lord! Whether assertions of this kind be made in ignorance of the facts in the case, or to deceive the people, is it not time that those who make them be rebuked, and the people read the facts for themselves out of the New Testament?

It is also asserted that Christ often appeared to His disciples on the first day of the week. But only one text is cited to prove this assertion, and this proves nothing to the point:

John 20

²⁶ And after eight days again His disciples were within and Thomas with them; then came Jesus, the doors being shut, and stood in their midst, and said, Peace be unto you.

⁶²⁵ See also *Mark* 3:19.

The text says, the disciples *were within*, which does not mean that they had *gone out* to meeting. They were at home. Again, after eight days does not mean seven, but carries us past the next Sunday to Monday night, at least. But here we are met with the assertion that the phrase, *after eight days* is indefinite, therefore does not prove that Christ appeared to His disciples on Monday evening. But if it be indefinite who knows that it means just one week? In the name of common sense we protest against making the phrase indefinite in order to remove the circumstance from Monday and then making it definite in placing it on Sunday. The phrase is either definite, or is not; if it is not definite, then no one can tell the day on which Jesus met with His disciples the second time. If it be definite, then the second time that Jesus appeared to His disciples was as late as Monday night.

SEVENTH TEXT

Acts 20

⁷ And upon the first day of the week when the disciples came together to break bread, Paul preached unto them ready to depart on the morrow, and continued his speech until midnight.

It is asserted that the disciples after the ascension of their Lord, assembled on the first day of the week to commemorate His resurrection by the breaking of bread. We reply that the communion does not commemorate the resurrection, but the crucifixion of our Lord.⁶²⁶ And as it was celebrated at Troas on a different day from that on which it was first instituted by our Lord, we conclude that it was not designed to be celebrated on any one particular day of each week. The meeting at Troas seems to be an occasional meeting to break bread as Paul was to depart on the morrow.

From the circumstance of there being “many lights in the upper chamber,”⁶²⁷ where the disciples were assembled to break bread, we conclude that it was an evening meeting. Paul preached all

⁶²⁶ 1 Corinthians 11:26.

⁶²⁷ Acts 20:8.

night, and at day break started off on foot to Assos and there joined his brethren in a ship, and came to Mitylene. Now comes the inquiry,

“On what day of the week did that meeting hold all night?”

Answer: “Upon the first day of the week.” As each day commences at sunset, according to God’s division of time⁶²⁸ that meeting at Troas, was held on what is called Saturday night, and Paul and his brethren started off on their long journey to Jerusalem on the morning of the first day of the week. Here is apostolic example for labor on the first day of the week.

If it be said that the meeting at Troas was held on Sunday night, and that the disciples started on their journey Monday morning, we reply that in that case the meeting was held on the second day of the week; for the first day of the week had passed, Sunday night at sunset. And those who with this position plead apostolic example for *Acts 20:7*, should keep Monday as the Christian Sabbath.

But leaving the question in regard to what night this meeting was held, there is an important fact which places the subject beyond all controversy. The first part of each of the seven days of the week is the night, the last part is the day. The disciples held a meeting in the first part of the day at Troas, and journeyed on the last part of the same day. If, then, this day received the stamp of sacredness by this meeting of the Apostles in the first part of it, their journeying in the last part took the stamp off.

EIGHTH TEXT

1 Corinthians 16

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

⁶²⁸ *Genesis 1.*

It is inferred from this text that Paul enjoins a public collection; therefore the Corinthian church met for worship each first day of the week; therefore it is the Christian Sabbath. But it is an important fact that the Apostle enjoins exactly the reverse of a public collection. He says,

1 Corinthians 16

² ...let every one of you lay by him in store.

This is an individual work for each to attend to at home. Justin Edwards in his notes on the New Testament, comments on this text thus:

Lay by him in store; at home. That there be no gatherings; that their gifts might be ready when the Apostle should come.

J. W. Morton, late missionary to Haiti, in his *Vindication of the True Sabbath*, says:

The whole question turns upon the meaning of the expression, "by him;" and I marvel greatly how you can imagine that it means "in the collection-box of the congregation."

Greenfield, in his Lexicon, translates the Greek term, *pareauto* "by one's self, i.e., at home."

Two Latin versions, the Vulgate and that of Castellio, render it, "*apud se*," with one's self, at home.

Three French translations, those of Martin, Osterwald, and De Sacy, "*chez soi*," at his own house, at home.

The German of Luther, "*bei sich selbst*," by himself, at home.

The Dutch, "*by hemselven*," same as the German.

The Italian of Diodati, "*appresso di se*," in his own presence, at home.

The Spanish of Felipe Scio, "*en su casa*," in his own house.

The Portuguese of Ferreira, "*para isso*," with himself.

The Swedish, "*naer sig sielf*," near himself.

I know not how much this list of authorities might be swelled, for I have not examined one translation that differs from those quoted above.

We have now briefly noticed the texts which mention the first day of the week in the New Testament, and find there no commandment to keep the day, no intimation of a change of the day of the Sabbath, and no grounds for an inference that the day possesses any more sacredness than the five days that follow it.

The Pagans dedicated the first day of the week to the worship of the sun, hence comes the name Sunday. Papists, and Protestants generally, have observed the day in honor of the resurrection of Christ, without any divine authority for so doing, retaining the Pagan name. Hence, Sunday-keeping, instead of being of divine origin, is a Pagan, Papal fable.

New Testament Sabbath References

We will here give a reference to all those texts in the New Testament, which call the seventh day of the week the Sabbath.

Matthew 12:1, 2, 5, twice, 8, 10, 11, 12; 24:20; 28:1;

Mark 1:21; 2:23-24, 27, twice, 28; 3:2, 4; 6:2; 15:42; 16:1;

Luke 4:16, 31; 6:1-2, 5-7, 9; 13:10, 14, twice, 15, 16; 14:1, 3, 5; 23:54, 56;

John 5:9, 10, 16, 18; 7:22-23, twice; 9:14, 16; 19:31, twice;

Acts 1:12; 13:14, 27, 42, 44; 15:21; 16:13; 17:2; 18:4.

Total, 59.

We do not propose to notice all these texts at this time, as many of them contain no other proof to the point, than that the Sabbath is the inspired name of the seventh day of the week in the Christian dispensation. And we might here add, that if the phrase, "Christian Sabbath," be admissible, the seventh day of the week is the Christian Sabbath. We will notice a few of the above texts.

Matthew 24

²⁰ And pray you that your flight be not in the winter, neither on the Sabbath day.

It is generally believed that this text has reference to the flight of Christians from the city of Jerusalem at the time of its destruc-

tion. Then our Lord recognized the existence of the Sabbath 70 AD, as verily as the seasons of the year. The text also shows that our Lord regarded the Sabbath as being a definite day of the week.

Some teach that the Sabbath is not a definite day of the week, but only a “seventh part of the time,” or “one day in seven, and no day in particular.” If this be a proper definition of the Sabbath, we may use the definition for the word in the text defined. Let us try it:

“But pray you that your flight be not in the winter, neither on a seventh part of the time!”

If such a prayer had been answered so that the poor Christians might not leave on one day in seven, we would like to know when they could have made their flight.

Mark 2

²⁷ And He said unto them, The Sabbath was made for man, and not man for the Sabbath:

²⁸ therefore the Son of man is Lord also of the Sabbath.

The Jews supposed that the Sabbath was Jewish—made for them alone. They had the institution buried up with their traditions so that in their narrow-souled bigotry, they charged the Lord of the Sabbath and His followers, with its desecration. Jesus rebuked them.

“The Sabbath,” said he, “was made for man”—for the entire race. Some hold the limited view of the Sabbath which the Jews held, and cry,

“It is Jewish!”

—but we exult in the fact that Jesus is Lord of the Sabbath of the fourth commandment, which we observe and teach.

Luke 23

⁵⁶ And they returned, and prepared spices and ointments, and rested the Sabbath day according to the commandment.

This is spoken of Christ's intimate friends who had followed their Lord to the sepulchre. It was probably near the close of sixth-day when Jesus died upon the cross. He was taken down and borne to the sepulchre. The Marys returned and prepared the spices. The Sabbath came, as the sun went down. They rested. How? "According to the commandment."

This record shows that the Sabbath, and the commandment guarding it, lived after the death of Christ.

Again, Luke, writing as it is supposed, twenty-eight years after the crucifixion, records the observance of the Sabbath according to the commandment by Christians after the death of Christ, as an important fact for the Christian church.

We now come to the book of *Acts*. Those who would follow apostolic example will come to this book with peculiar interest. But first, we would remark, that apostolic example when in harmony with divine precept is clothed with authority; without precept, it has no real force. Paul and Barnabas had a sharp contention, *Acts* 15:29, yet no one feels bound to follow their example in this respect. And if it could be shown that the disciples often assembled in the day time of the first day of the week, it would fall far short of proving a change of the Sabbath.

But only one text, *Acts* 20:7, is claimed from the book of *Acts* for first-day observance, and we have shown from the facts stated in that chapter that the disciples were in meeting the first part of that day—Saturday night—and journeyed the last part—Sunday. We will now show that apostolic example is on the side of the Sabbath.

Acts 13

⁴² And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath.

The Gentiles had no respect for the Sabbath, but, rather, were opposed to the institutions honored by the Jews; yet they invite

this Christian minister to preach the same discourse to them the next Sabbath.

Acts 13

⁴⁴ And the next Sabbath day came almost the whole city together to hear the word of God.

Acts 16

¹³ And on the Sabbath we went out of the city by a river-side, where prayer was wont to be made, and we sat down and spoke to the women which resorted thither.

This Sabbath meeting was not held in a Jewish synagogue. Lydia believed, and was baptized, and her household. But was the Sabbath Paul's regular preaching day? Was this his manner? Let chapter 17 answer.

Acts 17

² And Paul, as *his manner was*, went in unto them, and three Sabbath days reasoned with them out of the scriptures.

Acts 18:1-11, contains important testimony on this subject. Paul at Corinth abode with Aquila and Priscilla, and worked with them at tent-making.

Acts 18

⁴ And he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks.

How long did he remain at Corinth?

¹¹ And he continued there a year and six months, teaching the word of God among them.

Here is apostolic example for seventy-eight successive Sabbaths. And it will be seen by verses 5-8, that the apostle occupied the synagogue a part of these Sabbaths, until the Jews opposed and blasphemed, then he went into the house of Justus, where he preached the remaining portion to the Gentiles.

Here, dear reader, is apostolic example in harmony with the divine precept spoken under circumstances of awful grandeur from

Sinai, and written with the finger of God, hence, it has tremendous force. On the other hand, we find no commandment for keeping the first day, and no example of the apostles touching the point, only what bears against it. With these facts before them, honest men will readily decide what is truth, and what is a fable, in regard to the Sabbath question.

2 Timothy 4

¹ I charge you therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead, at His appearing, and His kingdom,

² Preach the word...

³ For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

⁴ And they shall turn away their ears from the truth, and shall be turned unto fables.

Solemn and responsible indeed is the work of those who under such circumstances preach the word. And awfully fearful is the work of those teachers who labor to sustain popular fables which stand opposed to the word. The battle is coming. The perils of the last days are upon us. May God help the reader to decide for truth, obey the word, taste of the sweets of obedience, stand in the coming contest, and suffer with Christ here, and reign with Him in His kingdom forever and forever. Amen.

The Judgment (1857)

*Review and Herald,
January 29, 1857*

The Judgment

Review and Herald, January 29, 1857

Begins at the House of God

1 Peter 4

¹⁷ For the time is come that judgment must begin at the house of God, and if it first begin at us, what shall the end be of them that obey not the gospel of God?

¹⁸ And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?

THIS text we must regard as prophetic. That it applies to the last period of the church of Christ, seems evident from:

⁵ Who shall give account to Him that is ready to judge the quick and the dead.

⁷ But the end of all things is at hand: be you therefore sober, and watch unto prayer.

¹² Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you:

¹³ But rejoice, inasmuch as you are partakers of Christ's sufferings; that, when His glory shall be revealed, you may be glad also with exceeding joy.

In the judgment of the race of man, but two great classes are recognized—the righteous and the sinner, or ungodly. Each class has its time of judgment; and, according to the text, the judgment of the house, or church, of God comes first in order.

Both classes will be judged before they are raised from the dead. The investigative judgment of the house, or church, of God will take place before the first resurrection; so will the judgment of the wicked take place during the 1000 years of *Revelation 20*, and they will be raised at the close of that period.

It is said of all the just,

Revelation 20

⁶ Blessed and holy is he that has part in the first resurrection,

—therefore all their cases are decided before Jesus comes to raise them from the dead. The judgment of the righteous is while Jesus offers His blood for the blotting out of sins. Immortal saints will reign with Christ 1000 years in the judgment of the wicked.⁶²⁹ The saints will not only participate in the judgment of the world, but in judging fallen angels.⁶³⁰

1 Timothy 5

²⁴ Some men's sins [the righteous] are open before hand, going before to judgment; and some men [the wicked] they follow after.

That is, some men lay open, or confess their sins, and they go to judgment while Jesus' blood can blot them out, and the sins be remembered no more; while sins unconfessed, and unrepented of, will follow, and will stand against the sinner in that great day of judgment of 1000 years.

That the investigative judgment of the saints, dead and living, takes place prior to the second coming of Christ seems evident from the testimony of Peter.

1 Peter 4

⁵ Who shall give account to Him that is ready to judge the quick [living] and the dead.

⁶ For, for this cause was the gospel preached also to them that are dead, that they might be judged according [in like manner] to men in the flesh, but live according to God in the spirit.

⁷ But the end of all things is at hand: be you therefore sober, and watch unto prayer.

It appears that the saints are judged while some are living, and others are dead. To place the investigative judgment of the saints after the resurrection of the just, supposes the possibility of a mistake in the resurrection, hence the necessity of an investigation to see if all who were raised were really worthy of the first resurrection. But the fact that all who have part in that resurrec-

⁶²⁹ *Revelation 20:4; 1 Corinthians 6:2-3.*

⁶³⁰ See *Jude 6.*

tion are “blessed and holy,” shows that decision is passed on all the saints before the second coming of Christ.

The judgment of the house of God is evidently shadowed forth by the events of the tenth-day atonement of the house of Israel. That, in a certain sense, was a day of judgment. The high priest wore the breast-plate of judgment on which was represented the tribes of Israel.⁶³¹

Leviticus 23

²⁹ For whatsoever soul it be that shall not be afflicted in that day, he shall be cut off from among his people.

The 2300 days⁶³² reached to the cleansing of the Sanctuary, or to the great day of atonement in which the sins of all who shall have part in the first resurrection will be blotted out. Those days terminated in 1844. We think the evidence clear, that since that time the judgment of those who died subjects of the grace of God has been going on, while Jesus has been offering His blood for the blotting out of their sins.

The Blotting-Out Time

When are sins blotted out? Is it at the time when they are forgiven? We think not. We must look to the great day of atonement as the time when Jesus offers His blood for the blotting out of sins. It is at the time of the cleansing of the Sanctuary. Said Peter to the wondering multitude who witnessed the lame man healed,

Acts 3

¹⁹ Repent therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord:

²⁰ And He shall send Jesus Christ, which before was preached unto you:

²¹ Whom the heaven must receive until the times of restitution of all things, which God has spoken by the mouth of all His holy prophets since the world began.

⁶³¹ *Exodus* 39:8-21.

⁶³² *Daniel* 8:14.

Here the time for blotting out of sins is placed forward just prior to the second appearing of Jesus. It is evidently the last great work in the ministry of Christ in the heavenly Sanctuary.

Are Sins Written in Heaven?

We think the Scriptures fully warrant the view that a record of the acts of all accountable men are written in heaven.

Revelation 20

¹² And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

Daniel 7

¹⁰ A fiery stream issued and came forth from before Him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened.

Malachi 3

¹⁶ Then they that feared the Lord spoke often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name.

The book of life contains the names of all who become the special subjects of divine favor.⁶³³ In the other books are recorded sins, also the pardon of sins repented of, and forgiven with those good works necessary to secure the favor of God. This whole account stands, as written during the probation of every subject of special divine favor since the fall of man, till the time of the judgment of the house of God; till Jesus enters the Most Holy to offer His blood for the blotting out of the forgiven sins of all the just.

Christ's Blood Cleanses the Sanctuary From Sin

Christ offers His blood in the Most Holy for the blotting out of the sins of the whole Israel of God. Christ is the only Saviour of-

⁶³³ See *Daniel* 12:1; *Revelation* 3:5; *Philippians* 4:3.

ferred to the race of man. All who are saved will be saved through Him. All, of every age, out of every kindred, and tongue, and people, and nation, who shall be redeemed, will be redeemed to God by the blood of Jesus Christ. His blood was shed for all. At the right hand of the Majesty in the heavens, He is ready to plead the cause of every repenting sinner, and through Him sinners may find pardon. He also offers His blood in the Most Holy for the blotting out of the sins of all the just of every age.

Hebrews 9

¹³ For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifies to the purifying of the flesh:

¹⁴ How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

¹⁵ And for this cause He is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

In the great day of atonement for the blotting out of the sins of all of every age, the cases of patriarchs and prophets, and sleeping saints of all past ages will come up in judgment, the books will be opened, and they will be judged according to the things written in the books.

Daniel Stands in His Lot

It is thus, at the end of the 1335 days, that Daniel stands in his lot.⁶³⁴ The first and second definitions of the word *lot*, as given by Webster, are,

1) That which in human speech, is called chance, hazard, fortune, but, in strictness of language, is the determination of Providence; as, the land shall be divided by lot.

2) That by which the fate or portion of one is determined; that by which an event is committed to chance, that is, to the determination of Providence; as, to cast lots; to draw lots.

⁶³⁴ *Daniel* 12:13.

By reference to the *Englishman's Hebrew Concordance*, we find that the Hebrew word from which *lot* in *Daniel* 12:13 is translated, is “*goh-rawl*.” This word occurs, and is translated *lot*, seventy-five times in the Old Testament, besides *Daniel* 12:13. That the reader may be able to determine the signification of the word, we will give the seventy-six instances of its use.

Leviticus 16

⁸ Aaron shall cast *lots*; one *lot* for the Lord, and the other *lot* for the scape-goat.

⁹ ...upon which the Lord's *lot* fell.

¹⁰ ...on which the *lot* fell.

Numbers 26

⁵⁵ ...the land shall be divided by *lot*.

⁵⁶ ...according to the *lot*...

See also *Numbers* 33:54; 34:13; 36:2-3; *Joshua* 14:2; 15:1; 16:1; 17:1, 14, 17; 18:6, 8, 10-11; 19:1, 10, 17, 24, 32, 40, 51; 21:4-6, 8, 10, 20, 40; *Judges* 1:3; 20:9; *1 Chronicles* 6:54, 61, 63, 65; 24:5, 7, 31; 25:8-9; 26:13-14; *Nehemiah* 10:34; 11:1; *Esther* 3:7; 9:24; *Psalms* 16:5; 22:18; 125:3; *Proverbs* 1:14; 16:33; 18:18; *Isaiah* 17:14; 34:17; 57:6; *Jeremiah* 12:25; *Ezekiel* 24:6; *Daniel* 12:13; *Joel* 3:3; *Obadiah* 11; *Jonah* 1:7; *Micah* 2:5; *Nahum* 3:10.

There is another word [*gheh-vel*] which is translated “region,” “country,” “lot of inheritance,” etc., as in *Deuteronomy* 3:4, 13-14; 32:9; *Joshua* 17:5, 14; 19:9, 29.

It will now be seen that Daniel does not stand in the “lot of his inheritance,” as it has been expressed, at the end of the 1335 days, but he stands in his lot in the decisions of the judgment of the righteous dead.

When did those days end? Evidences are conclusive that the 1335 days ended with the 2300, with the Midnight Cry in 1844. Then the angel swore that time should be no longer.⁶³⁵ Time here cannot mean duration, as measured in months and years, for 1000

⁶³⁵ *Revelation* 10:1-6.

years are measured after this; but it must refer to prophetic time, which was the burden of the angel's message. As Daniel was to stand in his lot at the end of the days, we must conclude that the judgment of the righteous dead commenced at that time, and has been progressing more than twelve years.

When will the cases of the living saints pass in review in the investigative judgment of the house of God? This is a question worthy the candid and most solemn consideration of all who have a case pending in the court of heaven, and hope to overcome. In the order of heaven, we must look for their judgment to follow that of the dead, and to occur near the close of their probation.

It is most reasonable to conclude that there is a special call to the remnant, and a special work to be performed by them, and for them, preparatory to the decisions of the judgment in regard to them, and that their salvation depends upon fully obeying the calls and counsel to them. And we most solemnly believe that this preparatory call and work is brought to view in the testimony to the Laodiceans, and parallel portions of the word of God.

The judgment call and counsel to the Laodiceans finds them lukewarm, and neither cold nor hot. It finds them in a state where it is necessary for them to be zealous in the work of repentance, that they may find pardon, and obtain that preparation necessary to stand in the judgment. Those who do not fully receive and obey this testimony, but remain lukewarm, Christ will spew out of His mouth, or cast them from His favor and blot their names out of the book of life.

The decisive hour is at hand. In this awful hour either sins or names will be blotted out. Those who are zealous and repent of all their sins, buy the gold tried in the fire, (true faith,) the white raiment, (the same as the wedding garment, or white linen, which is the righteousness of Jesus Christ that saints will be clothed with—but one place to buy it—Jesus says, buy of me,) and have their eyes anointed with eye-salve, (the anointing of the Holy Ghost,) will have their sins blotted out, while those who remain careless,

disobedient and lukewarm, will have their names blotted out of the book of life. Life and death are in this judgment call of the dear Saviour. It is life to fully receive it; death to be careless and neglect it.

Overcome

Now is the time to fully understand what it is to overcome.

Revelation 3

⁵ He that overcomes, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before His angels.

The white raiment in this text is the same as that offered by the true Witness. Hence we conclude that the overcoming, which is necessary in order to have the names of the people of God retained in, and not blotted out of, the book of life, consists in obeying the testimony to the Laodiceans.

Dear brethren, perfect faith by works, be clothed with the righteousness of Jesus Christ, and get the anointing of the Holy Ghost, which will enable you to see sin in its sinfulness, holiness in its beauty, and the path to life as straight and as narrow as it really is, and retain those priceless treasures, for in this you overcome. And your names will be retained in the book of life, and Jesus, in the judgment of the living just, will confess your names before the Father, and your sins will be blotted out.

We feel confident that but very few realize the consecration necessary to stand the judgment. Behold that dying saint. He first gives up the world and all its hopes. How carefully he reviews his past life, and confesses from the heart every wrong act and feeling. He then commits his family to the Lord, and himself he throws upon the mercy of God. O what a struggle! But when this work is done, Jesus smiles; and leaning upon the bosom of his Saviour, the saint breathes his life out sweetly there. His probation is closed, and his case rests till the record of his life is opened, and his case passes in review in the judgment. His sins

were all repented of, therefore, in the great day of atonement, the blood of Jesus Christ can blot them out.

A consecration every way as complete as this will be necessary in order for the names of the living saints to be retained in the book of life, and their sins blotted out. What a struggle to die to this world while in full strength! We feel confident that many will go with the people of God who will fail in their feeble efforts to overcome. But very few realize what a real Bible death to this world is. O church of Christ awake! arise! The judgment is passing! Very soon will your names either be confessed by Jesus Christ before His Father, or they will be blotted out of the book of life. Consecrate all to God, then you will be prepared to act your part in saving others from ruin. The great work of consecration now required is set forth in the following scriptures:

Zephaniah 2

³ Seek the Lord, all you meek of the earth, which have wrought His judgment; seek righteousness, seek meekness: it may be you shall be hid in the day of the Lord's anger.

Joel 2

¹² Therefore also now, says the Lord, turn you even to me with all your heart, and with fasting, and with weeping, and with mourning:

¹³ And rend your heart and not your garments, and turn unto the Lord your God.

James 4

⁶ Wherefore He says, God resists the proud, but gives grace unto the humble.

⁷ Submit yourselves therefore to God. Resist the devil, and he will flee from you.

⁸ Draw nigh to God, and He will draw nigh to you. Cleanse your hands, you sinners; and purify your hearts, you double-minded.

⁹ Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness.

¹⁰ Humble yourselves in the sight of the Lord, and He shall lift you up.

Revelation 3

¹⁹ As many as I love, I rebuke and chasten; be zealous therefore and repent.

*Ascension Robes;
Slander Refuted*

1861?

Printed in Battle Creek, MI around 1861.

Ascension Robes; Slander Refuted

Fifty Dollars Reward Offered

IN ALMOST every place where our ministers give discourses upon the second coming of Christ, and the necessary preparation for that event, they have to labor against the prejudices of the people, caused by reports of the inconsistencies of Adventists; one of which is, that at a point of expectation in the past, many of them did prepare robes of white linen, and put them on ready to ascend and meet their coming Lord.

While all sane persons, who have any knowledge of what the holy Scriptures do teach of the necessary preparation to meet the Lord as He shall descend from Heaven, will agree that to prepare a literal white robe made of cloth as a fitting preparation for the transit from earth to Heaven, from mortality to immortality, must be an indication of downright insanity, none will see in such an act, done in sincerity, evidences of criminality.

But we do not believe that anything of the kind ever occurred. We have been actively engaged in the proclamation of the doctrine of the second advent for more than twenty-five years, and have traveled and preached in Maine, New Hampshire, Vermont, Massachusetts, Connecticut, Rhode Island, New York, Ohio, Michigan, Illinois, Wisconsin, Iowa, and Canada, and have not met a person who has seen an Adventist thus attired, or one that was able to give better proofs that anything of the kind ever did occur than vague reports. We have never found the place where the thing occurred. It was always in the next town, country, or State.

Again, reports in relation to this matter, and slanders of a similar nature, have a hundred times been denied in Second-Advent periodicals, and proofs have been called for of the truthfulness of these statements. No one has been able to produce the proofs. But still the tongue of slander takes great delight in repeating the old threadbare falsehood. Elders Loughborough and Strong met it at

Orange, Mich., recently, and Elder Cornell writes that he meets it at Johnstown, Mich. In both these cases, this miserable untruth is declared from the pulpit by professed ministers of Jesus Christ.

The people, generally, credit the statements of these ministers, and conclude that the story of ascension robes is true. Especially do those who are not favorable to Second-Advent views take great delight in this sort of clerical slander. And the fact that our people are not always prepared to meet it, is the reason why we have felt called upon to notice the matter at this time.

In 1847, while on our passage in a steamboat from Portland, Me., to Boston, Mass., Mrs. White was speaking to those around her in the ladies' cabin of the fearful storm we encountered in a recent passage between these two cities. She spoke of the importance of being always prepared for the close of our probation, either at death, or at the coming of Christ. A lady near her replied:

That is the way the Millerites talk. I mean to have a jolly good time before I become a long-faced Christian. The Millerites are the most deluded set on earth. On the day they were expecting Christ to come, companies in different places put on their ascension robes, and went into graveyards, and upon the tops of houses and high hills, and there remained, praying and singing till the time passed by.

Mrs. White then inquired of the lady if she saw any of these persons thus attired. She answered:

No, I did not see them myself, but a friend who saw them told me. And the fact is so well understood everywhere, that I believe it as much as though I saw it myself.

At this point, another lady, feeling that the testimony of the first should not be questioned, stated:

It is of no use to deny that the Millerites did put on ascension robes, for they did do it in towns all around where I live.

Mrs. White asked this lady if she saw them with their robes on. She replied:

No, I did not see them, as they were not in my immediate neighborhood. But it was commonly reported, and generally believed, that they did make white linen ascension robes and put them on.

By this time strong feelings were evidently controlling these two ladies, because Mrs. White did not seem to credit what they said against the Millerites. And the first in the conversation stated with emotions of excitement and passion:

I know it was so. I fully believe the testimony of those who have told me these things. I believe what my friends have told me about those fanatical Millerites, the same as though I saw it myself.

Mrs. White then inquired of her for the names of some persons who had figured in this fanatical movement. She stated if the putting on of ascension robes was so very common, certainly she could give the names of some. To this she replied:

Certainly I can give you names. There were the twin Harmon girls in Portland. My friends told me that they saw their robes, and saw them going out to the graveyard with them on. Since the time has passed, they have become infidels.

A school-mate of Mrs. White, who had never been an Adventist, was in that cabin, and had watched the conversation with mirthful interest. She had been acquainted with the Harmon girls during the entire period of their Second-Advent experience. She could no longer restrain her feelings, and broke out in a laughing mood as she pointed to Mrs. White:

This is one of those twin Harmon girls. I have known them always, and know that this report of their making and wearing ascension robes is all a lie. I never was a Millerite, and I do not believe that anything of the kind ever took place.

The storm that was fast arising in that cabin suddenly abated, and there followed a great calm. Mrs. White then stated that all the stories about ascension robes were probably as destitute of truth as this one concerning the twin Harmon girls.

Elder Josiah Litch, lately editor of the *Advent Herald*, Boston, in his history of the rise and progress of Adventism, published in the *Advent Shield*, 1844, makes the following statement:

Those periods came and passed with no unusual occurrence. As soon as they had gone by, a flood of scoffing, reviling and persecution burst forth, not from the infidel world so much, but from the professed friends of the Saviour; the most idle and foolish stories of ascension robes, and going out into the graveyards to watch, going to the tops of the houses, etc., etc.; these were repeated again and again, both from pulpit and press, until the public were, many of them, at least, almost persuaded to believe them true.

How, or where they originated, except in willful falsehood, we cannot devise. Some of the reports of that character we happen to know, originated with professed ministers of the gospel, who gave date and place, when there was not a *word* of truth in the whole story. Others must have originated in a similar way.

We do not, however, indulge the thought that what may be said to show the falsity of statements concerning ascension robes will put an end to this kind of slander. No, these clergymen know the influence they have with the public mind, and the advantage they have over us in this respect, and, regardless of justice and truth, they will doubtless continue to do this vile, scandalous work, wherever the glorious doctrine of the coming of Jesus shall be proclaimed. We can only expose their sin in this thing, and disabuse honest ministers. The dragon is wroth with those who keep the commandments of God and have the testimony of Jesus Christ.⁶³⁶ The Devil will use any willing tool to slander and abuse the followers of Jesus Christ. Scoffers will scoff, and liars will lie,

⁶³⁶ *Revelation* 12:17.

whether they bear the title of Reverend, or be patrons of brothels. And the higher the position, the greater the criminality.

But for all these things will God bring men into judgment. Those who fear God and keep His commandments, and suffer reproach for the sake of Christ and the truth, will have their reward. Those who employ the vile tongue of slander against them in order to crush their influence, and keep them from obeying the commandments that they may live, will perish in all their villainy. They will also have their reward. The True Witness has spoken relative to the present controversy and the final destiny of both classes of actors, as recorded by the prophet John.

First Class

Revelation 22

¹⁴ Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

These are doing right. Although they suffer for well doing, all the hate and slander that wicked men and demons can invent, their reward is the holy city and the tree of life.

Second Class

¹⁵ For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loves and makes a lie.

These are commandment-breakers, and commandment-haters—haters of those who keep the commandments of God. They are also noted for two things in particular, namely, loving and making lies. The application of these two items is so natural to these reports of ascension robes and the like, that no further comment is needed. They make lies and love to publish them from the pulpit and the religious press.

But, thank God, in the Judgment they are without. The happiness of those who love God and keep His commandments is then no more to be marred by their poisonous influence. Would God

that they would repent of, and forsake their wicked course, and live, and finally share the holy city and the tree of life. But as they will not do this work, that they may share that reward, their corrupting influence must be borne with Christian patience and fortitude while the controversy lasts, sustained by the glad hope that when the Master comes, deliverance from their influence will also come.

Fifty Dollars Reward

Fifty dollars reward is offered to any person who will present unquestionable proofs of the truthfulness of these statements that believers in the second advent of Christ, on the day of expectation, did put on ascension robes. Those who can produce such proofs, are requested to forward them immediately to the writer, at Greenville, Montcalm Co., Mich., and receive fifty dollars by the return of the mail.

James White

Personality of God

1861?

Printed in Battle Creek, MI around 1861.

Also printed and bound in a collection
called *SDA Library*, in 1867.

Personality of God

James White
1861?

MAN was made in the image of God.

Genesis 1

²⁶ And God said, Let us make man in our image, after our likeness.

²⁷ So God created man in His own image, in the image of God He created him.⁶³⁷

Those who deny the personality of God, say that “image” here does not mean physical form, but moral image, and they make this the grand starting point to prove the immortality of all men. The argument stands thus:

1. Man was made in God’s moral image.
2. God is an immortal being.
3. Therefore all men are immortal.

But this mode of reasoning would also prove man omnipotent, omniscient, and omnipresent, and thus clothe mortal man with all the attributes of the deity. Let us try it:

1. Man was made in God’s moral image.
2. God is omnipotent, omniscient, and omnipresent.
3. Therefore, man is omnipotent, omniscient, and omnipresent.

That which proves too much, proves nothing to the point, therefore the position that the image of God means his moral image, cannot be sustained. As proof that God is a person, read His own words to Moses:

Exodus 33

²¹ And the Lord said, Behold there is a place by me, and you shall stand upon a rock:

⁶³⁷ See also *Genesis* 9:6; *1 Corinthians* 11:7.

²² And it shall come to pass, while my glory passes by, that I will put you in a cleft of the rock, and will cover you with my hand while I pass by.

²³ And I will take away my hand and you shall see my back parts; but my face shall not be seen.⁶³⁸

Here God tells Moses that he shall see his form. To say that God made it appear to Moses that he saw His form, when He has no form, is charging God with adding to falsehood a sort of juggling deception upon his servant Moses.

But the skeptic thinks he sees a contradiction between verse 11, which says that the Lord spoke unto Moses face to face, and verse 20, which states that Moses could not see His face. But let *Numbers* 12:5-8 remove the difficulty.

Numbers 12

⁵ And the Lord came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam, and they both came forth.

⁶ And he said, Hear now my words: If there be a prophet among you, I, the Lord, will make myself known unto him in a vision, and will speak unto him in a dream.

⁷ My servant Moses is not so, who is faithful in all my house.

⁸ With him will I speak mouth to mouth, even apparently.

The great and dreadful God came down, wrapped in a cloud of glory. This cloud could be seen, but not the face which possesses more dazzling brightness than a thousand suns. Under these circumstances Moses was permitted to draw near and converse with God face to face, or mouth to mouth, *even apparently*. Says the prophet Daniel,

Daniel 7

⁹ I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hairs of His head like the pure wool; His throne was like the fiery flame, and His wheels as burning fire.

⁶³⁸ See also *Exodus* 24:9-11.

¹³ I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him.

¹⁴ And there was given Him dominion and glory and a kingdom.

Here is a sublime description of the action of two personages; viz, God the Father, and his Son Jesus Christ. Deny their personality, and there is not a distinct idea in these quotations from *Daniel*. In connection with this quotation read the apostle's declaration that the Son was in the express image of His Father's person.

Hebrews 1

¹ God, who at sundry times, and in divers manners, spoke in time past unto the fathers by the prophets,

² Has in these last days spoken unto us by His Son, whom He has appointed heir of all things, by whom also He made the worlds:

³ Who being the brightness of His glory, and the *express image of His person*.

We here add the testimony of Christ.

John 5

37 And the Father himself which has sent me, has borne witness of me.

38 You have neither heard His voice at any time, nor seen His *shape*.⁶³⁹

To say that the Father has not a personal shape, seems the most pointed contradiction of plain scripture terms.

OBJECTION

John 4

²⁴ God is a Spirit.

⁶³⁹ See also *Philippians 2:6*.

ANSWER

Angels are also spirits,⁶⁴⁰ yet those that visited Abram and Lot, lay down, ate, and took hold of Lot's hand. They were spirit beings. So is God a Spirit being.

OBJECTION

God is everywhere. Proof. *Psalm* 139:1-8. He is as much in every place as in any one place.

ANSWER

1. God is everywhere by virtue of His omniscience, as will be seen by the very words of David referred to above.

Psalm 139

¹ O Lord, You have searched me, and known me.

² You know my down-sitting and my uprising; You understand my thought afar off.

³ You compass my path and my lying down, and are acquainted with all my ways.

⁴ For there is not a word in my tongue, but, lo, O Lord, You know it altogether.

⁵ You have beset me behind and before, and laid your hand upon me.

⁶ Such knowledge is too wonderful for me. It is high; I cannot attain unto it.

2. God is everywhere by virtue of his Spirit, which is His representative, and is manifested wherever He pleases, as will be seen by the very words the objector claims, referred to above.

⁷ Whither shall I go from your Spirit? or whither shall I flee from your presence?

⁸ If I ascend up into heaven, You are there; if I make my bed in hell, behold, You are there.

⁹ If I take the wings of the morning, and dwell in the uttermost parts of the sea;

¹⁰ Even there shall your hand lead me, and your right hand shall hold me.

⁶⁴⁰ *Psalm* 104:4

God is in heaven. This we are taught in the Lord's prayer.

Matthew 6

⁹ Our Father who is in heaven.⁶⁴¹

But if God is as much in every place as He is in any one place, then heaven is also as much in every place as it is in any one place, and the idea of going to heaven is all a mistake. We are all in heaven; and the Lord's prayer, according to this foggy theology simply means,

“Our Father who is everywhere, hallowed be your name.
Your kingdom come, your will be done, on earth, as it is everywhere.”

Again, Bible readers have believed that Enoch and Elijah were really taken up to God in heaven. But if God and heaven be as much in every place as in any one place, this is all a mistake. They were not translated. And all that is said about the chariot of fire, and horses of fire, and the attending whirlwind to take Elijah up into heaven, was a useless parade. They only evaporated, and a misty vapor passed through the entire universe.

This is all of Enoch and Elijah that the mind can possibly grasp, admitting that God and heaven are no more in any one place than in every place. But it is said of Elijah that he...

2 Kings 2

¹¹ ...went up by a whirlwind into heaven.

And of Enoch it is said that he...

Genesis 5

²⁴ ...walked with God, and was not, for God took him.

Jesus is said to be...

Hebrews 1

³ ...on the right hand of the Majesty on high.

⁶⁴¹ *Luke 11:2.*

Mark 16

¹⁹ So, then, after the Lord had spoken unto them He was received up into heaven, and sat on the right hand of God.

But if heaven be everywhere, and God everywhere, then Christ's ascension up to heaven, at the Father's right hand, simply means that He went everywhere! He was only taken up where the cloud hid him from the gaze of His disciples, and then evaporated and went everywhere! So that instead of the lovely Jesus, so beautifully described in both Testaments, we have only a sort of essence dispersed through the entire universe.

And in harmony with this rarified theology, Christ's second advent, or His return, would be the condensation of this essence to some locality, say the mount of Olivet! Christ arose from the dead with a physical form.

Matthew 28

⁶ He is not here, [said the angel,] for He is risen as He said.

⁹ And as they went to tell His disciples, behold, Jesus met them, saying, All hail! And they came and held Him by the *feet*, and they worshiped Him.

Luke 24

³⁹ Behold my *hands* and my *feet*, [said Jesus to those who stood in doubt of His resurrection,] that it is I myself.

⁴⁰ Handle me and see, for a spirit has not flesh and bones as you see me have.

⁴¹ And when He had thus spoken, He showed them His hands and His feet.

⁴² And while they yet believed not for joy, and wondered, He said unto them, Have you here any meat?

⁴³ And they gave Him a piece of broiled fish, and of a honeycomb, and He took it and did eat before them.

After Jesus addressed His disciples on the mount of Olivet, He was taken up from them, and a cloud received Him out of their sight.

Acts 1

¹⁰ And while they looked steadfastly toward heaven as he went up, behold two men stood by them in white apparel;

¹¹ Which also said, You men of Galilee, why stand you gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as you have seen Him go into heaven.

Immateriality

This is but another name for nonentity. It is the negative of all things and beings—of all existence. There is not one particle of proof to be advanced to establish its existence. It has no way to manifest itself to any intelligence in heaven or on earth. Neither God, angels, nor men could possibly conceive of such a substance, being, or thing. It possesses no property or power by which to make itself manifest to any intelligent being in the universe.

Reason and analogy never scan it, or even conceive of it. Revelation never reveals it, nor do any of our senses witness its existence. It cannot be seen, felt, heard, tasted, or smelled, even by the strongest organs, or the most acute sensibilities. It is neither liquid nor solid, soft nor hard—it can neither extend nor contract.

In short, it can exert no influence whatever—it can neither act nor be acted upon. And even if it does exist, it can be of no possible use. It possesses no one, desirable property, faculty, or use, yet, strange to say, immateriality is the modern Christian's God, his anticipated heaven, His immortal self—His all!

O sectarianism! O atheism!! O annihilation!!! who can perceive the nice shades of difference between the one and the other? They seem alike, all but in name. The atheist has no God. The sectarian has a God without body or parts. Who can define the difference? For our part we do not perceive a difference of a single hair; they both claim to be the negative of all things which exist—and both are equally powerless and unknown.

The atheist has no after-life, or conscious existence beyond the grave. The sectarian has one, but it is immaterial, like his God;

and without body or parts. Here again both are negative, and both arrive at the same point. Their faith and hope amount to the same; only it is expressed by different terms.

Again, the atheist has no heaven in eternity. The sectarian has one, but it is immaterial in all its properties, and is therefore the negative of all riches and substances. Here again they are equal, and arrive at the same point.

As we do not envy them the possession of all they claim, we will now leave them in the quiet and undisturbed enjoyment of the same, and proceed to examine the portion still left for the despised materialist to enjoy.

What is God? He is material, organized intelligence, possessing both body and parts. Man is in His image.

What is Jesus Christ? He is the Son of God, and is like His Father, being...

Hebrews 1

³ ...the brightness of His Father's glory, and the express image of His person.

He is a material intelligence, with body, parts, and passions; possessing immortal flesh and immortal bones.

What are men? They are the offspring of Adam. They are capable of receiving intelligence and exaltation to such a degree as to be raised from the dead with a body like that of Jesus Christ, and to possess immortal flesh and bones. Thus perfected, they will possess the material universe, that is, the earth, as their "everlasting inheritance."

With these hopes and prospects before us, we say to the Christian world who hold to immateriality, that they are welcome to their God—their life—their heaven, and their all. They claim nothing but that which we throw away; and we claim nothing but that which they throw away. Therefore, there is no ground for quarrel or contention between us.

We choose all substance—what remains
The mystical sectarian gains;
All that each claims, each shall possess,
Nor grudge each other's happiness.

An immaterial God they choose,
For such a God we have no use;
An immaterial heaven and hell,
In such a heaven we cannot dwell.

We claim the earth, the air, and sky,
And all the starry worlds on high;
Gold, silver, ore, and precious stones,
And bodies made of flesh and bones.

Such is our hope, our heaven, our all,
When once redeemed from Adam's fall;
All things are ours, and we shall be,
The Lord's to all eternity.

The Seven Seals

1862

Printed in the *Review and Herald*, July 8, 1862,
and again on April 25, 1865.

This study was also included in a bound collection,
SDA Library, in 1867.

There were a few minor additions and omissions in these
different printings, and I have combined all the details
into this complete version.

The Seven Seals

Revelation 5

¹ And I saw in the right hand of Him that sat on the throne, a book written within and on the back side, sealed with seven seals.

A SEALED BOOK is one whose contents are hidden. It was said to Daniel,

Daniel 12

⁴ Shut up the words, and seal the book, till the time of the end.⁶⁴²

The book with seven seals symbolizes God's purposes, to be unfolded during the Christian age on loosing its several seals.

The entire 5th chapter of *Revelation* seems to be a grand introduction to the subject of the seven seals which is given in the 6th chapter as follows:

Revelation 6

¹ And I saw when the Lamb opened one of the seals, and I heard as it were the noise of thunder, one of the four beasts, saying, Come and see.

² And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.

This armed warrior, riding forth conquering and to conquer symbolizes the victories of the gospel as preached in its purity and power by Christ's first ministers. The white horse denotes the purity of faith, and consequently of life, of the followers of Jesus Christ in the primitive church.

³ And when he had opened the second seal, I heard the second beast say, Come and see.

⁴ And there went out another horse that was red; and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

⁶⁴² See *Isaiah* 29:11.

The red horse denotes blood and carnage, and has reference to those times of persecution of the followers of Jesus Christ, covering much of the period called the ten persecutions, the same period as that of the Smyrna church of *Revelation* 2:8-11.

Revelation 6

⁵ And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand.

⁶ And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see you hurt not the oil and the wine.

The black horse denotes error and darkness, the opposite of the gospel in its purity, symbolized by the white horse. The events under this seal cover the period of the Pergamos church, *Revelation* 2:12-17. This was the period of the apostasy, from Constantine 313 AD, to the unlimited rule of the Papacy 538 AD. On this seal Wm. Miller, *Lectures* p. 181, remarks as follows:

When the church became connected with worldly power and wisdom, she lost her purity of doctrine and practice, and adopted in her creed, maxims and principles congenial with the natural heart, and forms and ceremonies for show and parade, rather than the humbling and cross-bearing life of the followers of Jesus. The balances denoted that religion and civil power would be united in the person who would administer the executive power in the government, and that he would claim the judicial authority both in church and state. This was true among the Roman emperors, from the days of Constantine until the reign of Justinian, when he gave the same judicial power to the bishop of Rome. The measures of wheat and barley for a penny, denote that the members of the church would be eagerly engaged after worldly goods, and the love of money would be the prevailing spirit of the times, for they would dispose of anything for money. The oil and wine denote the graces of the Spirit, faith and love, and there was great danger of hurting these, under the influence of so much worldly spirit. And it is well attested by all historians that the prosperity of the church in this age produced the corruptions which finally

terminated in the falling away, and setting up the anti-Christian abominations.

Revelation 6

⁷ And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see.

⁸ And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

The rider upon the pale horse is named Death. Hell, the grave, followed with him. The symbols under this seal denote great persecution, and martyrdom of the church. The period of this seal cannot be mistaken. It must have been during the unlimited, unrebuked, unrestrained, persecuting reign of the Papacy, from about 538 AD, to the commencement of the sixteenth century when the reformers began their work of exposing the corruptions of the Papal system.

⁹ And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held:

¹⁰ And they cried with a loud voice, saying, How long, O Lord, holy and true, do You not judge and avenge our blood on them that dwell on the earth?

¹¹ And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled.

It seems proper that a period of time should be given to the events under the fifth seal, the same as to those under the other seals, which time, it may appear evident from the following remarks, was from the rise of the reformation to the time when civil power was taken from the Papacy.

1. The souls under the altar were not in Heaven when John had this vision, from the fact that they had not been born. Neither can

we suppose that this scene takes place in Heaven. A. Barnes makes the following remarks in reference to this subject:

We are not to suppose that this *literally* occurred, and that John actually saw the souls of the martyrs beneath the altars—for the whole representation is symbolical; nor are we to suppose that the injured and the wronged in Heaven actually pray for vengeance on those who wronged them, or that the redeemed in Heaven will continue to pray with reference to things on the earth; but it may be fairly inferred from this that there will be as *real* a remembrance of the wrongs of the persecuted, the injured and the oppressed, *as if* such prayer were offered there; and that the oppressor has as much to dread from the divine vengeance as if those whom he has injured should cry in heaven to the God who hears prayer, and who takes vengeance. The wrongs done to the children of God, to the orphan, the widow, the down-trodden, to the slave and the outcast, will be as certainly remembered in heaven as if they who are wronged should plead for vengeance there, for every act of injustice and oppression goes to heaven and pleads for vengeance. Every persecutor should dread the death of the persecuted as if he went to heaven to plead against him; every cruel master should dread the death of his slave that is crushed by wrongs; every seducer should dread the death and the cries of his victim; every one who does wrong in any way should remember that the sufferings of the injured cry to heaven with a martyr's pleadings, saying, "How long, O Lord, holy and true, do You not judge and avenge our blood?"

Dr. Clarke says:

The altar is upon earth, not in Heaven.

2. The scenes which John was viewing were upon the earth, hence, in the absence of proof that any other altar is meant, it seems a necessary conclusion that John saw the place of slaughter of the church of God by Papal Rome, where the earth has drunk up the blood of martyrs, under the figure of an altar of sacrifice.

3. These slain are represented as crying to God to have their blood avenged on them that dwell on the earth, the same as the

voice of Abel's blood from the ground;⁶⁴³ or the cry of the stone from the wall, and the answer of the beam out of the timber;⁶⁴⁴ or the cry of the hire of the laborer.⁶⁴⁵ If it be said that these souls must be in conscious being in Heaven in order to cry, then we reply, that Abel's blood, the stone and the beam, and money, are also conscious, as they are all represented as crying. But really, if these souls are in Heaven in the participation of fullness of joy, and pleasures forevermore, why are they represented as crying for vengeance on those who cut short their mortal life with all its woes, and hastened them to the enjoyment of the perfect bliss of Heaven?

Dr. Clarke, himself a believer in the conscious state of the dead, makes the following frank admission, in his notes on this chapter:

"And they cried with a loud voice." That is, their *blood*, like that of Abel, cried for vengeance; for we are not to suppose that there was anything like a vindictive spirit in those happy and holy souls who had shed their blood for the testimony of Jesus. We sometimes say, *Blood cries for blood*; that is, in the order of Divine justice, every murderer, and every murdering persecutor, shall be punished.

4. The Scriptures sometimes attribute life, action, intelligence, and personality, to inanimate objects to show how God regards those connected with those objects; hence the unconscious slain are represented as crying from beneath the altar of Papal sacrifice. Justice, long trampled in the dust, now cries for judgment and vengeance on the Papacy which had spilled the blood of the church of Jesus Christ. Luther and his associates were imbued with the spirit of this cry which went up from the earth that had drunk the blood of millions of the martyrs of Jesus slain, and they exposed the corruptions of the Papacy, which trembled before the reformers, and in 1798 AD was stripped of its civil authority. Thus the blood of the martyrs was avenged on those that dwelt on the

⁶⁴³ *Genesis* 4:9-10.

⁶⁴⁴ *Habakkuk* 2:11.

⁶⁴⁵ *James* 5:4.

earth. This has no reference to the final judgment and punishment of the wicked; but refers to the change in the condition of the Papacy.

Revelation 13

¹⁰ He that leads into captivity shall go into captivity; he that kills with the sword must be killed with the sword.

5. White robes were given to every one of them. They had been denounced by the Papacy as vile heretics, and executed as such, and thus their characters had been robed in darkness. But the Reformation exposed the crimes of the Papacy, turned the scale, vindicated the cause of the holy martyrs of Jesus, and clothed them with white robes. Hence, the sermons, the prayers and the songs of praise of the Christian church since the great Reformation, have held these millions of the slain for Jesus' name, forth to the world in spotless purity.

6. They were to rest yet a little season, until their fellow-servants and brethren should be killed as they had been. Let it be particularly noticed that it is the same that cried, that rests. If it be justice that cried, as has been shown, then it is justice that rests, or is stayed for a little season. We stated that the opening of this seal commenced when the reformers began to expose the Papacy, and vindicate the cause of the martyrs. But the cry of justice was not answered at once. Time must be given to bring about these grand events. Their cause must rest yet for a little season. For notwithstanding the influence of the Reformation, the Papacy clothed with authority to punish heretics, did put to death more of the followers of Jesus. This done, the *little* season, or the period of the fifth seal, closed.

Revelation 6

¹² And I beheld when he had opened the sixth seal, and lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood;

¹³ And the stars of heaven fell unto the earth, even as a fig-tree casts her untimely figs when she is shaken of a mighty wind.

¹⁴ And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.

¹⁵ And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains;

¹⁶ And said to the mountains and rocks, Fall on us, and hide us from the face of Him that sits on the throne, and from the wrath of the Lamb:

¹⁷ For the great day of His wrath is come, and who shall be able to stand?

The events of the first five seals have been described in a style highly figurative; but with the sixth seal there seems to be a complete change to the narration of literal facts. The events under this seal are,

1. A great earthquake, which probably was the great earthquake at Lisbon, in 1755, in which 30,000 persons were killed. The *Encyclopedia Americana* states:

It extended from Greenland to Africa and America.

2. The sun became black as sackcloth of hair, which was the same as the darkening of the sun, *Matthew 24*, and was fulfilled in the wonderful dark day of May 19, 1780. See *Exposition of Matthew 24*, advertised in the *Review and Herald*.

3. The moon became as blood. The night following the dark day, the moon, when visible at all, looked like blood.

4. The stars of heaven fell unto the earth, which is the same as the falling stars of *Matthew 24*, and had a wonderful fulfillment Nov. 13, 1833, as described by John, of which thousands now living were eye-witnesses.

5. The heavens will depart as a scroll when it is rolled together. This is in the future, to be fulfilled when the voice of God shakes not only the earth, but also the atmospheric heavens.⁶⁴⁶

⁶⁴⁶ *Hebrews 12:22-27; Joel 3:16; Jeremiah 25:30-31; Revelation 16:17.*

6. Mountains and islands will be moved out of their places. The voice of God that shakes the heavens will also shake the earth. Mountains will be thrown down, and islands sunk. The earth's surface will be so broken up as to prepare the way for the next event.

7. All classes of the lost to hide in the dens and in the rocks of the mountains from the burning glory then being manifested of Him that sits on the throne, and from the wrath of the Lamb. They have witnessed the shaking of the earth, the casting out of the rocks of the mountains; all hope of mercy is gone, and they desire and pray that some rock or mountain may cover them from the awful glory of God and the Lamb. They are still looking forward with dreadful fear to the coming of the Son of man, and inquire, "Who shall be able to stand?"

We have followed the events under six of the seals from the first advent of Christ down past the three great signs of His second advent, namely, in the sun, moon, and stars. Here the 6th chapter of the *Revelation* closes, and the prophetic chain is broken off by the introduction of the sealing of the 144,000, the subject of chapter 7, which fact locates the sealing in our time. Hence we find the declaration in reference to the seventh seal, the last link of this prophetic chain, in:

Revelation 8

¹ And when he had opened the seventh seal there was silence in Heaven about the space of half an hour.

In prophetic time, a day for a year, about half an hour would be a week's duration. This probably applies to the second advent of Christ, and marks the period from the time that He leaves Heaven with *all the holy angels with Him*,⁶⁴⁷ till He returns with all the saints resurrected and changed. All the heavenly harpers being absent, there is said to be silence in Heaven.

⁶⁴⁷ *Matthew* 25:31.

War and the Sealing

The One Hundred and Forty-Four Thousand

1862

Printed in the *Review and Herald*, September 9, 1862,
and again on April 25, 1865.

This study was also included in a bound collection,
SDA Library, in 1867.

There were a few minor additions and omissions in these
different printings, and I have combined all the details
into this complete version.

I have also included a few related articles that appeared
shortly after, (on Sept. 9, 16, & 23,) on the same topic.

War and the Sealing

The One Hundred and Forty-Four Thousand

THE 6th chapter of *Revelation* closes with the sixth seal. The entire 7th chapter, in which the sealing of the 144,000 is introduced, is parenthetically brought in between the sixth and seventh seals—the 6th chapter closing with the specifications of the sixth seal, and the 8th opening with the seventh seal. Why is this? Answer: because the sealing, and the events connected therewith, take place after the fulfillment of the signs in the sun, moon, and stars, of the sixth seal. Hence the chronology of the sealing is fixed in our day.

Revelation 7

¹ And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

² And I saw another angel ascending from the east, having the seal of the living God, and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,

³ Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

On these verses we briefly comment as follows:

1. The four angels we understand to be four of those heavenly messengers which excel in strength, into whose hands God has given the control of the four winds.

2. The four corners of the earth may refer to the four points of the compass, embracing the whole.

3. The four winds represent the elements of political strife and war.⁶⁴⁸

4. To the four angels it is given to hurt, as well as to hold.

5. The hurting, by the blowing of the four winds, relates only to the results of war. The seven last plagues constitute no part of it,

⁶⁴⁸ See *Daniel* 7:2; *Jeremiah* 25:32-33.

as they are given into the hands of seven angels,⁶⁴⁹ but this work is in the hands of four angels.

6. The ascending angel represents a special message; and as his work comes in after the signs of the second advent of Christ, mentioned under the sixth seal, the conclusion is natural that the sealing angel also represents the work of the third message of *Revelation* 14:9-12.

7. The seal of the living God, as shown in our publications, is the Sabbath of the fourth commandment.⁶⁵⁰

8. The angel bearing the seal ascends from the rising of the sun.⁶⁵¹ We do not suppose that locality is here meant; but that the message, represented by the ascending angel, would come up like the rising sun. The morning sun seems powerless. As it rises, its rays increase in strength, until it reaches the heat and dazzling power of the noon day sun. The third message, bearing on its front the Sabbath of the Lord, arose in obscurity, its first teachers being penniless, uneducated men, and the positions taken by them were exceedingly unpopular and crossing. But the work has gradually moved on, gaining strength by every effort put forth by its true friend, and its future power, light, and glory, are symbolized in *Revelation* 18:1-5.

9. Let it be observed that the sealing is in the same territory as, and in close connection with, the hurting by the blowing of the four winds. This is seen in the fact that the four angels are invoked not to hurt till the servants of God are sealed. This scene at present applies to our own country. To apply the hurting to the French Revolution of 1848, and the Crimean war of 1854, and then locate the sealing work in North America, is absurd. Here, in our own land, the hands of the four angels are loosening, and the winds of war and strife are blowing. Should this war continue and increase, the proclamation of the third message would be se-

⁶⁴⁹ *Revelation* 15:1, 6, 7; 16:1; 21:9.

⁶⁵⁰ PP Editor's note: At the end of this series of articles, I have appended an article by Uriah Smith, *The Seal of the Living God*, which was published in the same periodical (RH Sept 9, 1862), right after James White's article.

⁶⁵¹ *Whiting's translation.*

riously hindered. Already [summer of 1862] our brethren in several States have been forced to suspend tent labor in consequence of the military excitement.⁶⁵²

10. The blowing of the four winds hurts the earth, the sea, and the trees. The present war threatens to seriously affect the agricultural interests of our country,⁶⁵³ also the commercial. Again we see the hurting of the earth, the sea, and the trees, in the destruction of property by the land forces, and by the navy. While this work goes on, thousands are called into the army who would otherwise listen, at least, to the voice of truth; and those who remain at home are to such a degree excited as to the welfare of their sons, husbands, and brothers, in the service, and their country, that they are unprepared to listen to, and investigate, the great facts of the message.

11. There must be a time of comparative peace in which the sealing work will be accomplished. How soon that will be—how far the Southern rebellion will be pushed in fury, and the North rise in its strength and greatness—to what extent military movements are to hinder the proclamation of the message in this and other countries—is known only to Him who has the destiny of nations in His hands. It may be the purpose of God to bring the nation, stained with the crime of slavery, low in the dust, and greatly humble His people, that in the time of peace many may readily receive the message, and in unity and love obey it. The hurting angels hold the four winds that the servants of God may be sealed. When a time of comparative peace shall come, then will the sealing work move on in earnest. The message will forget its feebleness and will swell into the loud cry.

Revelation 7

⁴ And I heard the number of them which were sealed, and there were sealed a hundred and forty and four thousand, of all the tribes of the children of Israel.

⁶⁵² PP Editor's note: The civil war had begun in America, about a year previous.

⁶⁵³ *Joel* 3:9-10.

⁵ Of the tribe of Juda were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand.

⁶ Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nephthalim were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand.

⁷ Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand.

⁸ Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.

Some do not see how those of the twelve tribes can be sealed in our time. But is it not as difficult for them to see why the apostle should address his epistle to the twelve tribes?

James 1

¹ James, a servant of God and the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.

² My brethren, count it all joy when you fall into divers temptations.

This Christian minister is addressing his Christian brethren, and not the Jewish tribes. How is this?

Again, the names of the twelve tribes are on the twelve gates of the new-earth city.

Revelation 21

¹⁰ And he carried me away in the Spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of Heaven from God,

¹¹ Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal;

¹² And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel:

¹³ On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

¹⁴ And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

This is not a Jewish city, but Christian, for in its foundations are the names of the twelve apostles of the Lamb; yet on each one of its twelve gates is written the name of some one of the twelve tribes. How can this be?

Paul's figure of grafting may assist to a correct understanding of this matter.⁶⁵⁴ The tame olive tree represents believing Israel. The twelve branches were broken off because of unbelief. Through faith in Christ the wild olive scions are grafted into the tame olive stocks, and thus the twelve tribes are perpetuated in the Christian age.

There is nothing on the earth to show the distinct tribes of the Israel of God. We cannot point to twelve denominations as constituting the twelve tribes; neither to any geographical divisions where they are located. Let us look to the heavenly sanctuary, where the work of organizing the army of Heaven is going on. Under the former dispensation the sanctuary and ministration of the priests were at Old Jerusalem. There the tribes of the Lord assembled. There were their records. The Christian sanctuary, and priestly service of Jesus Christ are in Heaven. And there are the records of all who are grafted into the great olive-tree of the faithful, in twelve grand divisions. A soldier belongs to company A of such a regiment, of such a division, of such an army. Here is but a faint representation of the order of the organization of the great army of Heaven during the present dispensation, which in the immortal state will stand upon the sea of glass, and in twelve vast columns march through the twelve gates into the city of God.

Revelation 7

⁹ After this I beheld, and lo, a great multitude which no man could number, of all nations, and kindreds, and peoples, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

¹⁰ And cried with a loud voice, saying, Salvation to our God which sits upon the throne, and unto the Lamb.

⁶⁵⁴ *Romans* 11.

¹¹ And all the angels stood round about the throne, and about the elders and four beasts, and fell before the throne on their faces, and worshiped God,

¹² Saying, Amen: blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever. Amen.

This vast company are probably the saved from every nation, kindred, people and tongue, raised from the dead at the second coming of Jesus Christ.

Revelation 7

¹³ And one of the elders answered, saying unto me. What are these which are arrayed in white robes? and whence came they?

¹⁴ And I said unto him, Sir, you know. And he said to me, These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb.

¹⁵ Therefore are they before the throne of God, and serve Him day and night in His temple: and He that sits on the throne shall dwell among them.

¹⁶ They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

¹⁷ For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

Here we think, attention is again called to the 144,000. It is said of these that they came out of great tribulation, which, probably could not be said of all who will have part in the resurrection of the just at the second coming of Christ. Those who suffer with Christ will reign with Him.⁶⁵⁵ All true Christians will suffer on account of their faith either mental or physical agony; but this falls below the *great tribulation* of the 144,000. These live in the midst of the perils of the last days, in the time of the blowing of the four winds, and when...

Jeremiah 25

³² ...evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth.

⁶⁵⁵ 2 Timothy 2:12.

³³ And the slain of the Lord shall be in that day from one end of the earth, even unto the other end of the earth: they shall not be lamented, neither gathered nor buried.

The 144,000 live on the earth in the time of trouble such as never was, and their deliverance is from out of it.⁶⁵⁶ In battling for truth against the errors and spiritual wickedness of the times, in the work of overcoming the world, the flesh and the Devil, that they may be sealed with the seal of the living God, they become worn with care, anxiety and mental agony. Add to this the fact that they are to be on the earth to witness the result of the seven last plagues on those who have not the seal of the living God,⁶⁵⁷ and we have the sum of great tribulation.

The 144,000 will know most by experience of the sufferings of Christ, hence are represented in the immortal state as being nearest to the slain Lamb. They will be to Him a special treasure. They will be next to the throne, and the Lamb shall lead them. In *Revelation* 14:4, they are spoken of after their redemption, as following the Lamb whithersoever He goes.

The Sealing

Review and Herald, September 23, 1862

THE angel of *Revelation* 7:2-3, having the seal of the living God, cries to the four angels to whom it is given to hurt the earth and the sea,

Revelation 7

³ Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

This indicates a time of comparative peace during which the work of sealing will be accomplished. When the servants of God shall be sealed, the winds will blow unrestrained.

⁶⁵⁶ *Daniel* 12:1; *Jeremiah* 30:7.

⁶⁵⁷ *Ezekiel* 9:2-6; *Psalms* 91.

Jeremiah 25

³¹ A noise shall come even to the ends of the earth; for the Lord has a controversy with the nations, He will plead with all flesh; He will give them that are wicked to the sword, says the Lord.

³² Thus says the Lord of hosts, Behold evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth.

³³ And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth; they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground.

³⁴ Howl, you shepherds, and cry; and wallow yourselves in the ashes, you principal of the flock; for the days of your slaughter and of your dispersions are accomplished; and you shall fall like a pleasant vessel.

³⁵ And the shepherds shall have no way to flee, nor the principal of the flock to escape.

³⁶ A voice of the cry of the shepherds, and a howling of the principal of the flock, shall be heard: for the Lord has spoiled their pasture.

³⁷ And the peaceable habitations are cut down because of the fierce anger of the Lord.

³⁸ He has forsaken his covert as the lion; for their land is desolate because of the fierceness of the oppressor, and because of his fierce anger.

The above is doubtless a prophecy of the unrestrained blowing of the four winds, after the work of sealing shall have been accomplished. The dreadful scourge of war shall go forth from nation to nation. The winds of political strife and war will rage with such fury as to be here represented by the prophet, by a great whirlwind being raised up from the coasts of the earth. Terrible day of slaughter! From one end of the earth to the other will be the slain, unlamented, ungathered, unburied. And this is to be followed by the seven last, dreadful plagues, which, judging from their description in *Revelation* 16 will far exceed in anguish the slaughter of the battle field.

Then the false shepherds, who have been teaching that there was no cause for the alarm given by the Seventh-day Adventists,

and have been proclaiming peace when God has not spoken it,⁶⁵⁸ and have been teaching that the nations were soon to cease to learn war,⁶⁵⁹ will be dreadfully exposed to the desperate anger of the people whom they have deceived. They will, howl, and cry, and fall like a pleasant vessel.

But before all this, the faithful watchman, seeing the sword coming, has given the alarm, and stands clean from the blood of souls. He has obeyed the prophetic injunction,

Joel 2

¹ Blow the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble; for the day of the Lord comes, for it is nigh at hand.

He has not only heralded the near coming of that day, but has also set forth the necessary preparation in order to stand in that day; namely, the keeping of the commandments of God and the faith of Jesus. Under this preparatory message the servants of God are sealed.

The seal preserves the servants of God in the day of wrath from the seven last plagues. The first plague falls on those who have the mark of the beast.⁶⁶⁰ From this we may suppose that those who have not the mark of the beast, but have the seal of the living God, will not suffer from this and the succeeding plagues. The prophetic language of the Psalmist is most applicable. It inspires the mind with confiding trust in God, and lights up the dark future to those who make the truth their shield and buckler.

Psalm 91

¹ He that dwells in the secret place of the Most High shall abide under the shadow of the Almighty.

² I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust.

³ Surely He shall deliver you from the snare of the fowler, and from the noisome pestilence.

⁶⁵⁸ *Ezekiel* 13:16; 22:28; *Jeremiah* 6:14; 8:11.

⁶⁵⁹ *Isaiah* 2:1-4; *Micah* 4:1-7.

⁶⁶⁰ *Revelation* 16:2.

⁴ He shall cover you with His feathers, and under His wings shall you trust; His truth shall be your shield and buckler.

⁵ You shall not be afraid for the terror by night; nor for the arrow that flies by day;

⁶ Nor for the pestilence that walks in darkness; nor for the destruction that wastes at noon-day.

⁷ A thousand shall fall at your side, and ten thousand at your right hand; but it shall not come nigh you.

⁸ Only with your eyes shall you behold and see the reward of the wicked.

⁹ Because you have made the Lord which is my refuge, even the Most High, your habitation;

¹⁰ There shall no evil befall you, neither shall any plague come nigh your dwelling.

The vivid illustration of the prophet *Ezekiel*, chapter 9:2-6, also shows the safety of those who have the seal or mark of God:

Ezekiel 9

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

³ And the glory of the God of Israel was gone up from the cherub, whereupon He was, to the threshold of the house. And he called to the man clothed with linen, which had the writer's ink-horn by his side.

⁴ And the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.

⁵ And to the others He said in my hearing, Go after him through the city and smite: let not your eye spare, neither have pity.

⁶ Slay utterly old and young, both maids and little children, and women: but COME NOT NEAR ANY MAN UPON WHOM IS THE MARK.

Those whose eyes are opened to the sins of the age, who sigh and cry for the abominations that are done in the land, receive the sacred mark, and are safe in the day of slaughter. Those who are at ease in Zion, lulled to sleep by the song of peace and safety,

dreaming of worldly prosperity and happiness upon the very threshold of the day of unmingled indignation of the Almighty, will not receive the mark, but will fall in the slaughter which follows the work of marking.

Dear reader, seek for the truth, and be sanctified through it, and soon, when all earthly hopes are perished, it will be your shield and buckler. Now is the time for humiliation and prayer before the God of high heaven. The mark is placed upon the foreheads of those who in the sealing time, sigh and cry for the abominations done in the land. Do not let these precious moments pass, and you be left in hopeless anguish when the sealing work is finished, to pay your devotions to rocks and mountains.⁶⁶¹

Thoughts on the Revelation: Chapters 8 and 9

Review and Herald, September 16, 1862

THE first verse of the 8th chapter of the *Revelation* mentions the opening of the seventh seal. With this verse the prophetic chain under the symbols of the seven seals closes, and with the second verse another series of events is introduced. We suggest that a more proper division of the book, would put chapters 6 and 7, and the first verse of chapter 8, in one chapter.

Revelation 8

¹ And when he had opened the seventh seal, there was silence in heaven about the space of half an hour.

In prophetic time, a day for a year, about half an hour would be a week's duration. This probably applies to the second advent of Christ, and marks the period from the time that Christ leaves heaven with all the angels, till He returns with all the saints resurrected and changed, to the "Father's house." All the heavenly harpers being absent, there is said to be silence in heaven.

The sixth seal does not reach to the second advent. It brings us to the voice of God, the results of which convince the wicked that the great day of the wrath of God and of the Lamb has come. The seventh seal brings us to the coming of Christ accompanied by all

⁶⁶¹ *Revelation* 6:15-17.

the holy angels. Thus the seven seals reach from the preaching of the gospel in its purity, by Christ's first ministers, represented by the armed warrior on the white horse, down through the sad history of the church to the coming of Christ with all the holy angels to raise the righteous dead and change the righteous living.

Revelation 8

² And I saw the seven angels which stood before God; and to them were given seven trumpets.

This verse introduces a new and distinct series of events. The seals open the history of the church during the Christian age. The trumpets, covering about the same period of time, relate to the wars of certain nations. Thus God has definitely pointed out in these series of prophetic events way-marks from the first advent down to the second, to show pilgrim travelers where they are upon the great highway of time, and when the journey of human probation will end. This is the grand object of the book, hence it is called "The *Revelation* of Jesus Christ."

³ And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne.

⁴ And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand.

⁵ And the angel took the censer, and filled it with fire of the altar, and cast it into the earth; and there were voices, and thunders, and lightnings, and an earthquake.

These verses do not relate to the trumpets, but to the ministration of Christ in the heavenly Sanctuary during the Christian age in which the seven dreadful trumpets are to sound. The trumpet angels are introduced in verse 2, then the scene is changed for a moment, and there is introduced the ministration of Christ, the hope of the church during the dreadful scenes of the sounding trumpets.

The entire ministry of Christ in the heavenly Sanctuary is probably here illustrated. There may be proof of this in the statements that to the angel was given *much* incense, to offer with the

prayers of *all* saints. The angel's filling the censer with fire and casting it into the earth, may illustrate the close of Christ's ministration. There followed voices, and thunderings, and lightnings, and an earthquake, the same as under the sounding of the seventh trumpet, chapter 11:19, and in connection with the seven last plagues of chapter 16:18. These all refer to the same event, which will transpire at the voice of God.

Verse 6 resumes the subject of the trumpets, which occupies the remainder of chapter 8, and the whole of chapter 9. As we have not time at present to prepare to give anything like an exposition of the trumpets, the readers of the *Review* must excuse us in passing over them, and recommending as the best light at present, the work in the list of publications entitled, *The Sounding of the Seven Trumpets*.⁶⁶²

The Seal of the Living God

Review and Herald, September 9, 1862

By Uriah Smith

PP Editor's note: I am including this article by Uriah Smith as it was published in the same periodical, and right after James White's first article on the sealing. It was also included after James White's article in the *SDA Library* collection of 1867. So these articles were meant to go together. There is greater light today on exactly how the Sabbath acts as a seal, but this light shows the first steps into the truth, and is profitable.

IN A SERIES of events the chronology of which locates them unmistakably in the present generation, as is shown in the first part of this tract,⁶⁶³ an angel is seen ascending from the east having the seal of the living God. So important is his work and so imperative his message that the restraining hand of Omnipotence is laid upon the angry and surging nations, till he shall have accomplished his mission. His work has immediate respect to the people of God:

Revelation 7

³ Hurt not! [cries he,] till we have sealed the servants of our God in their foreheads.

⁶⁶² PP Editor's note: This is available on our website: [*The Sounding of the Seven Trumpets of Revelation 8 and 9*](#).

⁶⁶³ See James White's first article in this series, [*War and the Sealing*](#).

Being thus intimately connected with this work, it is certainly proper for these “servants” to inquire what this seal is with which it is so important that they be sealed, that the events of earth and the nations themselves are held in waiting till it be accomplished.

As the next event after the sealing of the people of God, we behold them before the throne clothed with white robes and palms of victory in their hands. The sealing then is the last work accomplished for them prior to their redemption. In the time of trouble such as never was, the scenes of carnage and confusion which shall close up the drama of earth, the saints will be scattered here and there over the land, but every one will be delivered.⁶⁶⁴ How will they be delivered? If we may reason from God’s dealings in the past, they will be provided with some distinguishing characteristic from the wicked who are falling around them. When death was visited upon the first-born of the Egyptians, the Israelites were saved by the blood of the paschal lamb which was struck upon the lintels and door-posts of their dwellings. Seeing this, the destroying angel passed them by.

A similar regulation is brought to view in *Ezekiel* 9. We do not here labor to show that this chapter refers to the same time and applies to the same work as *Revelation* 7:2-8, though it might be done. A person is here brought to view whose special work it is to go forth and set a *mark* upon those who sigh and cry for the abominations done in the land. These then are the people of God. Immediately after him follow six men with slaughtering weapons in their hands, who slay utterly old and young, all upon whom they do not find the *mark*. Returning to the sealing angel of *Revelation* 7, the only conclusion we can draw is that the people of God are not ready for the perils and troubles which he calls upon the four angels to restrain, and that his work is to place upon them a distinguishing mark that will entitle them to exemption when...

Psalm 91

⁶ ...the pestilence that walks in darkness [and] the destruction that wastes at noon-day,

⁶⁶⁴ *Daniel* 12:1.

–are abroad in the land. Let the reader then note this as:

Conclusion 1. The seal of God is some characteristic of His people which distinguishes them from the wicked around them.

Our next inquiry is,

“What will be the distinguishing mark of God’s people at the hour of their deliverance?”

We have a view of them again just before this event in *Revelation* 14:9-12. Here are two classes brought to view just before the appearance of the Son of man on the white cloud, namely the worshipers of the beast and the saints of God. How are they distinguished? The one class have the mark of the beast, the other *keep the commandments of God*. None can deny that these are the distinguishing characteristics of the righteous and the wicked. We may then set down the following as:

Conclusion 2. The distinguishing mark of God’s people in the last days is found in the commandments of God.

From the two conclusions already drawn, we may deduce another, namely, The seal of the living God is found in the commandments of God. We have now only to inquire in which commandment His seal is found, and how it performs that office. This we can determine by inquiring into the nature of a seal, and the purpose for which it is used.

A seal is defined to be an instrument of sealing, that which...

...is used by individuals, corporate bodies, and States, for making impressions on wax, upon instruments of writing, as an *evidence* of their *authenticity*.

The original word in *Revelation* 7:2, is defined thus:

A seal, *i.e.*, a signet ring; a mark, stamp, badge; a token, a pledge.

The same word is used in *Romans* 4:11, which will be noticed again. Among the significations of the verb are the following:

To secure to any one, to make sure; to set a seal or mark upon anything in token of its being genuine or approved; to attest, to confirm, to establish.

It is evident that the seal of any person in authority is what makes valid, or authentic, whatever laws or decrees he may promulgate. The Scriptures present several instances of this:

1 Kings 21:8, where Jezebel “wrote letters in Ahab’s name and sealed them with his seal.”

Esther 3

¹² In the *name* of king Ahasuerus was it written, and sealed with the king’s ring.

Also,

Esther 8

⁸ Write also for the Jews, as it likes you, in the king’s name, and *seal it* with the king’s ring: for the writing which is written in *the king’s name*, and *sealed* with the king’s ring, may no man reverse.

Daniel 6

¹⁷ And a stone was brought, and laid upon the mouth of the den; and *the king sealed it with his own signet*, and with the signet of his lords; that the purpose might not be changed concerning Daniel.

And any document from any earthly monarch to be valid, must possess his name and title of royalty, by which his subjects will know who it is that demands obedience, and by what right he demands it.

This reasoning we may apply to the law of God. God has given a law to men. In order for it to be valid it must declare who He is, contain His title of royalty, the extent of His dominion, and His right to reign; and whatever portion of the law does this, by a just and appropriate figure may be called “His seal,” “the seal of the law.” And no one can point to anything which may be called the seal of God, independent of His law.⁶⁶⁵

⁶⁶⁵ PP Editor’s note: some might argue that the Holy Spirit is called a seal in the New Testament (*2 Corinthians 1:22, Ephesians 1:13; 4:30*), but this is not a con-

This leads us to an examination of the ten commandments. Do we find the true God pointed out in those commandments? We do; but it is in the fourth only. The word, God, occurs in the first three, but there is nothing to show who He is. We come to the fourth, and find that we are reading the requirements of Him who...

Exodus 20

¹¹ ...made heaven and earth...and all things therein.

We realize at once that the Maker of heaven and earth, is the Supreme Ruler over all His works; that the extent of His dominion is the extent of His creation; and that He has a right to demand obedience from all His creatures. We see the heavens and earth spread out before us; we know that they have been created; to the being who made all these, we can intelligently direct our worship. This commandment brings to view His title of royalty, the extent of His dominion, and His right to reign. Strike out the fourth commandment from the decalogue, and with the remainder of that law in my hand, I can bow down and worship a wooden idol of my own carving, and no man, however enlightened or christian, can condemn me by it for so-doing. But does it not read,

³ You shall have no other gods before me?

⁴ You shall not make unto yourself any graven image?

⁷ You shall not take the name of the Lord your God in vain?

“Very well,” I can reply, “this object which I am worshipping is my God, and these are his requirements.”

Confirmatory of this position is the significant fact that whenever the sacred writers would point out the true God in distinction from false gods of every description, an appeal is made to the fourth commandment.⁶⁶⁶

tradition, if we remember that it is the Spirit’s work to write the law in the heart, “not in tables of stone, but in fleshy tables of the heart.” *2 Corinthians* 3:3.

⁶⁶⁶ See *2 Kings* 19:15; *2 Chronicles* 2:12; *Nehemiah* 9:6; *Psalms* 115:15; 121:2; 124:8; 134:3; 146:6; *Isaiah* 37:16; 42:5; 44:24; 45:12; *Job* 9:8; *Jeremiah* 10:10-12; *Psalms* 96:5; *Jeremiah* 32:17; 51:15; *Acts* 4:24; 14:15; 17:23, etc., etc.

With the following questions, this part of the argument is submitted:

1. When we speak of the seal of any one in authority, do we not *always* understand by it, that which gives authenticity to his enactments?
2. Can we speak of the seal of God in any other sense?
3. Is there anything which points out the true God, except the fourth commandment, and expressions derived therefrom?
4. Is it not, then, in this sense His signature and seal?

But the Scriptures bear direct testimony on this point. The Sabbath is emphatically called a sign between God and His people.

Exodus 31

¹³ Verily my Sabbaths you shall keep; for it is a *sign* between me and you throughout your generations; *that you may know that I am the Lord* that does sanctify you.

Ezekiel 20

¹² Moreover also I gave them my sabbaths, to be a *sign* between me and them, *that they might know that I am the Lord* that sanctify them.

²⁰ And hallow my sabbaths; and they shall be a *sign* between me and you, *that you may know that I am the Lord your God*.

Here the very object of their keeping the fourth commandment, and observing the Sabbath, is declared to be that they might *know* that He was the Lord. But does the word *sign* here have the same signification as *seal*? That it does, is proved by the following quotations.

Genesis 17

¹¹ [Circumcision] shall be a *token* of the covenant between me and you. [Abraham]

Romans 4

¹¹ And he [Abraham] received the *sign* of circumcision, the *seal* of the righteousness of the faith, etc.

By these quotations, we see that the words, *token*, *sign*, and *seal*, are all applied to the same thing. The word rendered *seal* in Ro-

mans 4:11, as we have before noticed, is the same as in *Revelation* 7:2; and the word rendered *sign* in *Exodus* 31:13, as we learn by the Septuagint, is the same as that so rendered in *Romans* 4:11. This brings us to:

Conclusion 3. The particular commandment in which the seal of God is found, is the fourth.

Another point demands a moment's consideration, and that is the location of the seal. It is placed in the forehead. In *Revelation* 14:1, John has another view of the identical 144,000, said in the 7th chapter to have been sealed with the seal of God in their foreheads. This scene is located at the moment of their redemption, and here they have in their *foreheads*, the very same place, the *Father's name*. Is the Father's name the seal of the law, and synonymous with the fourth commandment? Yes: inasmuch as His name is contained in the seal of the law, which is the fourth commandment. Wherever the Lord established His law, there He is said to have placed His name. For proof that this was so regarded, see:

Deuteronomy 16

⁶ But at the place which the Lord your God shall choose to place His *name* in, there shall you sacrifice the Passover, etc.

What was there where they sacrificed the Passover? There was the sanctuary, having in its holiest apartment the ark with the ten commandments; and the fourth one of those commandments declared the true God, and contained His name. Wherever this was, there God's name was placed.

Thus we have found,

1. That the seal of God is some distinguishing characteristic of His people.
2. That that distinguishing mark is found in the commandments of God.
3. That, according to *Revelation* 7:3, compared with chapter 14:1, the Father regards His name as His seal.

4. That in the fourth commandment, and there only, the Father's name is found, so that wherever that commandment is placed, there the Father's name is said to be.
5. That if the observance of the ordinance of circumcision could be a seal of the righteousness of the faith between God and Abraham, the observance of the true Sabbath may be the seal of God in reference to His people.
6. That the Sabbath is explicitly declared by God to be the sign or seal between himself and His people.

The fourth commandment is the only one of the ten on which there is a difference in faith and practice between the people of God and other religious professors; hence no other commandment but this can form the distinguishing characteristic of His true people. The observance of this becomes at once a prominent mark as nearly all the religious world are engaged in the observance of the papal institution of Sunday, instead of the Sabbath of the Lord.

The prophetic command now obligatory upon the true church is,

Isaiah 8

¹⁶ Bind up the testimony, seal the law among my disciples.

Seal the law: restore to it the seal that has been wrested from it by the Man of Sin. Restore the fourth commandment to its rightful position. Replace upon the law the name, the royal title, the signature of royalty, of the great law-giver, which has been removed therefrom. And to this command the people of God are now rendering a joyful obedience.

Uriah Smith

Death and Burial

Or, Scripture Conversion

1864

Printed in Battle Creek, MI in 1864.

Death and Burial

Romans 7

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

THE word *alive* in the text does not refer to natural life, neither does *died* refer to the cessation of natural life; but the words are here used to represent opposite states of mind and feelings. The Apostle in this chapter is giving his own experience, hence those who seek for apostolic religion, should mark well the means employed in his case, of which he here speaks.

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, You shall not covet.

It is evident that Paul means the moral code of ten commandments, when he speaks of the *law*, from the following facts:

1. He quotes from the tenth commandment:

Exodus 20

¹⁷ You shall not covet.

2. The epistle to the Romans was written 60 AD, about twenty-nine years after “the hand-writing of ordinances”⁶⁶⁷ was nailed to the cross. And even Paul’s conversion was several years after the abolition of the Jewish system of worship; therefore the law, which was an important agent in his conversion, must refer to the moral code of which Christ says,

Matthew 5

¹⁸ Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law.

Romans 7

⁷ I had not known sin, but by the law.

⁶⁶⁷ *Colossians* 2:14.

What the Apostle here affirms of himself, is most certainly true in the case of every sinner.

Romans 3

²⁰ By the law is the knowledge of sin.

Here we see that one use of the law of God, in the Christian dispensation, is to show sinners the nature and extent of their sins.

Romans 7

⁸ But sin taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead.

The moral law is God's great mirror, into which the sinner may look and see the imperfections of his moral character. Without it, sin is dead, or undiscovered. The apostle James illustrates the use of the royal law by a looking-glass.

James 1

²² But be doers of the word, and not hearers only, deceiving your own selves.

²³ For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:

²⁴ For he beholds himself, and goes his way, and straightway forgets what manner of man he was. But whoso looks into the perfect law of liberty, and continues therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

The first great work, then, of the gospel minister, as he labors for the genuine conversion of sinners, is to raise before them God's great mirror, that they may see what sin is, and know its exceeding sinfulness.

Romans 7

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

By the word *alive*, the Apostle designs to express his condition before he discovered his sinful state by the light of God's law.

“The commandment came.” He saw by the help of God’s great looking-glass his true condition. “Sin revived;” and he adds, “I died.” The word *died* denotes the change wrought by intelligent conviction. The law of God is the instrument to convict the sinner. As he looks into it, he sees himself condemned in the sight of heaven. Thus the law slays him. The gospel then points him to Christ as the only remedy for sin.

The reason why many who profess religion were never converted, is because they were never convicted, and the reason why they never had genuine conviction, is because they have never seen themselves in God’s mirror, the ten commandments. A popular gospel keeps that more or less out of sight, and moves upon the sinner’s sympathies and fears, producing a conviction more nervous than intelligent. Such conviction does not result in a change of life, as required in the sacred Scriptures; while intelligent conviction produced by the claims of God’s law, changes the mind, the heart, and the life. This change is illustrated in the text by the change from life to death. A man walks today in the strength of manhood, tomorrow he is a corpse. What a change! Yet inspiration has chosen it to illustrate the first great work in true conversion.

Romans 7

¹⁰ And the commandment which was ordained unto life, I found to be unto death.

¹¹ For sin, taking occasion by the commandment, deceived me, and by it slew me.

¹² Wherefore the law is holy, and the commandment holy, and just, and good.

This was the character of the divine law, 60 AD, which is the same in 1860. The great Apostle extols it to the very heavens, and shows its work in conversion twenty-nine years after the change from the Jewish to the Christian dispensation. This is the strongest proof of its perpetuity.

Thus far we have followed the Apostle in his experience, and have learned from him the character and use of the law of God in the present dispensation. He saw its excellence, its holiness, its justice and goodness, and felt its searching, slaying power, and says, "I died." But he does not leave us here. Burial follows death.

Romans 6

³ Know you not, that so many of us as were baptized into Jesus Christ were baptized into His death.

⁴ Therefore we are buried with Him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

We now see that the Apostle uses death and burial to illustrate the two great steps connected with true conversion. Death well illustrates the preparatory work, and burial, baptism. Christian baptism is designed to show, first, that the candidate is dead; and, second, that he believes in the death, burial, and resurrection of Jesus Christ.

⁵ For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection.

The words *buried* and *planted*, as used in this connection, can give no other idea of baptism than immersion. We have not only the word *planted*, but are taught *how* the candidate should be planted. How? "In the likeness of His death." Let us for a moment go away to Joseph's new sepulchre, and see...

Luke 23

⁵⁵ ...how His body was laid.

We there see Jesus laid out in death, as we lay out our friends who die, upon the back. How planted? Be sprinkled? poured? or be plunged into the water face down? No.

Romans 6

⁵ ...planted...in the likeness of His death.

The administrator leads the candidate down into the water to a suitable depth, then plunges the candidate backwards down into

the water until buried in a similar position to that in which Christ was laid out in death.

Steps in Conversion

The Apostle uses the important events of Christ's first advent to illustrate the steps connected with conversion.

1. THE CRUCIFIXION

Romans 6

⁶ Knowing this that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin.

Jesus died upon a cross of wood; but where is the cross upon which the sinner must die? We know of no other than that on which Paul died, as he declares in the text,

Romans 7

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

In the unconverted man, "I" lives and reigns; but let the divine law enter and slay "I," then there is room for Christ.

2. THE BURIAL

Romans 6

⁴ Therefore we are buried with Him by baptism.

3. THE RESURRECTION

Colossians 3 [also 2:12]

¹ If you then be risen with Christ, seek those things which are above, where Christ sits on the right hand of God.

² Set your affections on things above, not on things on the earth.

³ For you are dead, and your life is hid with Christ in God.

Here, then, at baptism, commences the new life.

Romans 6

⁴ Like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life.

If the reader inquires for those who have died in hope without being immersed, we reply, that the Bible, and not the doctrines of even honest and pious men, should be our rule of faith. And instead of laboring to bring the Bible to long cherished customs, we should bring our faith to the Bible. Men are accountable for all the light they have, and no more. Thank Heaven that it is possible, through the mediation of Jesus Christ, for men who are in error on some points, yet live up to all the light God sees fit to open before them, to live holy lives, and rest in hope of a glorious resurrection. But our only safety is in walking in the light which God in His opening providence brings before our minds. Therefore we should not be so anxious to inquire,

“What has been the faith of our fathers?”

–but,

“What says the word of God?”

While some have removed baptism from its close relation to conversion, and regard it of little consequence, others may err on the other hand. We briefly notice the two extremes.

1. It is the custom of some to wait several months to see if the converts will remain firm, before baptizing them. To this we object, first, because the figures of death and burial, as used by the Apostle, give the idea that baptism is closely connected with true conviction of sin; and, second, this practice does not agree with apostolic example. Said Ananias to Saul,

Acts 22

¹⁶ And now, why tarry you? Arise, and be baptized.

The jailer and his family were immediately baptized, even in the night.⁶⁶⁸ Philip did not have the eunuch wait six months to see if he would live a faithful Christian, before receiving baptism, but they immediately...

⁶⁶⁸ Acts 16:25-36.

Acts 8

³⁸ ...went down into the water, both Philip and the eunuch, and he baptized him.

Those who regard baptism of little importance, sometimes cite *1 Peter* 3:21, as sustaining their lax position:

1 Peter 3

²¹ The like figure, whereunto even baptism, does also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ.

“I was sprinkled,” says one, “and that answered my conscience.”

“And my conscience was answered by being poured,” says another.

This may all be true; but are our friends, who differ with us on baptism, sure that they have a *good* conscience on this subject? Peter says,

²¹ ...but the answer of a *good* conscience.

Pagans and Papists may be very conscientious, and their blinded consciences not be good. Protestants may be in a like condition on some points. But it is a fact of much interest that the Apostle in the last clause of the passage—“by the resurrection of Jesus Christ from the dead”—raises a standard to which we may bring our consciences, and know that they are right. Baptism commemorates the burial and resurrection of Christ. Such expressions of holy Scripture as:

Romans 6

⁴ ...buried with Him by baptism,

—and,

⁵ ...planted together in the likeness of His death,

—contain light for those consciences blinded by the Papal error of sprinkling infants or adults for baptism.

2. On the other hand, some evidently overlook the necessary work to be wrought upon the mind and heart before baptism. They do not see the use of the divine law, that it must slay the sinner, that he be dead before he is buried, hence it is to be feared that some at least are *buried alive!* Some teach that Christ is put on in the simple act of baptism, which teaching has a strong tendency to set aside not only the work of the law of God in conversion, but that also of the Holy Spirit.

But *Galatians 3:27* may be urged:

Galatians 3

²⁷ For as many of you as have been baptized into Jesus Christ have put on Christ.

It should here be noticed that the text does not say that the Galatian brethren had put on Christ in the sole *act* of baptism. They had put on Christ *by faith*, baptism being the *corresponding work*, an act by which they manifested their faith in Christ.

It is also asserted that baptism is for the remission of sins. Very true; but there are also other means for the remission of sins. Christ's blood was shed for the remission of sins.⁶⁶⁹ Christ was to give knowledge of salvation unto the people for the remission of their sins.⁶⁷⁰ It became Christ to suffer, and to rise from the dead the third day, that repentance and remission of sins might be preached in His name.⁶⁷¹ Repentance and baptism are for the remission of sins.⁶⁷² Faith is for the remission of sins:

Acts 10 [also Romans 3:25]

⁴³ Whosoever believes in Him shall receive remission of sins.

In the arrangement for the remission of sins, baptism holds its place in the divine whole.

⁶⁶⁹ *Matthew 26:28.*

⁶⁷⁰ *Luke 1:77.*

⁶⁷¹ *Luke 24:46-47.*

⁶⁷² *Acts 2:38.*

In the investigation of the subject of scriptural conversion thus far, we see that it is by the divine law that the sinner obtains a knowledge of his sins. He cannot understandingly repent of his sins until he sees them; therefore the gospel minister, who labors to convert the sinner, is under the most solemn obligation to hold before him God's great mirror. His first work is to show the character, perpetuity and claims of the moral code. And in so doing he follows the example of his divine Master. In Christ's first recorded sermon He said,

Matthew 5

¹⁷ Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill.

¹⁸ 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.

The sinner sees the holiness and justness of the divine law, that he is exposed to the wrath of God, and feels its slaying power. He yields to the requirements of all its precepts, and is dead. The gospel then points him to Jesus. He hears the story of the cross, the burial in Joseph's sepulchre, the glory of the resurrection, and the ascension of Jesus to the Father's right hand where He ever lives to intercede for poor sinners. He raises his head and ventures to believe that Jesus will pity and save him. And as he believes, let him immediately show his faith in the burial and resurrection of Christ by being baptized.

He has now put off the "old man," and has put on the "new man."⁶⁷³ The Christian warfare and race is begun. He now has the faith of the gospel, and the exhortation of Peter is especially applicable:

2 Peter 1

⁵ Giving all diligence, add to your faith virtue; and to virtue knowledge;

⁶ And to knowledge temperance; and to temperance patience; and to patience godliness;

⁶⁷³ *Ephesians 4:22-24; Colossians 3:9-10.*

⁷ And to godliness brotherly kindness; and to brotherly kindness charity.

⁸ For if these things be in you and abound, they make you that you shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

Romans 7

In *Romans 7* the Apostle first makes an important declaration; second, gives an illustration; and, third, states his conclusion. These we will notice in their order.

1. THE DECLARATION

Romans 7

¹ Know you not, brethren, (for I speak to them that know the law), how that the law has dominion over a man as long as he lives?

The words, *he lives*, do not refer to natural life. This is not the subject upon which the Apostle is treating. In harmony with his discourse in these chapters, the phrase must have reference to what he calls *the old man*, or *the carnal mind*. Then we understand Paul to declare that the law has dominion over a man as long as he lives in transgression of it. We will give an illustration.

Passing a bridge in the State of New York, we met three men, each carrying a large leaden ball. Each man was chained to the ball he carried, and an officer followed them. These men had been breaking the law, and it had dominion over them, because they had not kept it. We walked with freedom where our business led us, for we had kept the law. Our feelings were in perfect harmony with every good law in the State.

To say that those who keep the law of God are in bondage under the dominion of the law, is a stupid blunder. They are not the men.

2. THE ILLUSTRATION

Romans 7

² For the woman which has a husband is bound by the law to her husband so long as he lives; but if the husband be dead, she is loosed from the law of her husband.

³ So then if, while her husband lives, she be married to another man, she shall be called an adulteress; but if her husband be dead, she is free from that law so that she is no adulteress, though she be married to another man.

In this illustration there are mentioned the woman, the law of marriage, the first husband, and her second husband. We now look for an application, consistent with the subject upon which the apostle is here treating.

The woman represents candidates for everlasting life to whom the gospel call is given. The law of marriage represents the law of God. The first husband represents the old man, and the second husband represents the *new man*, which is the Lord Jesus Christ. We will here give a few direct texts which speak of the old and new man.⁶⁷⁴

Ephesians 4

²² That you put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;

²³ And be renewed in the spirit of your mind;

²⁴ And that you put on the new man, which after God is created in righteousness and true holiness.

Colossians 3

⁹ Lie not one to another, seeing that you have put off the old man with his deeds;

¹⁰ And have put on the new man, which is renewed in knowledge after the image of Him that created him.

Now mark. Before the woman could be legally married to the second husband, her first husband must die. Did his death affect the law of marriage? Certainly not. The same law that bound her

⁶⁷⁴ See also *Galatians* 2:20; *Romans* 6:6.

to her first husband, bound her to the second. And before the sinner can be united to Christ the new man, the old man must die. Does this death affect the divine law? Not in the least. The same moral code that held the sinner in condemnation, is now his rule of obedience, and binds him to Christ. The apostle's conclusion shows that we have correctly applied his illustration.

3. THE CONCLUSION

Romans 7

⁴ Wherefore, my brethren, you also are become dead to the law by the body of Christ; that you should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.

This conclusion of the apostle shows that the first husband represents that which is said to become dead. Some say it is the law; but Paul says,

⁴ Wherefore, my brethren, *you* also are become dead.

Verse 6:

⁶ But now we are delivered from the law, that being dead wherein we were held, that we should serve in newness of spirit, and not in the oldness of the letter.

Being delivered from the law must be understood in harmony with Paul's statement of its use and perpetuity. It is not by the death of the law, but, by that being dead wherein we were held by the law, which is the carnal mind, or "the old man;" or with the marginal reading,

"...being dead to that wherein we were held."

Says Paul,

Romans 8

⁷ The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be.

This carnal mind, which is represented by the first husband, must be slain before the person can be united to Christ; then the enmity against God and His holy law is gone, and he is subject to the divine law, and keeps all its precepts with delight. But to set the ten commandments aside, and teach that sinners may be married to Christ without being first slain by the moral law, is to teach *spiritual adultery*.

REPENTANCE AND FAITH

Turn to *Acts 20*, dear reader, and you will there learn that the gospel preached by Paul is in harmony with his own experience and his teachings in his epistle to the Romans. He says,

Acts 20

²⁰ I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house,

²¹ Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

Here are the two great foundation timbers of the gospel as preached by Paul; first, repentance toward God, and, second, faith toward our Lord Jesus Christ. He taught that sinners must first manifest repentance toward God for the transgression of His holy law, before believing in Jesus Christ. He kept back nothing that was profitable. He did not keep back the law; for by it is the knowledge of sin.⁶⁷⁵

- He first presented the claims of the divine law, and showed the sinner that his first work was to exercise repentance toward its Author;
- Then he taught the sinner that faith in Christ was the only remedy for sin.

Therefore, in the present dispensation, God the Father is our law-giver, and Christ is our advocate. And before sinners can be benefited by the mediation of Christ, they must manifest repen-

⁶⁷⁵ *Romans 3:20.*

tance toward the Law-giver for the transgression of His holy law. To this the words of the beloved disciple agree:

1 John 3

⁴ Sin is the transgression of the law.

1 John 2

¹ And if any man sin, we have an advocate with the Father, Jesus Christ the righteous.

But if Christ is our law-giver, as some teach, who is our advocate? We have none. But as Jesus Christ is the sinner's advocate with the Father in this dispensation, it follows that the Father's law of ten commandments is in full force.

Romans 3

³¹ Do we then make void the law through faith? God forbid; yea, we establish the law.

Faith in Jesus Christ as a sacrifice for sin, and now an advocate with the Father, for our sins—"transgression of the law"—is the strongest proof of the perpetuity of the law of ten commandments.

Hence the closing testimony of the third angel.

Revelation 14

¹² Here is the patience of the saints, here are they that keep the commandments of God and the faith of Jesus.

Also the dragon is to make war with the *remnant*, the Christians in the closing generations of time,

Revelation 12

¹⁷ ...which keep the commandments of God, and have the testimony of Jesus Christ.

Dear reader, these are Christian commandment-keepers. Their observance of the Sabbath of the fourth commandment, stirs the ire of the dragon host. But those who endure his wrath, and stand faithful in the closing conflict, will soon receive the great reward promised by Him who says,

Revelation 22

¹² Behold, I come quickly, and my reward is with me.

¹⁴ Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

The Second Advent

Manner, Object, and Nearness of the Event

186x

Printed in Battle Creek, MI in the 1860's.

The Second Advent

John 14

¹ Let not your heart be troubled; you believe in God, believe also in me.

² In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you.

³ And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there you may be also.

JESUS was soon to leave His disciples and ascend to the Father. And in His words of instruction and consolation He was preparing their minds for that event which would prove a grief to them. His presence constituted their joy. His absence would be their sorrow.

Matthew 9

¹⁵ Can the children of the bridechamber mourn, as long as the bridegroom is with them? But the days will come, when the bridegroom shall be taken from them, and then shall they fast.

The real friends of our Lord will ever desire His tangible presence. Worldly professors, whose affections are placed upon the things of this life, will enjoy His absence quite as well. And while a worldly church may treat with indifference, or reject, or even scoff at, the Bible doctrine of the soon return of the Lord, those who truly love their divine Master will receive the word relative to His coming with all gladness.

Our Lord was tenderly introducing to His disciples the subject of His ascent to Heaven.

John 13

³³ Little children, yet a little while I am with you.

³⁶ Simon Peter said unto Him, Lord, where are You going? Jesus answered him, Where I go, you cannot follow me now; but you shall follow me afterwards.

This statement caused distress and consternation in the minds of the disciples, and led Peter to say to his Lord,

John 13

³⁷ Why can't I follow You now? I will lay down my life for your sake.

Then follow the comforting words of the text, assuring the sorrowing disciples that their Lord would come again, and receive them to himself. With such a faith and hope, the waiting church of Jesus Christ may well sing:

How bright the vision! O! how long
Shall this glad hour delay?
Fly swifter round, you wheels of time,
And bring the welcome day.

And while the church waits in joyous expectation of speedy deliverance, her Lord says,

Revelation 22

²⁰ Surely, I come quickly,

—to which the church responds,

²⁰ ...Amen. Even so, come, Lord Jesus.

The certainty of the second advent of Christ, the manner and object of His coming, and the nearness of the event, are points of thrilling interest to all who love our Lord Jesus Christ.

He Will Appear

He will *appear* the second time. Paul speaks directly upon this point:

Hebrews 9

²⁸ So Christ was once offered to bear the sins of many. And unto them that look for Him, shall He *appear* the second time without sin unto salvation.

Again he says,

Titus 2

¹³ Looking for that blessed hope, and the glorious *appearing* of the great God, and our Saviour Jesus Christ.

Another apostle testifies to this point thus:

1 John 3

² Behold, now are we the sons of God, and it does not yet appear what we shall be; but we know that, when He shall *appear*, we shall be like Him; for we shall see Him as He is.

Personal and Visible

The second advent of Christ will be personal and visible. This proposition is sustained by a large amount of testimony from the highest authority.

1. The Son of God himself, when addressing His disciples upon the subject of His second advent, pointed forward to the generation that should witness the signs of that event in the sun, moon, and stars, and said,

Matthew 24

³⁰ They shall see the Son of man coming in the clouds of heaven with power and great glory.⁶⁷⁶

2. Holy angels at His ascension made a most definite and decisive declaration relative to His personal and visible second advent. When Jesus ascended from the Mount of Olives, His disciples looked steadfastly toward heaven to catch the last glimpse of their Lord as He was taken up from them. And as a cloud was receiving Him from their sight,

Acts 1

¹⁰ ...behold, two men [angels] stood by them in white apparel;

¹¹ Which also said, You men of Galilee, why stand you gazing up into heaven? This same Jesus which is taken up from you into heaven shall so come in like manner as you have seen Him go into heaven.

The doctrine of the personal and visible appearing of our divine Lord here rests upon the veracity of the two holy ones in white, who testified that the *same* Jesus would return again from heaven, in *like manner* as He ascended up to heaven. And in

⁶⁷⁶ See also *Mark* 13:26; 14:62; *Luke* 21:27; *John* 14:3.

agreement with these words of assurance are those of the *Revelation*:

Revelation 1

⁷ Behold, He comes with clouds, and every eye shall see Him.

3. Paul testifies to the personal and visible second advent of Christ in language not to be misunderstood.

1 Thessalonians 4

¹⁶ The Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first:

¹⁷ Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord.

Titus 2

¹³ Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.

Resurrection of the Just

At the second coming of Christ, the voice of the Archangel will be heard, the righteous dead will be raised, and the living righteous will be changed to immortality. It is then that victory over death and the grave is triumphantly shouted by all who receive the gift of eternal life at the last trump.

1 Corinthians 15

⁵¹ Behold, I show you a mystery; We shall not all sleep, but we shall all be changed,

⁵² In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

⁵³ For this corruptible must put on incorruption, and this mortal must put on immortality.

⁵⁴ So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

⁵⁵ O death, where is your sting? O grave, where is your victory?

Again the apostle sets forth the hope and joy of the true church of Jesus Christ in all ages, while passing through persecutions and great tribulation, and while her members have been falling under the power of death and the grave, in these consoling words:

1 Thessalonians 4

¹³ But I would not have you to be ignorant, brethren, concerning them which are asleep, that you sorrow not, even as others which have no hope.

¹⁴ For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him.

God brought Christ from the dead, and will also bring from the dead, with Christ, all the righteous dead.

¹⁵ For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent [go before] them which are asleep.

¹⁶ The Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first:

¹⁷ Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord.

¹⁸ Wherefore, comfort one another with these words.

When this visible union of the Redeemer and the redeemed shall take place, then the church will be no more separated from her adorable Lord, but, with all the endowments of immortality, will ever be with Him.

Destruction of the Wicked

When the Lord shall appear the second time, sinners then living will be destroyed by fire, and the earth will be desolated.

2 Thessalonians 1

⁷ And, to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels,

⁸ In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

⁹ Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power;

¹⁰ When He shall come to be glorified in His saints, and to be admired in all them that believe in that day.

2 Thessalonians 2

⁸ And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming.

The man of sin, the papacy, is to be destroyed with the brightness of Christ's coming. And, at the same time, those that know not God, the heathen, and those that obey not the gospel of our Lord Jesus Christ, will perish under the vengeance of flaming fire that attends the revelation of the Son of God from heaven. When the heathen, the papists, and all others who do not obey the gospel of Christ, shall be destroyed, there cannot be one wicked person living.

Christ's explanation of the parable of the tares of the field proves the destruction of all wicked men who shall be living at the time of His second coming.

Matthew 13

³⁸ The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one;

³⁹ The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.

⁴⁰ As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

⁴¹ The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;

⁴² And shall cast them into a furnace of fire.

That will be a clean work. When all things that offend, and they which do iniquity, shall be gathered out of the earth, there cannot be one sinner left in it.

The prophet describes the day of the destruction of the wicked, and the desolation of the earth, in those fearful words:

Isaiah 13

⁹ Behold, the day of the Lord comes, cruel both with wrath and fierce anger, to lay the land desolate; and He shall destroy the sinners thereof out of it.

Isaiah 24

¹ Behold, the Lord makes the earth empty, and makes it waste, and turns it upside down, and scatters abroad the inhabitants thereof.

³ The land shall be utterly emptied, and utterly spoiled; for the Lord has spoken this word.

The voice of the Lord proclaimed to the prophet the blindness and deafness of apostate Israel, which led him, in anxiety and anguish of spirit, to cry,

Isaiah 6

¹¹ Lord, how long?

And the Lord answered,

¹¹ ...Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate.

God speaks by the weeping prophet. The terrors of the day of the coming of the Son of man are portrayed in most fearful words. In the general slaughter there will be no escape for wicked men, though their profession be as high as Heaven.

Jeremiah 25

³² Thus says the Lord of hosts, Behold evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth.

³³ And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground.

³⁴ Howl, you shepherds, and cry; and wallow yourselves in the ashes, you principal of the flock; for the days of your slaughter and of your dispersions are accomplished: and you shall fall like a pleasant vessel.

³⁵ And the shepherds shall have no way to flee, nor the principal of the flock to escape.

Isaiah is carried forward in prophetic vision to the point of time just prior to the general desolation, and describes the state of things when false professors shall be aroused to their lost condition.

Isaiah 33

¹⁰ Now will I rise, says the Lord; now will I be exalted; now will I lift up myself.

¹¹ You shall conceive chaff, you shall bring forth stubble: your breath, as fire, shall devour you.

¹² And the people shall be as the burnings of lime: as thorns cut up shall they be burned in fire.

¹³ Hear, you that are far off, what I have done; and, you that are near, acknowledge my might.

¹⁴ The sinners in Zion are afraid; fearfulness has surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?

Again the Lord has spoken by another prophet:

Zephaniah 1

² I will utterly consume all things from off the land, says the Lord.

³ I will consume man and beast; I will consume the fowls of the heaven, and the fishes of the sea, and the stumbling blocks with the wicked: and I will cut off man from off the land, says the Lord.

¹⁴ The great day of the Lord is near, it is near, and hastes greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly.

¹⁵ That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness,

¹⁶ A day of the trumpet and alarm against the fenced cities, and against the high towers.

¹⁷ And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung.

¹⁸ Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of His jealousy: for He shall make even a speedy riddance of all them that dwell in the land.

Zephaniah 3

⁸ Therefore wait upon me, says the Lord, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them my indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy.

Prominent and Important

The second coming of Christ is a subject of great importance to the church. This is evident from the amount of testimony relative to it, in connection with the resurrection of the just and the Judgment, found both in the Old and New Testaments. The inspired writers, in their threatenings against the ungodly, in their words of hope and encouragement for the saints, and in their exhortations to repentance and holy living, hold up the great fact of the second coming of the Son of man, as that which should alarm and arouse, and also comfort the people of God.

Before Adam passed from the stage of life, Enoch, the seventh in the line of his descendants, proclaimed this doctrine in the ears of the impenitent,

Jude

¹⁴ Behold, [said he,] the Lord comes with ten thousand of His saints, to execute judgment upon all.

And as we pass from book to book through the Bible, we find that the prophets, Jesus, and the apostles, have made the same use of the doctrine; and in the very last book, John describes a com-

ing day, when all classes and ranks of men, because they have not prepared for the coming of Christ, will call for rocks and mountains to fall on them, and hide them from the overwhelming glory of His presence, as He appears in the clouds of heaven.

Revelation 6

¹⁴ And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.

¹⁵ And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains;

¹⁶ And said to the mountains and rocks, Fall on us, and hide us from the face of Him that sits on the throne, and from the wrath of the Lamb:

¹⁷ For the great day of His wrath is come; and who shall be able to stand?

Christ's coming is also held prominently forth in the sacred writings, as the time when the righteous will be rewarded.

1 Peter 5

⁴ When the chief Shepherd shall appear, [says Peter,] you shall receive a crown of glory that fades not away.

And Paul looks forward to the day of Christ's appearing as the time when not only he, but all who love the appearing of their Lord, shall receive the crown of righteousness which is laid up for such.

2 Timothy 4

⁸ Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love His appearing.

Most frequently, however, is this great doctrine used as an incentive to repentance, watchfulness, prayer, and holy living. "Watch," is the emphatic injunction of the Son of God in connec-

tion with the numerous declarations of His second coming in the gospels.⁶⁷⁷

Paul exhorts to deny ungodliness and worldly lusts, and to...

Titus 2

¹² ...live soberly, righteously, and godly, in this present world;

¹³ Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.

James says,

James 5

⁸ Be you also patient; stablish your hearts; for the coming of the Lord draws nigh.

⁹ Grudge not one against another, brethren, lest you be condemned: behold, the Judge stands before the door.

Peter says,

1 Peter 4

⁷ But the end of all things is at hand; be therefore sober, and watch unto prayer.

And again,

2 Peter 3

¹¹ What manner of persons ought you to be in all holy conversation and godliness,

¹² Looking for and hasting unto the coming of the day of God.

Such is the use which holy men, who spoke as they were moved by the Holy Ghost, have made of the doctrine of the second coming of Christ. Have not they, therefore, lost the spirit of the gospel, who openly contend against so prominent and weighty and precious a doctrine, or who even pass it by in silence?

Ministers and popular professors may cast this doctrine aside as not essential to the Christian faith; nevertheless, it may be traced through the sacred Scriptures, as made prominent by prophets,

⁶⁷⁷ *Matthew 24:42-43; 25:13; Mark 13:33-37; Luke 12:38; 21:36.*

Jesus, and apostles. The Bible dwells upon essentials. It does not deal in non-essentials. When the Lord in His word gave His people a rule of faith and practice, He was careful to leave the non-essentials all out. Hence,

2 Timothy 3

¹⁶ All Scripture is given by inspiration of God, and is profitable for doctrine.

And let all the people say, Amen!

Absurd Applications

But the doctrine of the second appearing of Christ, made so very prominent in the Scriptures, is lost sight of by those who receive theories not found in the Scriptures. Thus the fulfillment of all the threatenings of God's word, relative to the swift approaching day of wrath, and the revelation of the Son of God in flaming fire, to destroy the inhabitants of the earth, as they were once destroyed by water, are put far into the distant future, if not completely lost sight of, by the unscriptural doctrine of the world's conversion and the temporal millennium.

The second personal appearing of Jesus Christ is most absurdly applied to several different things. Some teach that death is the second coming of Christ. This is not only a violation of plain Scripture declarations, but of the laws of language. There can be but a single second advent of Christ; while this misty sentiment has as many appearings of Jesus as there are deaths. The early disciples did not receive the idea that death was the second coming of Christ.

Peter, seeing the beloved John,

John 21

²¹ ...said to Jesus, Lord, and what shall this man do?

²² Jesus said unto him, If I will that he tarry till I come, what is that to you? Follow me.

²³ Then went this saying abroad among the brethren, that that disciple should not die; yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to you?

So far were the disciples from holding that death was the second coming of Christ, that when they understood their Lord to intimate that John might remain until His return, they at once concluded that he would not die.

And what foggy theology is this, that makes death the second appearing of Christ! He is coming as the Life-giver, and the believer's best friend. Death is the life-taker, and man's last enemy.⁶⁷⁸ Christ is coming to give life to the just, and to...

Hebrews 2

¹⁴ ...destroy him that had the power of death, that is, the devil.

The devil has the power of death, and, in the providence of God, is permitted to send the barbed arrow even to the heart of the just, lay him low in death, and lock him in the tomb. But the Life-giver, having passed under the dominion of death, and having been gloriously raised from the embrace of the grave, triumphantly says,

Revelation 1

¹⁸ I am He that lives, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell [*hades*, the grave] and of death.

The devil holds the power of death. Christ holds the keys of death and the grave, and at His second appearing He will unlock the tombs of the just, break the power of death, their last enemy, and lead them forth to immortal and eternal scenes of glory.

Again, conversion is said to be the second coming of Christ. Then there are as many second comings of Christ as there are conversions. There can be but one second appearing of Jesus Christ.

⁶⁷⁸ 1 Corinthians 15:26.

And again, the manifestations of the Holy Spirit are said to be the second advent of Christ. Hence, men talk of the spiritual coming of Christ, and His spiritual reign for one thousand years. But here, also, they are involved in the difficulty of a plurality of second comings of Christ; for in this case they would have Christ appear at each gracious manifestation of the Holy Spirit. There can be but a single second advent of Christ.

The distinction between the manifestations of the Holy Spirit and the personal presence of Christ at His second appearing is made very plain in the Scriptures. Says Jesus,

John 14

¹⁶ I will pray the Father, and He shall give you another Comforter.

This language implies the distinct existence of more than one comforter. When Christ was with His people, He was their comforter. In His absence, the Father was to send another Comforter, even the Spirit of truth. During the absence of the Son, the Holy Spirit was to be His representative, and the comforter of His sorrowing people.

The facts in the case are distinctly stated in the following impressive words:

John 16

⁵ But now I go my way to Him that sent me.

⁷ It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you. But if I depart, I will send Him unto you.

⁸ And when He is come, He will reprove the world of sin, and of righteousness, and of judgment.

And again, the Shakers see the second appearing of Christ in the person of Ann Lee. And the Mormons see the fulfillment of the prophecies relative to the coming and kingdom of Christ in the gathering of "the latter-day saints." And the spiritualists generally agree in saying, "Lo, here is the second advent of Christ in the manifestations of spiritualism."

In the prophetic discourse of *Matthew* 24 and 25, covering the entire Christian age, our Lord, after speaking of the tribulation of the church under papal persecutions, says of our time:

Matthew 24

²³ *Then* if any man shall say unto you, Lo, here is Christ, or there; believe it not.

²⁴ For there shall arise false christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.

The world *then* in this passage points to a specific period of time when “Lo, here is Christ, and Lo, He is there,” would be heard. Our Lord here describes the spiritual deceptions of the present age. False christs arose not far from the first advent, to deceive the Jews in regard to that event;⁶⁷⁹ likewise false christs and false prophets have arisen at this day to deceive the people on the subject of the second advent.

Dr. Henshaw, the last Bishop of Rhode Island, speaking of the doctrine of the temporal millennium, in his *Treatise on the Second Advent* (page 115), says:

So far as we have been able to investigate its history, it was first advanced by the Rev. Dr. Whitby,⁶⁸⁰ the commentator, and afterwards advocated by Hammond, Hopkins, Scott, Dwight, Bogue, and others, and has been received without careful examination by the majority of evangelical divines in the present day. But we may safely challenge its advocates to produce one distinguished writer in its favor who lived before the commencement of the eighteenth century. If antiquity is to be considered as any test of truth, the advocates of the pre-millennial advent and personal reign of Christ with His saints upon earth, need have no fears of the result of a comparison of authorities with the supporters of the opposite theory.

⁶⁷⁹ *Matthew* 24:5.

⁶⁸⁰ Daniel Whitby, D.D., was born 1638 AD, in England, and died 1727 AD.

And from the modern and popular error of the temporal millennium and the spiritual reign of Christ have grown those mystical applications by which the plainest declarations of Scripture relative to the second appearing of the Life-giver, are applied to death, to conversion, to the manifestations of the Holy Spirit, to Shakerism, to Mormonism, and to spiritualism.

Lo, Here! Lo, There!

How forcible then, are the words of Christ when applied to the subject before us:

Matthew 24

²³ Then if any man shall say unto you, Lo, here is Christ, or there; believe it not.

No one need fail to see who the men are that are crying, "Lo, here is Christ, and, Lo, he is there!" The Lord continues:

²⁵ Behold, I have told you before.

²⁶ Wherefore if they shall say unto you, Behold, He is in the desert; go not forth; behold, He is in the secret chambers; believe it not.

Our Lord is here dwelling upon what He had just before told them. His subject is still the teachings of those who cry, "Lo, here is Christ!" "Lo, He is there!" If the Mormons say,

"Behold, He is in the desert,"

—the injunction of our Lord is,

"Go not forth."

Or, if you hear proclaimed from the popular pulpits of our time,

"Behold, He is in the secret chambers,"

—*i.e.*, Christ's second coming is spiritual, at death, or at conversion,

"...believe it not."

And why not receive such mystical teachings? The reason is given in the next verse:

Matthew 24

²⁷ For as the lightning comes out of the east, and shines even unto the west; so shall also the coming of the Son of man be.

Our Lord has not only pointed out false prophets, and warned us against their mystical teachings, but He has in contrast set before us the manner of His second coming in the plainest terms. The vivid lightning, flashing out of the distant east, and shining even to the west, lights up the whole heavens. This, probably, is the most appropriate figure that our Lord could employ to illustrate the flaming glory that will attend His second advent, when He shall come attended by all the holy angels.

The presence of only one holy angel at the new sepulcher where Christ lay in death caused the Roman guard to shake, and become as dead men. The light and glory of a single angel completely overpowered those strong sentinels. The Son of man is coming in His own kingly glory, and in the glory of His Father, attended by all the holy angels. All the holy angels are coming with the Lord. Not one will be left in Heaven. The number of the angels round about the throne as the body-guard of the Son of God, are...

Revelation 5

¹¹ ...ten thousand times ten thousand, and thousands of thousands.

And Paul speaks of the heavenly messengers as...

Hebrews 12

²² ...an innumerable company of angels.

What grandeur! what dazzling brightness! when the King of kings shall come down the lighted vault of heaven, attended by all the angels of the heavenly world! Then the whole heavens will blaze with glory, and the whole earth will tremble before Him.

God Has Revealed Signs

No truth of inspiration can be more clearly stated than that God reveals His designs to His prophets, that men and nations may be warned before their accomplishment.

Amos 3

⁷ Surely the Lord God will do nothing, but He reveals His secret unto His servants the prophets.

Before visiting with judgments, God has sent forth warnings sufficient to enable the believing to escape His wrath, and to condemn those who have not heeded the warning. This was the case before the flood.

Hebrews 11

⁷ By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world.

At a later period, when the nations had become sunken in idolatry and crime, and the destruction of wicked Sodom was determined, the Lord said,

Genesis 18

¹⁷ Shall I hide from Abraham that thing which I do;

¹⁸ Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?

And due notice was given to righteous Lot, who, with his daughters, was preserved; and none, even in that guilty city, perished without due warning. Lot evidently warned the people; and, in thus communing with them, was...

2 Peter 2

⁷ ...vexed with the filthy conversation of the wicked.

When he warned his sons-in-law,

Genesis 19

¹⁴ ...he seemed as one that mocked.

And when...

Genesis 19

⁴ ...the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter,

–Lot warned them, and entreated them to desist from their wickedness. And they at once did that which all sinners, since the days of righteous Lot, have been disposed to do to those who faithfully warn them of their sins; namely, they charged him with being a judge.

Before the destruction of Jerusalem by Titus, a forerunner was sent to prepare the way before the Lord. Those who did not receive Christ were rejected, “because,” as He said to Jerusalem, when warning the people of the destruction of their city and temple,

Luke 19

⁴⁴ ...you knew not the time of your visitation.

We have on record the Lord’s prediction of the destruction of Jerusalem during the time of the generation that rejected Him, which was fulfilled in less than forty years from the time of His crucifixion. And, that the Christians in Judea might escape its impending doom, they were told that when they should...

Luke 21

²⁰ ...see Jerusalem compassed with armies,

–or, as recorded by *Matthew*,

Matthew 24

¹⁵ ...the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place,

–they were to...

Luke 21

²¹ ...flee to the mountains.

They heeded the admonition, and escaped in safety to Pella.

Such is the testimony of inspiration respecting the dealings of God with His people in past ages. And it cannot be supposed that He will change his course relative to the future, when that future is to realize the crowning consummation of all prophetic declarations.

We accept the Bible as a revelation from Heaven. What God has revealed in that book, let no man call a mystery, or a secret of the Almighty.

Deuteronomy 29

²⁹ The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children forever.

If the sacred Scriptures do not designate any period in particular for the second appearing of Christ, then men should at once abandon the search for proofs of His soon coming. But if prophecy, in a most harmonious manner, does point to the period of that great event, and if there is evidence...

Matthew 24

³³ ...that it is near, even at the doors,

–the subject at once assumes vast importance.

“Can anything be learned from the Bible relative to the period of the second advent?”

This is a question unsettled in many minds. This is a grave inquiry, and, from the nature of the subject, is worthy of close investigation and candid answer. How did Christ himself treat the subject? When the disciples inquired,

Matthew 24

³ What shall be the sign of your coming, and the end of the world?

–He did not reprove them for prying into that which was purposely hidden from all men. No, He answered them in the most

definite manner. He even states that there should be signs of that event, and adds,

Matthew 24

³³ When you shall see all these things, know that it is near, even at the doors.

The simple fact that the Lord mentions signs of His second advent is the best proof possible that His people were not to remain ignorant of the relative nearness of the event. Add to this evidence His declaration that when these signs should be seen, His people should *know* that it was near, even at the doors, and the case becomes an exceedingly strong one.

The prophecies, especially those of Daniel and John, clearly point to the period of the second coming of Christ, but do not give the definite time of that event. Some of the prophetic periods reach to the time of the end. Others extend still further down very near the end itself, to an event of which we shall speak when we consider the subject of the sanctuary of the 8th chapter of *Daniel*. But none of the periods of *Daniel* reach to the second appearing of Christ.

The Scriptures of the Old and New Testaments were given by inspiration of God for our instruction, faith, and practice. The prophetic numbers of Daniel and John are a part of that inspired word, and were especially designed to guide the people of God in the solemn warning to the people of the last generation to prepare for the coming of the Son of man. And having reached the period to which the prophecies distinctly point as the time of expectation, preparation, waiting, and watching, we should feel the force of that class of admonitory declarations from Christ, especially applicable to our time, like these words:

Mark 13

³³ Take heed, watch and pray; for you know not when the time is.

Definite Time Hidden

The definite time of the second advent of Christ is purposely hidden from man.

Matthew 24

³⁶ But of that day and hour knows no man, no, not the angels of Heaven; but my Father only.

Many hastily conclude from this text that nothing whatever may be ascertained relative to the period of the second advent. But, in taking this position, they greatly err, in that they make this class of texts prove too much, even for their unbelief, and which at the same time arrays these declarations against others uttered by the Saviour, the most plain and pointed. We object to this position:

1. Because our Lord, after stating that the sun should be darkened, and that the moon should not give her light, and that the stars should fall from heaven, gives the following forcible parable, and makes the most distinct application of it to this subject. He says:

³² Now learn a parable of the fig-tree; when his branch is yet tender, and puts forth leaves, you know that summer is nigh.

³³ So likewise you, when you shall see all these things, *know* that it is near, even at the doors.

No figure should exceed the fact illustrated in a single particular. This being the case in the parable of the fig-tree, the point becomes an exceedingly clear one. No language can be more direct. No proof can be more complete. With all that certainty with which we know that summer is nigh when we see the buds and the leaves shoot forth from the trees in spring, may we know that Christ is at the doors. The most daring unbelief will hardly venture to deny these words of the Son of God, and assert that nothing can be known of the period of His second coming.

2. Because our Lord declares that as the days of Noah were, so should also the coming of the Son of man be. Said God to Noah,

Genesis 6

³ My Spirit shall not always strive with man, for that he also is flesh; yet his days shall be a hundred and twenty years.

The period of the flood was given to the patriarch. And under the direct providence of God, he prepared the ark and warned the people. So the fulfilling prophecies and the signs distinctly declare that the second coming of Christ is at the doors, and the solemn message of warning has gone forth.

3. Those who claim that the text proved that nothing may be known of the period of the second advent make it prove too much. As recorded by *Mark*, the declaration reads:

Mark 13

³² But of that day and that hour knows no man, no, not the angels which are in Heaven, neither the Son, but the Father.

If the text proves that men will know nothing of the period of the second advent, it also proves that angels will know nothing of it, and also that the Son will know nothing of it, till the event takes place! This position proves too much, therefore, proves nothing to the point. Christ will know of the period of His second advent to this world. The holy angels, who wait around the throne of Heaven to receive messages relative to the part they act in the salvation of men, will know of the time of this closing event of salvation. And so will the waiting, watching people of God understand.

An old English version of the passage reads,

“But that day and hour no man *makes known*, neither the angels which are in Heaven, neither the Son, but the Father.”

This is the correct reading, according to several of the ablest critics of the age. The word *know* is used in the same sense here that it is by Paul, in:

1 Corinthians 2

² For I determined not to know [make known] anything among you, save Jesus Christ, and Him crucified.

Men will not make known the day and hour, angels will not make it known, neither will the Son; but the Father will make it known.

Says Campbell,

Macknight argues that the term *know* is here used as a causative, in the Hebrew sense of the conjugation *hiphil*, that is to *make known*. . . . His [Christ's] answer is just equivalent to saying, "The Father will make it known when it pleases Him; but He has not authorized man, angel, nor the Son, to make it known." Just in this sense Paul uses the term *know*: *1 Corinthians 2:2*: "I came to you *making known* the testimony of God; for I determined to *make known* nothing among you but a crucified Christ."

Albert Barnes, in his Notes on the Gospels, says,

Others have said that the verb rendered *knows* means sometimes to *make known*, or to reveal, and that the passage means, "that day and hour none makes known, neither the angels, nor the Son, but the Father." It is true the word has sometimes that meaning, as *1 Corinthians 2:2*.

The Father will make known the time. He gave the period of the flood to Noah, which well represents the proclamation of the second advent, given in connection with the evidence of the termination of the periods of *Daniel*, during the great second advent movement. And when the patriarch's work of warning and building was finished, God said to him,

Genesis 7

¹ Come you and all your house into the ark.

⁴ For yet seven days, and I will cause it to rain upon the earth forty days and forty nights.

So when the waiting, watching, toiling time shall be finished, and the saints shall all be sealed, and shut in with God, then will the voice of the Father from Heaven make known the definite time.

As we look back to the great movement upon the second advent question and its disappointment, and to the numerous efforts to adjust the prophetic periods by many of the first-day Adventists since that time, and the numerous disappointments which have followed, we can but feel the force of the words of the prophet:

Ezekiel 12

²² Son of man, what is that proverb that you have in the land of Israel, saying, The days are prolonged, and every vision fails?

²³ Tell them therefore, Thus says the Lord God: I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, The days are at hand and the effect of every vision.

²⁴ For there shall be no more any vain vision nor flattering divination within the house of Israel.

²⁵ For I am the Lord; I will speak, and the word that I shall speak shall come to pass; it shall be no more prolonged; for in your days, O rebellious house, will I say the word, and will perform it, says the Lord God.

“I will speak” says the Lord, “and the word that I shall speak shall come to pass.” The voice of God will be heard from on high in the midst of the awful scenes just preceding the second advent.

Revelation 16

¹⁷ And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of Heaven, from the throne, saying, *It is done.*⁶⁸¹

The burden of the prophecy of Ezekiel, quoted above, evidently is [regarding] time.

⁶⁸¹ See also *Joel* 3:16; *Jeremiah* 25:30.

Ezekiel 12

²² ...The days are prolonged, and every vision fails.

God will make this proverb to cease, by speaking himself. In this way the Father will make known the time, a work not given into the hands of men, angels, nor even the Son.

The present is emphatically the waiting, watching time. It is the especial period of the patience of the saints.⁶⁸² In definite time we would find relief from the state of suspense to which our present position subjects us. The Lord appeals to us thus:

Mark 13

³⁵ Watch you therefore; for you know not when the Master of the house comes, at even, or at midnight, or at the cock-crowing, or in the morning:

³⁶ Lest coming suddenly He find you sleeping.

³⁷ And what I say unto you I say unto all, Watch.

This Generation

The time of Christ's coming is near. The signs of His second advent, in the sun, moon, and stars, have been fulfilled.⁶⁸³ He is near, even at the doors.

Matthew 24

³⁴ Verily I say unto you, This generation shall not pass away till all these things be fulfilled.

Those who suppose that our Lord here speaks of the generation living who listened to His teachings, should consider the following facts:

1. It is certainly true that what is embraced in the phrase, "all these things," was not fulfilled in that generation. The darkening of the sun and the moon, and the falling of the stars, mentioned by our Lord, did not occur in that generation.

⁶⁸² *Revelation 14:12.*

⁶⁸³ The historical facts relative to the supernatural darkening of the sun and moon, May 19, 1780, and the falling stars of November 13, 1833, will be given in a discourse devoted to the subject of the signs.

2. It could not be the generation living in the days of His flesh, for He said to them:

Luke 11

²⁹ There shall no sign be given it but the sign of Jonas the prophet.

It is evident that our Lord refers to the generation who were to see the signs fulfilled, and who were to be instructed by the parable of the fig-tree. In this prophetic discourse, He leads the minds of His disciples down over the events of the Christian age, mentions the signs in the sun, moon, and stars, which were to appear in the last generation, and then declares that this generation shall not pass away till all these things be fulfilled. In like manner, Paul carries his brethren forward to the resurrection, when he says,

1 Corinthians 15

⁵¹ We shall not all sleep, but we shall all be changed,

⁵² In a moment, in the twinkling of an eye, at the last trump.

Or,

1 Thessalonians 4

¹⁷ Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air.

The things here mentioned by the apostle did not take place in his day. They have not yet taken place. Notwithstanding, he speaks of them as though they would take place in his day, and he have a part in them.

Also, in like manner is the mind carried backward in:

Psalm 95

¹⁰ Forty years long was I grieved with *this* generation.

The generation here spoken of provoked the Lord in the wilderness long before David lived. He goes back and speaks of it as though it were present.

In this manner our Lord goes forward, and speaks of the last generation as though it were present.

We do not believe that the phrase, “this generation,” marks any definite number of years. Some suppose that our Lord designed to teach that some who were witnesses of the dark day in 1780 would live to witness the second coming of the Saviour. But it is our opinion that the Lord designed to teach that the people who should live at the time of the fulfillment of the last sign (the falling stars of 1833), and should hear the proclamation of the coming of Christ, based partly upon the fulfilled signs, should witness the scenes connected with His coming.⁶⁸⁴

The proclamation of the coming and kingdom of Christ is given to the last generation. God did not send Noah to preach to the next to the last generation before the flood, but to the last. The very generation which was destroyed by the waters of the flood saw Noah build the ark, and heard his warning voice. So God has raised up men to give the solemn warning to the world at the right time to give force to the warning. And the very generation of men that live after the three great signs are fulfilled, and who hear and reject the warning message from Heaven, will drink the cup of the unmingled wrath of God. For such, the seven last plagues are reserved. And those of this very generation who receive the message, suffer disappointments, and endure the trials of the waiting position, will witness the coming of Christ, and exclaim,

Isaiah 25

⁹ Lo, this is our God; we have waited for Him, and He will save us.

With what emphasis our Lord gave utterance to this sentiment. It is a rebuke upon our unbelief. As we read it, God help us to believe it:

Matthew 24

³⁴ Verily I say unto you, This generation shall not pass away till all these things be fulfilled.

⁶⁸⁴ See Appendix: *This Generation Shall Not Pass.*

And as though this were not enough to lead us to unwavering faith, He adds these forcible words:

Matthew 24

³⁵ Heaven and earth shall pass away, but my words shall not pass away.

Then follows, in the same chapter, the usual earnest exhortation of Christ, when speaking of His second coming, to watchfulness and a readiness for the event.

⁴² Watch, therefore, for you know not what hour your Lord does come.

⁴³ But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and not have suffered his house to be broken up.

⁴⁴ Therefore be you also ready; for in such an hour as you think not the Son of man comes.

One of the fatal consequences of not watching is distinctly stated in:

Revelation 3

³ If therefore you shall not watch, I will come on you as a thief, and you shall not know what hour I will come upon you.

The consequence of not watching will be ignorance of the time. And the natural inference is unavoidable that the result of watching will be a knowledge of the time. In answer to the agonizing prayer of the Son of God,

John 12

²⁸ Father, glorify your name,

—there came a voice from Heaven, saying,

²⁸ ...I have both glorified it, and will glorify it again.

The disciples understood these words from Heaven, while the people that stood by said it thundered.⁶⁸⁵ So will the waiting, watching disciples of Christ understand the voice of God when

⁶⁸⁵ *John 12:27-29.*

He shall speak from on high. But the unbelieving world will not understand the voice.

Daniel 12

¹⁰ The wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand.

Noah's Day and Ours

In comparing Noah's days and ours, the Lord continues:

Matthew 24

³⁸ For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark,

³⁹ And knew not until the flood came and took them all away; so shall also the coming of the Son of man be.

A picture of the present condition of the mass of mankind is here drawn. How dark the features! The people of the last generation will be like those before the flood while the ark was preparing. Noah preached, and warned them of the coming flood, and they mocked. He built the ark, and they scoffed and jeered. He was a preacher of righteousness. His works were calculated to give edge to, and set home to the heart, what he preached. Every righteous sermon, and every blow struck in building the ark, condemned a careless, scoffing world.

As the time drew nearer, the people were more careless, more hardened, more bold and impudent, and their condemnation surer. Noah and his family were alone. And could one family know more than all the world? The ark is a matter of ridicule, and Noah is regarded as a willful bigot. But the Lord calls Noah into the ark. And by the hand of Providence, the beasts are led into the ark; and the Lord shuts Noah in. This is regarded at first by the scoffing multitude as something wonderful; but it is soon explained away by the wiser ones so as to calm their fears, and they breathe easier.

The day of expectation finally arrives. The sun rises as usual, and the heavens are clear.

“Now where is old Noah’s flood?”

–is heard from a thousand impious lips. The farmer is caring for his herds and lands, and the mechanic is pursuing his work of building. On this very day, some are being joined in marriage. With many, it is a day of unusual feasting and sports. And while all are looking to long years of future prosperity and happiness, suddenly the heavens gather blackness. Fear fills every heart. The windows of heaven open, and the rain in torrents descends.

Genesis 7

¹¹ The fountains of the great deep are broken up,

–and here and there come gushing up rivers of waters. The valleys are fast filling up, and thousands are swept away in death. Some flee to the highest points of land; but the water fast follows them up. Men bear their wives and children to the mountains, but are obliged to part with them there to drown, while they climb the highest trees. But soon they, too, are covered with water, so that there is not a resting-place for Noah’s dove. All are still in death. Horrid death! made still more horrible by being in consequence of slighted mercy! But where is Noah? Ah! safe in the ark, borne upon the billows. Safe from the flood; for God...

¹⁶ ...shut him in.

Evidences of the End

By most people, the evidences of the soon coming of Christ are considered insufficient to base faith upon. But the testimony and acts of one man condemned the people destroyed by the flood. The evidences then were sufficient, otherwise the world would not have been condemned. But a hundred times more convincing evidences come pouring in upon us that the day of the Lord is near, and hastes greatly.

We follow down the numerous prophetic chains of *Daniel*, and of the *Revelation*, and we find ourselves in every instance standing just before the day of wrath. We see the signs spoken of by prophets, by Christ, and in the epistles, fulfilling or fulfilled. And at the right time, and in the right manner, to fulfill certain prophecies, a solemn message arises in different parts of the world:

Joel 2

¹ Blow you the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble; for the day of the Lord comes, for it is nigh at hand.

Wherever we look, we see prophecy fulfilling. While the knowledge of God and the spirit of holiness are departing, spiritual wickedness, like a flood, covers the land.

But these evidences are considered insufficient to rest faith upon. Well, what kind of evidence would the unbelieving have?

“When the signs of the end,” says the skeptic, “are fulfilled, they will be so plain that no one can doubt.”

But if the signs are of such a nature, and are fulfilled in such a manner as to compel all to believe in the coming of Christ, how can it be “as it was in the days of Noah”⁶⁸⁶? Men were not then compelled to believe. But eight believing souls were saved, while all the world besides sank in their unbelief beneath the waters of the flood. God has never revealed His truth to man in a manner to compel Him to believe. Those who have wished to doubt His word have found a wide field in which to doubt, and a broad road to perdition; while those who have wished to believe have ever found everlasting rock upon which to rest their faith.

Just before the end, the world will be hardened in sin, and indifferent to the claims of God. Men will be careless about hearing warning of danger, and blinded by cares, pleasures, and riches. An unbelieving and infidel generation will be eating, drinking,

⁶⁸⁶ *Luke 17:26.*

marrying, building, planting, and sowing. It is right to eat and drink to sustain nature; but the sin is in excess and gluttony. The marriage covenant is holy; but God's glory is seldom thought of. Building, planting, and sowing, necessary for convenient shelter, food, and clothing, are right; but the world has gone wholly after these things, so that men have no time nor disposition to think of God, Heaven, Christ's coming, and the Judgment. This world is their God, and all their energies of body and mind are devoted to its service. And the evil day is put far away.

The faithful watchman who sounds the alarm as he sees destruction coming is held up before the people from the pulpits of our land, and by the religious press, as a "fanatic," a "teacher of dangerous heresies;" while in contrast is set forth a long period of peace and prosperity to the church. So the churches are quieted to sleep. The scoffer continues to scoff, and the mocker mocks on. But their day is coming. Thus says the prophet of God:

Isaiah 13

⁶ Howl you; for the day of the Lord is at hand; it shall come as a destruction from the Almighty.

⁷ Therefore shall all hands be faint, and every man's heart shall melt.

Most dreadful day! And is it near? Yes; it hastes! It hastes greatly! What a description given by the prophet! Read it; and as you read, try to feel how dreadful will be that day:

Zephaniah 1

¹⁴ The great day of the Lord is near, it is near, and hastes greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly.

¹⁵ That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness,

¹⁶ A day of the trumpet and alarm against the fenced cities, and against the high towers.

¹⁷ And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung.

¹⁸ Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of His jealousy; for He shall make even a speedy riddance of all them that dwell in the land.

Now we hear the peace-and-safety cry from the pulpit, and all the way along down to the grog-shop.

“Where is the promise of His coming?”⁶⁸⁷

–is murmured from the impious lips of a thousand last-day scoffers. But the scene will speedily change.

1 Thessalonians 5

³ For when they shall say, Peace and safety, then sudden destruction comes upon them.

The scoffing of the haughty scoffer will soon be turned to wailing and howling.

Isaiah 2

¹¹ The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day.

¹² For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low.

Jeremiah 25

³³ And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground.

That will be a day of mourning, and lamentation, and famine for hearing the words of the Lord.

⁶⁸⁷ 2 Peter 3:4.

Amos 8

¹⁰ I will turn your feasts into mourning, and all your songs into lamentation; and I will bring up sackcloth upon all loins, and baldness upon every head; and I will make it as the mourning of an only son, and the end thereof as a bitter day.

¹¹ Behold, the days come, says the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord:

¹² And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it.

Now, the word of the Lord may be heard; but sinners in and out of the churches, with few exceptions, do not prize it. Then, it will not be heard; for the watchmen, set to watch and sound the alarm of danger, will be called down from their high stations. Now, the word of the Lord is carried to the sinner, and offered without money or price; but he treats it carelessly, or, may be, drives the humble servant of Christ from his door. But then will he go in search for it.

Amos 8

¹² They shall wander from sea to sea, and from the north even to the east,

–but they cannot hear it.

¹² ...they shall run to and fro to seek the word of the Lord, but shall not find it.

From city to city, from State to State, from one country to another, will they go to find a man commissioned of high Heaven to speak the word of the Lord; but such a one is not to be found. All such will then have finished their high commission.

“The word of the Lord! The word of the Lord! Where can we hear it?” is heard in every land.

One general wail:

“The word of the Lord!”

–goes up to Heaven, but the heavens are brass. Then will the people turn and rend the false shepherds, who deceived them with the cry of “peace and safety.” Children will reproach parents for keeping them back from walking in the truth, and parents their children.

The miser now loves his money, and holds it with an iron grasp. But it will be said in that day,

James 5

¹ Go to now, you rich men, weep and howl for your miseries that shall come upon you.

² Your riches are corrupted, and your garments are moth-eaten.

³ Your gold and silver are cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. You have heaped treasure together for the last days.

Now, silver and gold may be used to God’s glory, for the advancement of His cause. But in that day,

Ezekiel 7

¹⁹ They shall cast their silver into the streets, and their gold shall be removed; their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord.

Now, the ministers of truth have a message to the people, and gladly speak the words of life. They joyfully toil on, suffer on, and spend their energies in preaching to hearts as hard as steel, hoping that a few may be reached, gathered into the truth, and saved. But then, they will have no message.

Now, their prayers and strong cries go up to Heaven in behalf of sinners. Then, they will have no spirit of prayer for them.

Now, the church says to the sinner, “Come;” and Jesus stands ready to plead His blood in his behalf, that he may be washed from his sin, and live. But then, salvation’s hour will be passed, and the sinner will be shut up in darkness and black despair.

The last plagues, in which is filled up the wrath of God, now bottled up in heaven, waiting for mercy to finish her last plead-

ings, will be poured out. Unmingled wrath of Jehovah! And not one drop of mercy? Not one! Jesus will lay off His priestly attire, leave the mercy-seat, and put on the garments of vengeance, nevermore to offer His blood to wash the sinner from his sins. The angels will wipe the last tear shed over sinners, while the mandate resounds through all Heaven, "Let them alone." The groaning, weeping, praying church on earth, who in the last message employs every power to sound everywhere the last note of warning, lest the blood of souls be found in her garments, is now hushed in solemn silence. The Holy Spirit has written within them these prophetic words of their soon-expected Lord:

Revelation 22

¹¹ He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still.

¹² And, behold, I come quickly.

The doctrine of the second appearing of Christ has been held by the church ever since her Lord ascended to the Father to prepare mansions for her reception. It is the event that consummates her hopes, terminates the period of her toils and sorrows, and introduces her eternal repose. What sublime scenes will then open before the waiting children of God! The blazing heavens will reveal the Son of God in His glory, surrounded by all the holy angels. The trumpet will sound, and the just will come forth from the grave, immortal. And all—Redeemer and redeemed, attended by the heavenly host—will move upward to the mansions prepared for them in the Father's house.

To those who really love their absent Lord, the theme of His soon return to bestow immortality upon the dead and living righteous is fraught with unspeakable blessedness. This event, with all its grand results, has always been the hope of the church. Paul could look over eighteen long centuries, and speak of it as...

Titus 2

¹³ ...that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.

And Peter exhorts:

2 Peter 3

¹² Looking for and hasting unto the coming of the day of God.

And Paul again, after speaking of the descent of the Lord from Heaven, the resurrection of the dead in Christ, and their ascent with the living righteous to meet the Lord in the air, says,

1 Thessalonians 4

¹⁸ Wherefore comfort one another with these words.

The Judgment (1865)

or,

The Waymarks of Daniel to the Holy City

1865?

This study is also contained in Sermon Eight of
Bible Adventism (with some additions).

The Judgment, or Waymarks of Daniel to the Holy City

Look for the Waymarks

SUPPOSE you were traveling a road with which you were unacquainted. You inquire of a stranger who tells you that the road leads to a glorious city, filled with every good thing, governed by the most benevolent and lovely prince that the world ever saw; and that in that city there is neither sickness, sorrow, pain, nor death. He then proceeds to tell you what you may expect to pass on the road, by which you may know that he has told you the truth, and which will mark the progress you have made.

- First, then, he tells you that, after leaving him and traveling awhile, you will come to a monument that can be seen a great distance, on the top of which you will see a lion, having eagles' wings.
- At a distance beyond that, you will come to another monument, having on it a bear, with three ribs in the mouth.
- Passing on still, you will at length arrive at a monument, on the top of which you will behold a leopard, having four wings of a fowl, and four heads.
- After that, you will come to a fourth, on which is a beast, dreadful and terrible, with great iron teeth and ten horns.
- And, lastly, you will come to another place, where you will see the same beast, with this difference: Three of its first horns have been plucked up, and in the place of them has come up a peculiar horn, having eyes like the eyes of a man, and a mouth.
- The next thing you will look for, after passing the last-mentioned sign, is the city.

With these directions, you commence your journey. What do you look for first? The lion. At length you see it. That inspires in you faith in the person's knowledge and truthfulness who had directed you. Having passed that sign, the next thing you expect to

see, as marked in the directions, is the bear. At length you come in sight of that. There, say you, is the second sign he gave me. He must have been acquainted with this road, and has told me the truth. Your faith increases as you travel on.

What next do you look for? Not the city, certainly. No; you look for the leopard. Well, by-and-by you behold that in the distance. There it is! you cry; now I know he has told me the truth, and it will come out just as he said. Is the next thing you look for the city? No; you look for that terrible beast with ten horns. You pass that, and say, as you travel on, How exactly the man who directed me described everything. Now your faith is so confirmed that you almost see the city.

But say you, there is one more sign to pass. It is the horn with eyes, then the city comes next. Now hope is high, and your anxious eyes gaze with intense interest for the last sign. That comes in view, and you exclaim in raptures, There it is! All doubt is now removed. You look for no more signs. Your longing eyes are fixed to gaze on the glorious city next, and probably no man now, however wise he might profess to be, could make you discredit what your director has told you. The city is fixed in your eye, and onward you go, hastening to your rest.

Now, if we find on examination that all the events, or signs, that God has given us, which were to precede the Judgment-day and the setting up of his everlasting kingdom, have actually transpired, what are we to look for next? Answer:

The Judgment of the great day!
The glorious reward of the just!
The city of the great King!

Daniel's Vision

Let us, then, examine the 7th chapter of *Daniel* where these way-marks to the Judgment, and the everlasting kingdom of the redeemed, are all given.

Daniel 7

¹ In the first year of Belshazzar, king of Babylon, Daniel had a dream, and visions of his head upon his bed; then he wrote the dream, and told the sum of the matters.

² Daniel spoke and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea.

³ And four great beasts came up from the sea, diverse one from another.

The four beasts seen by the prophet are symbols of four kingdoms which should arise, as shown by verse 17, which reads,

¹⁷ These great beasts, which are four, are four kings, which shall arise out of the earth.

And to show that these are not kings simply, but kingdoms, the angel continues,

¹⁸ But the saints of the Most High shall take the kingdom.

And still further in the explanation, the angel says,

²³ The fourth beast shall be the fourth kingdom upon earth.

Winds denote strife, political commotion, and war. Sea, or waters, denote people and nations.⁶⁸⁸

Babylon

⁴ The first was like a lion, and had eagle's wings; I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it.

Babylon, as described in this vision, is here fitly represented by a lion, the king of beasts, denoting the glory of that kingdom, and corresponds with the head of gold in chapter 2. The eagles' wings represent the rapidity of its conquests and the soaring pride of its monarchs.⁶⁸⁹ The plucking of his wings may refer to the humiliation of the proud monarch of Babylon, chapter 4:31-37, or the

⁶⁸⁸ See *Revelation* 17:15.

⁶⁸⁹ See *Habakkuk* 1:6-8.

cowardice of Belshazzar, who, instead of driving away his foe like a lion, shut himself up in the city, feasting and drinking with his lords, till he was killed, and the kingdom given to the Medes and Persians.

Medo-Persia

Daniel 7

⁵ And, behold, another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it, between the teeth of it; and they said thus unto it, Arise, devour much flesh.

The bear corresponds with the silver breast and arms of the image, and represents the Medo-Persian kingdom, which succeeded Babylon. It was noted for cruelty and thirst for blood. The three ribs in the mouth of this bear evidently symbolize the three great powers conquered by the Medo-Persian kingdom; *viz.*, Babylon, Lydia, and Egypt.⁶⁹⁰ It subdued many and populous kingdoms. Ahasuerus, or Artaxerxes, reigned over one hundred and twenty-seven provinces.⁶⁹¹

Greece

⁶ After this I beheld, and lo, another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it.

The leopard corresponds with the brazen sides of the image of chapter 2, and illustrates Grecia. The four wings denote the rapidity of its conquests under Alexander. The Grecian empire maintained its unity only during the life of Alexander. When his brilliant career ended in a drunken debauch, the empire was shortly divided between his four leading generals, represented by the four heads of the leopard.

- *Cassander* had Macedon and Greece in the west;

⁶⁹⁰ See Rollin's *Ancient History*.

⁶⁹¹ See *Esther* 1:1.

- *Lysimachus* had Thrace and the parts of Asia on the Hellespont and Bosphorus, in the north;
- *Ptolemy* received Egypt, Lydia, Arabia, Palestine, and Coele-Syria, in the south; and
- *Seleucus* had Syria and all the rest of Alexander's dominion in the east.

Rome

Daniel 7

⁷ After this I saw in the night visions, and behold, a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth; it devoured and broke in pieces, and stamped the residue with the feet of it; and it was diverse from all the beasts that were before it; and it had ten horns.

The fourth beast corresponds with the iron legs of the image of chapter 2, and represents the Roman kingdom. The ten horns of the beast correspond with the ten toes of the image, and represent the ten kingdoms into which the Western empire of Rome was divided. The addition of heads, wings, or horns, to any beast found in nature, would not answer as a symbol to represent this power. It was diverse from all others, and the symbol wholly non-descript.

The Little Horn

⁸ I considered the horns, and behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots; and behold, in this horn were eyes like the eyes of man, and a mouth speaking great things.

The prophet considered the ten horns. These represent:

1. Huns.
2. The Ostrogoths.
3. The Visigoths.
4. The Franks.
5. The Vandals.

6. The Suevi.
7. The Burgundians.
8. The Heruli.
9. The Anglo-Saxons.
10. The Lombards.

He saw a little horn forcing its way up among the ten, which plucked up three of them. This horn, little at first, but afterward more stout than his fellows, represents the papacy. The three kingdoms plucked up before it were those of the Heruli, the Ostrogoths, and the Vandals. But of this power we shall speak more fully when we come to the angel's explanation in verse 23-25.

The Judgment

Daniel 7

⁹ I beheld till the thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow, and the hair of His head like the pure wool; His throne was like the fiery flame, and His wheels as burning fire.

¹⁰ A fiery stream issued and came forth from before Him; thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him; the Judgment was set, and the books were opened.

If the last Judgment is not described here, then, certainly, it is not to be found in the book of God. The Ancient of Days, God the Father, takes the throne of Judgment. Those who stand in His presence, either to minister or to wait, are not men, but angels.⁶⁹² Daniel describes the opening of the judgment of the righteous, which occurs in Heaven prior to the return of the Lord to this world to raise them from the dead. The Father presides as judge. The angels of God are present as ministers and witnesses. At this tribunal the Son of man presents himself to receive the dominion of the world. But men are not present to witness this part of the judgment. It is the Father, and the Son, and the holy angels, who compose this grand assembly.

⁶⁹² Compare *Daniel* 7:10, with *Revelation* 5:11.

The thrones named in the text are not those of earthly governments, but thrones of judgment. The best authorities give the words “cast down” the opposite meaning. They render them “set up,” or “established.” Thus Adam Clarke says:

“The thrones were cast down,” might be translated “erected”; so the Vulgate, *positi sunt*, and so all the versions.

Dr. Hales, in his *Sacred Chronology*, vol. 2: p. 105, renders *Daniel* 7:9, thus:

I beheld till the thrones were erected, and the Ancient of Days sat,...

The Douay version reads, “were placed”; and so Bernard, and Boothroyd, and Wintle in the *Cottage Bible*. Matthew Henry, in his exposition, renders it “set up.” Of the original Hebrew word, Gesenius, in his Lexicon, says,

R'mah, (1) To cast, to throw, *Daniel* 3:20, 21, 24; 6:17. (2) To set, to place, e.g., thrones. *Daniel* 7:9; compare *Revelation* 4:2.

The term used by the Septuagint, literally rendered, according to Liddell and Scott, would be,

The thrones were set.

Other authorities might be given.

The Judgment scene embraces the establishment of thrones and the sitting in judgment of the great God, amid the brightness of that glory, feebly represented by fire and flame, surrounded by angelic hosts, and the opening of the life-records of men, from which they are to be judged.

End of the Fourth Beast

Daniel 7

¹¹ I beheld then, because of the great words which the horn spoke; I beheld, even till the beast was slain, and his body destroyed, and given to the burning flame.

¹² As concerning the rest of the beasts, they had their dominion taken away; yet their lives were prolonged for a season and time.

There are those who believe in a thousand years' triumph of the gospel and reign of righteousness over all the world before the Lord comes; and there are others who believe in probation after the Lord comes, and a mixed millennium, the immortal righteous still proclaiming the gospel to mortal sinners, and turning them into the way of salvation. But both of these systems of error are completely demolished by the verses before us.

1. The fourth terrible beast continues without change of character, and the little horn continues to utter its blasphemies, and hold its millions of votaries in the bonds of a blind superstition, till the beast is given to the burning flame; and this is not its conversion, but its destruction.⁶⁹³
2. The life of the fourth beast is not prolonged after its dominion is gone, as were the lives of the preceding beasts.

Their dominion was taken away, but their lives were prolonged for a season. The territory and subjects of the Babylonish kingdom still existed, though subjected to the Persians. So of the Persian kingdom in respect to Grecia, and of Grecia in respect to Rome. But what succeeds the fourth kingdom? No government or state in which mortals have any part. Its career ends in the lake of fire, and it has no existence beyond. The lion was merged into the bear; the bear into the leopard; the leopard into the fourth beast; and the fourth beast into what? Not into another beast, but into the lake of fire, which is its final destruction till the second death. Then let no one talk of probation or a mixed millennium after the Lord comes.

The adverb *then*, in the sentence, "I beheld *then*, because of the voice of the great words which the horn spoke,"⁶⁹⁴ seems to refer to some particular time. The work of investigative Judgment is introduced in the verses before. And this verse would seem to imply

⁶⁹³ See 2 *Thessalonians* 2:8.

⁶⁹⁴ *Daniel* 7:11.

that while this work is going forward, and just before this power is destroyed and given to the burning flame, the little horn utters its great words against the Most High.

Have we not heard them, and that, too, within a few years? Look at the Vatican Council of 1870. What can be more blasphemous than to attribute infallibility to a mortal man? And here we have an Ecumenical Council assembled for the purpose of deliberately decreeing that the occupant of the papal throne, the man of sin, possesses this prerogative of God, and cannot err. Can anything be more presumptuous and blasphemous? Is not this the voice of the great words which the horn spoke? and is not this power near to the burning flame?

Reception of the Kingdom

Daniel 7

¹³ I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought Him near before Him.

¹⁴ And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him; His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed.

The scene here described is not the second advent of Christ to this earth. It is a coming to the Ancient of Days, who is not on the earth, but in Heaven. There, in the presence of the Ancient of Days, a kingdom, dominion, and glory, are given Him. The Son of man receives His kingdom before His return to this earth.⁶⁹⁵ This is a scene, therefore, which transpires in the heavenly temple, and is closely connected with that brought to view in verses 9 and 10. He receives the kingdom at the close of His priestly work in the sanctuary. The peoples, nations, and languages, that shall serve Him are the nations of the saved,⁶⁹⁶ not the wicked nations of the earth; for these are dashed in pieces at the second advent.

⁶⁹⁵ See *Luke* 19:10-12, and onward.

⁶⁹⁶ *Revelation* 21:24

Some out of all the nations, tribes, and kindreds, of the earth will find themselves at last in the kingdom of God, to serve Him there with joy and gladness forever and ever.

Daniel 7

¹⁵ I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me.

¹⁶ I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things.

¹⁷ These great beasts, which are four, are four kings, which shall arise out of the earth.

¹⁸ But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever.

No less anxious should we be than was Daniel, to understand the truth of all this. And whenever we inquire with equal sincerity of heart, we shall find the Lord no less ready now, than in the days of the prophet, to lead to a correct knowledge of these important truths.

The beasts, and the kingdoms which they represent, have already been explained. We have followed the prophet down through the course of events even to the complete destruction of the fourth and last beast, the final subversion of all earthly governments. What next? The saints take the kingdom. The saints, those of all others held in low esteem in this world, despised, reproached, persecuted, cast out, who were considered the least likely of all men ever to realize their hopes, take the kingdom, and possess it forever.

War Upon the Saints

¹⁹ Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, broke in pieces, and stamped the residue with his feet;

²⁰ And of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn

that had eyes, and a mouth that spoke very great things, whose look was more stout than his fellows.

Of the first three beasts of this series, Daniel had so clear an understanding that he had no trouble in reference to them. But he was astonished at this fourth beast, so unnatural and dreadful. Wonderful was all this to the prophet, but something still more wonderful appears. It is the little horn that thrusts up three of the ten horns as it comes up. This horn has eyes, not the uncalculating eyes of a brute, but the keen, intelligent eyes of a man. It also has a mouth which utters proud sayings, and puts forth preposterous and arrogant claims.

Daniel 7

²¹ I beheld, and the same horn made war with the saints, and prevailed against them;

²² Until the Ancient of Days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom.

Daniel saw this horn making war upon the saints. Has this been true of the papacy? Let fifty millions of martyrs answer. Witness the cruel persecutions of the popes of Rome against the Waldenses, the Albigenses, and Protestants in general. It is stated on good authority that the persecutions, massacres, and religious wars, excited by the Roman church, have occasioned the shedding of far more blood of the saints of the Most High than all the enmity, hostility, and persecutions, of all the heathen from the foundation of the world.

²³ Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.

²⁴ And the ten horns out of this kingdom are ten kings that shall arise; and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.

²⁵ And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change

times and laws; and they shall be given into his hand until a time and times and the dividing of time.

We briefly notice the specification of the fourth beast, its ten horns, and the little horn, as follows:

1. THE FOURTH BEAST

This beast represents the fourth universal empire, which is Rome, the same as symbolized by the fourth, or iron, division of the great metallic image of chapter 2. Rome answers to the prophecy in diversity from other kingdoms, and in the universality and tyranny of her iron rule.

The empire of the Romans, [says Gibbon,] filled the world. And when that empire fell into the hands of a single person, the world became a safe and dreary prison for his enemies. To resist was fatal; and it was impossible to fly.

2. THE TEN HORNS

Between the years 356 and 483 AD, the Roman empire was divided into ten kingdoms, as noticed in remarks on verse 8. Thus, the ten horns are ten kings, or kingdoms, that arise out of the Roman empire.

3. THE LITTLE HORN

It will be admitted that a power has arisen answering with great exactness to the specifications of this horn, and that it is the papacy. It speaks great words against the Most High, and wears out the saints.

Blasphemy Against God

The same character is given in:

Revelation 13

⁶ And he opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in Heaven.

⁷ And it was given unto him to make war with the saints.

Paul calls this same power...

2 Thessalonians 2

³ ...the son of perdition, who opposes and exalts himself above all that is called God.

The titles which the popes have assumed, of “*Most Holy Lord*,” and their pretensions to pardon sin, even before its commission, if we had nothing else, sufficiently establish the blasphemous character of that power. Pope Innocent III writes:

He [Christ] has set one man over the world, him whom He has appointed His vicar on earth; and as to Christ is bent every knee in Heaven, in earth, and under the earth, so shall obedience and service be paid to His vicar by all, that there may be one fold and one shepherd.

Again, Pope Gregory VII says,

The Roman pontiff alone is by right *universal*. In him alone is the right of making laws. Let all kings kiss the feet of the pope. His name alone shall be heard in the churches. It is the *only name in the world*. It is his right to depose kings. His word is not to be repealed by any one. It is to be repealed by himself alone. He is to be judged by none. The church of Rome has never erred, and the Scriptures testify it never shall err.

Here, most certainly, is a power *diverse* from all others, and proud and blasphemous enough to answer the character of the little horn.

Thinking to Change Times and Laws

It is said of this horn that...

Daniel 7

²⁵ ...he shall think to change times and laws.

What laws? and whose? Not the laws of other earthly governments; for it was nothing marvelous nor strange for one power to change the laws of another, whenever it could bring such power under its dominion. Not human laws of any kind; for the little horn had power to change these so far as its jurisdiction ex-

tended; but the times and laws in question were such as this power should only *think* to change, but *not be able* to change. They are the laws of the same Being to whom the saints belong, whom it wears out with persecution; namely, the laws of the Most High.

And has the papacy attempted this? Yes, even this. It has expunged the second commandment, to make way for its adoration of images. It has divided the tenth to make up the number. And, more audacious than all! It has taken hold of the fourth commandment, torn from its place the Sabbath of Jehovah, the only memorial of the great God ever given to man, and erected in its place a rival institution to serve another purpose.⁶⁹⁷

1260 Days

4. THE TIME PERIOD

The period expressed by the prophetic phrase,

Daniel 7

²⁵ ...and *they* shall be given into his hand until a time, and times, and the dividing of time.

The pronoun, “they,” embraces the saints, the times, and the laws just mentioned. How long as time were they to be given into the hands of this power? A time⁶⁹⁸ is one year; two times, the least that could be denoted by the plural, two years, and the dividing of time, or “half a time,”⁶⁹⁹ half a year. We thus have three years and a half for the continuance of this power.

We must now consider that we are in the midst of symbolic prophecy; hence this measurement is not literal, but prophetic. The inquiry then arises,

“How long a period is denoted by the three years and a half prophetic time?”

⁶⁹⁷ See Catholic catechisms, and the work entitled, *Who Changed the Sabbath?* by Uriah Smith.

⁶⁹⁸ See *Daniel* 4:23.

⁶⁹⁹ *Revelation* 12:14.

The only rule given us in the Bible is, that when a day is used as a symbol, it stands for a year.⁷⁰⁰ The ordinary Jewish year, which must be used as the basis of reckoning, contained three hundred and sixty days.⁷⁰¹ Three years and a half contained twelve hundred and sixty days. Each day standing for a year, we have twelve hundred and sixty years for the continuation of this horn. Did the papacy possess dominion that length of time? The answer again is Yes.

The edict of the emperor Justinian, dated 533 AD, made the bishop of Rome the head of all the churches. But this edict could not go into effect till the Arian Ostrogoths, the last of the three horns that were plucked up to make room for the papacy, were driven from Rome, and this was not accomplished till 538 AD. The edict would have been of no effect had this latter event not been accomplished; hence from this latter year we are to date, as this was the earliest point where the saints were in reality in the hands of this power. From this point did the papacy hold supremacy for twelve hundred and sixty years? Exactly.

Daniel 7

²⁶ But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end.

At the close of the long period of its blasphemous and bloody rule, judgment finally sits upon the papacy. The time had come for the prophetic words of *Revelation* 13:10, to be fulfilled:

Revelation 13

¹⁰ He that leads into captivity shall go into captivity; he that kills with the sword must be killed with the sword.

⁷⁰⁰ *Ezekiel* 4:6; *Numbers* 14:34.

⁷⁰¹ PP Editor's Note: I'm not sure where James White arrived at this reckoning of "a Jewish year." A better way of proving 360 days in a prophetic year, is simply done by taking the various Scripture ways of defining this same period (3½ times, or years; 42 months; and 1260 days), and doing a simple division. 1260 days divided by 3.5 yields 360 days per year.

From 538 AD, the clearly defined date for the commencement of this prophetic period, measures 1260 years, and we are brought to 1798 AD, when Berthier, a French general, entered Rome, proclaimed a Republic, took the pope a prisoner, and for a time abolished the papacy. And it has never since enjoyed the privileges and immunities which it possessed before. Thus again this power fulfills, to the very letter, the specifications of the prophecy.

Some very startling events relative to the papacy, filling up the prophecies uttered in this chapter concerning that power, have taken place within a few years of the present time. Commencing in 1798 where the great national judgment fell upon the papacy, what have been the chief characteristics of its history? Answer: The rapid defection of its natural supporters, and greater assumptions on its own part. At the close of the 2300 days of *Daniel* 8, in 1844, Judgment of another kind began to sit, namely, the investigative Judgment, in the heavenly sanctuary, preparatory to the coming of Christ.

Dec. 8, 1854, the dogma of the Immaculate Conception was decreed by the pope. July 21, 1870, in the great Ecumenical Council assembled at Rome, it was deliberately decreed by a vote of 538 against 2 that the pope was infallible.

In the same year, Napoleon, by whose bayonets the pope was kept upon his throne, was crushed by Prussia, and the last prop was knocked from under the papacy. Then Victor Emanuel, seizing his opportunity to carry out the long-cherished dream of a United Italy, seized Rome to make it the capital of his kingdom. To his troops, under General Cadorna, Rome surrendered, Sept. 20, 1870. Then the last vestige of the temporal power departed, nevermore, said Victor Emanuel, to be restored; and the pope has been virtually a prisoner in his own palace since that time.

Because of the great words which the horn uttered, Daniel saw the beast destroyed and given to the burning flame. This destruction is to take place at the second coming of Christ and by means

of that event; for the man of sin is to be consumed by the spirit of Christ's mouth, and destroyed by the brightness of His coming.⁷⁰²

What words could be greater, more presumptuous, more blasphemous, more insulting to high Heaven, than the deliberate adoption of the dogma of Infallibility, clothing a mortal man with the prerogative of the Deity, which was accomplished by papal intrigue and influence, July 21, 1870?

Following in swift succession, the last vestige of temporal power was swept from his grasp. It was because of these words, and as if in almost immediate connection with them, that the prophet saw this power given to the burning flame. His dominion was to be consumed unto the end; implying that when the last vestige of this power was consumed as a civil ruler, the end is not far off.

The Coming Kingdom

Daniel 7

²⁷ And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him.

²⁸ Hitherto is the end of the matter. As for me Daniel, my cogitations⁷⁰³ much troubled me, and my countenance changed in me; but I kept the matter in my heart.

After beholding the dark and desolate picture of papal oppression upon the church, the prophet once more turns his eyes with delight upon the glorious period of the saints' rest, when they shall have the kingdom free from all oppressive powers, in everlasting possession. What could the children of God do in this present evil world, sighing over the misrule and oppression of the governments of earth, and the abominations that are done in the land, if they could not look forward to the kingdom of God, and the return of their Lord, with full assurance that the promises

⁷⁰² 2 Thessalonians 2:8.

⁷⁰³ Definition of *cogitations*: meditations, reflections, contemplations.

concerning them both shall certainly be fulfilled, and that speedily?

Now let us see whereabouts we are in the prophetic chain.

- We have passed the lion, Babylon.
- We have also passed the bear with three ribs in his mouth.
- The sign of the leopard with four wings of a fowl and four heads has been passed.
- The dreadful and terrible beast with ten horns has been seen.
- We have passed the little horn having eyes like the eyes of a man, and a mouth speaking great things. That is among the things numbered with the past.

What comes next? The Judgment and God's everlasting kingdom.

The Gospel of the Kingdom

No Date

This undated publication was printed under the title,
Our Faith and Hope. It consisted of five Sermons.

Sermon 3, 4 & 5 were largely taken from J. N. Andrews' expositions on the *Three Angels of Revelation 14*.

The first Sermon, *The Signs of the Times*, was already published in 1853, in a more complete form.

That left only Sermon 2, *The Gospel of the Kingdom*, which is here presented.

The Gospel of the Kingdom

Matthew 24

¹⁴ And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

THE proclamation of this gospel of the kingdom in all the world is the first sign of the second coming of Christ, and the end of the world, mentioned by our Lord. It was given in answer to the question,

Matthew 24

³ What shall be the sign of your coming, and of the end of the world?

But this text is supposed by many to teach that all men will be converted. What then? The end? No, not for one thousand years at least, in which all will know the Lord from the least to the greatest. And some hold that the one thousand years of *Revelation* 20, are prophetic, each day in the year representing a year, making three hundred and sixty-five thousand years, during which time all men will be holy and happy.

But the text does not intimate that all men will be converted. It does not say that any one will be converted as the result of preaching this gospel of the kingdom. It does not even state that all would hear this gospel. And we find it far from intimating that the world would be converted, and remain so a thousand years, or three hundred and sixty-five thousand years, before the end. The text simply states:

1. "And this gospel of the kingdom shall be preached in all the world,"
2. "For a witness unto all nations,"
3. "And *then* [not a thousand years later, nor three hundred and sixty-five thousand years; but *then*] shall the end come."

It may be worthy of notice right here that very many who hold the doctrine of the world's conversion, and a thousand years, or three hundred and sixty-five thousand years, of peace and holiness before the end, assert that nothing can be known of the period of the second advent. But would they not know when their supposed millennium, whether it be literal time, or prophetic, had commenced? Certainly they would. If those enjoying the millennium could not tell when it commenced, we conclude that it would hardly be worth having. But if they could tell when it had commenced, and most certainly they could, then they could tell when it would close, and bring the end. These men should be the very last to oppose the view that the prophetic word points to the very generation that shall witness the second coming of Christ and the end of the age.

If we understand the phrase, "this gospel of the kingdom," to be the gospel, in the common acceptation of the word, is not the work very nearly accomplished?

J. Litch, in his *Prophetic Expositions*, page 147, under the heading, "Signs of the Times," says:

Rev. J. O. Choules, author of a voluminous work, a *History of Missions*, from the apostolic age down to the present day, being asked, last May (1842), if he knew of any nation which never had received the gospel, replied that he did not; but he thought the promise implied something more than its being barely preached in each nation. The same question was proposed to Rev. Mr. Janes, general financial agent of the American Bible Society, and nearly the same answer was elicited. Dr. Nathan Bangs, for many years at the head of the Methodist missionary operations, was asked the question last July, and after reflecting some time, replied that he believed there was a tribe, somewhere upon the north-west coast of North America, to whom it has never been preached.

Wm. Miller, in his *Lectures*, page 288, says:

Is not this sign already accomplished? Bible translated into more than two hundred different languages; missionaries sent among all nations known to us on the globe. . . . The gospel has now spread over the four quarters of the globe. It began in Asia. In the apostles' days, that quarter was full of light. From thence it went into Africa; and, for a number of centuries, Africa stretched out her hands unto God. Europe, too, has had a long visitation of gospel blessings; and now America, the last quarter of the globe, is reaping a harvest of souls for the last day. The gospel, like the sun, arose in the east, and will set in the west.

But, if the term, "this gospel of the kingdom," be understood as applying to the proclamation of, or to that portion of the gospel which relates to, the coming and kingdom of Christ, the fulfillment is equally evident. And it seems necessary to so understand the passage, as it was spoken in answer to the question,

Matthew 24

³ What shall be the sign of your coming, and of the end of the world?

Campbell's translation of this verse decidedly favors our view of this subject:

"And this good tidings of the reign shall be published through all the world, for the information of all nations, and then shall come the end."

Whiting's version also gives the same idea:

"And this good news of the kingdom will be preached in all the world, for a testimony to all nations, and then will the end come."

Wm. Miller, in his *Lectures*, page 238, says:

"Midnight cry" is the watchmen, or some of them, who, by the word of God, discover the time as revealed, and immediately give the warning voice, "Behold the bridegroom comes; go you out to meet him." This has been fulfilled in a most remarkable manner. One or two on every quarter of the globe have proclaimed the news, and agree in the time: Wolfe, of Asia; Irving, late of Eng-

land; Mason, of Scotland; Davis, of South Carolina; and quite a number in this region are, or have been, giving the cry. And will not you all, my brethren, examine and see if these things are so, and trim your lamps, and be found ready?

J. Litch, in his lecture on Matthew 24, *Advent Herald*, Nov. 23, 1850, says:

Many supposed the wars of Napoleon were the wars of the last days, to precede the millennium; and that the battle of Waterloo was the battle of Armageddon, as it is called.

But the discussion of the subject of prophecy drew forth inquiry, and a few discovered the true light, the doctrine of Christ's personal reign on earth, and began to teach it. Among these was a Spanish Roman Catholic, who wrote an able and voluminous work under the anonymous signature of Ben Ezra. His work fell into the hands of Edward Irving, the celebrated and eloquent advocate of the doctrine of the pre-millennial advent of Christ. It opened his eyes to the glorious truth, and led him to devote himself most zealously to its advocacy.

He first translated Ben Ezra, and subsequently wrote and published several valuable works on the subject. For a time, the excitement on the subject in England under his labors was as intense as it subsequently was in this country under the labors of Mr. Miller. Thousands flocked to hear him wherever he went, and listened with wonder to the strange and glorious truths he brought forth from the word of God. The cause received an impulse under his efforts, which it will never lose till time shall end. Many of the clergy of the Established Church, as well as dissenting ministers of all denominations, caught the theme, and joined to spread it abroad.

Nor has the influence of Rev. Joseph Wolfe been unfelt. He has visited and proclaimed "this gospel of the kingdom," in the four quarters of the globe, to Protestants, Catholics, Mohammedans, Jews, and Pagans. The seed thus sown will not be lost.

A work similar to that of Ben Ezra, in Spain, appeared in Germany, the production of Bengel. This, by the evangelical portion of the German people, is estimated as a standard work on

prophecy. It has been widely circulated and read as far as the German language extends throughout continental Europe. It was from this source that the Russian Milkeaters, of whom an account was given in the *Advent Herald* a few years since, obtain their information on the speedy second advent of Christ.

The great American movement on this subject, and the diffusion of information with regard to it within the last ten years, are too well known to need extended remarks in this place. Neither labor nor sacrifice was regarded in the wide and rapid extension of the good news of the kingdom, as far as the English language could make it known. It was sent to the four quarters of the globe, and to the islands of the sea, upon the wings of all the winds.

E. R. Pinney, in his *Exposition of Matthew 24*, says:

As early as 1842, second-advent publications had been sent to every missionary station in Europe, Asia, Africa, and America, both sides of the Rocky Mountains. Joseph Wolfe, the Jewish missionary, we find from the journal of his labors, visited most of the missionary stations in the East, from 1831 to 1834, and preached this doctrine. He had free conversation with the missionaries, and also with the Jewish and Mohammedan priests.

We find this doctrine in Tartary, about twenty-five years ago, and the time for the coming of Christ to be in 1844. This fact is obtained from an Irish missionary in Tartary, to whom the question was put by a Tartar priest, when Christ would come the second time? And he made answer that he knew nothing at all about it. The Tartar priest expressed great surprise at such an answer from a missionary who had come to teach them the doctrines of the Bible, and remarked that he thought "everybody might know that, who had a Bible." The Tartar priest then gave his views, stating that Christ, he thought, would come about 1844 AD. The missionary wrote home a statement of the facts, which were published in the *Irish Magazine*, in 1821. The commanders of our vessels and the sailors tell us they touch at no port where they find this proclamation has not preceded them, and frequent inquiries respecting it are made of them.

I noticed, in a late number of the *Voice of Truth*, that a brother traveling on the lakes, met with a Russian gentleman, direct from his country, who informed him that the doctrine of "Christ's coming and the end of the world," had been preached there, but was received only by the lower classes. Rev. Mr. Mansfield had an interview with a Moravian missionary, stationed in Antigua, who said that several years since, the doctrine of the immediate coming was extensively preached in Germany, and that the whole of the south of Germany was aroused on the subject.

The *Advent Shield*, Vol. I, No. 1, pp. 86, 87, says:

We look upon the proclamation which has been made, as being the cry of the angel who proclaimed, "*The hour of His Judgment is come.*" Revelation 14:6-7. It is a sound which is to reach all nations; it is the proclamation of "the everlasting gospel," or "this gospel of the kingdom." In one shape or other, this cry has gone abroad through the earth wherever human beings are found, and we have had opportunity to hear of the fact. Within the last six years, publications treating on the subject have been sent to nearly every English and American missionary station on the globe; to all, at least, to which we have had access.

An English writer, Mourant Brock, thus remarks:

It is not merely in Great Britain that the expectation of the near return of the Redeemer is entertained, and the voice of warning raised, but also in America, India, and on the Continent of Europe. I was lately told by one of our German missionaries, that in Wirtemberg there is a Christian colony of several hundreds, one of the chief features of which is, the looking for the second advent. And a Christian minister from near the shores of the Caspian Sea, has told me that there is the same daily expectation among his nation. They constantly speak of it as "the day of consolation."

F. G. Brown, in an article published in the *Midnight Cry* of Feb. 15, 1844, writes:

During our Conference [New Bedford, Mass.] we were favored, among other good brethren whom we love, with the presence of

Bro. Hutchinson from Montreal, editor of the *Voice of Elijah*. His power of presentation of Scripture truth, and his brief recital of what he had suffered in its defense, thrilled every heart, and drew the silent tear from many an eye. Bro. H. occupies the most favorable position for distributing the light throughout the British Possessions and Europe. Having a large acquaintance in Europe, and as papers can be sent from the Canadas thither free of postage, he has embraced every opportunity of sending large supplies by each returning steam-ship. He has forwarded them to the Canadas, Nova Scotia, New Brunswick, Newfoundland, England, Ireland, Scotland, Wales, France, Germany, Constantinople, Rome, etc., etc.

The *Midnight Cry* for Sept. 21, 1843, says:

We learn from a letter received from James Perrin, who is captain of a canal-boat running between Albany and Buffalo, some very interesting facts. After relating the manner in which he was led to an examination and a belief of the truth of the Lord's speedy coming, which was first by hearing a minister denouncing it, he relates some interesting facts in reference to some emigrants from Norway who took passage with him from Albany to Buffalo. He says:

“Three of the number could speak English. I spoke to them concerning the coming of Christ this year, and asked them if they had heard anything on the subject in their own country. They asked if it was Mr. Miller's prophecy. I told them it was so called. They then said that almost every paper among them, last fall and winter, had more or less to say on the subject. I then showed them the chart I have on board. The moment they saw it, they said they had seen it in their own country.”

To what an astonishing extent has this unutterable subject spread, and with what rapidity. Has not “*this gospel of the kingdom*” of Heaven at hand, been well-nigh preached all over the world, as a witness?

J. W. Bonham, *Midnight Cry*, Nov. 28, 1844, remarks:

On my passage to London, I distributed among the passengers several second-advent papers and publications. Some of Bro.

Litch's German tracts I sent to Holland; some copies of the *Midnight Cry* I sent to Van Diemen's Land, and others to different parts of England, by persons who were going on visits to their friends. Several copies of the *Cry* I sent to Norfolk, which were the means of causing the subject of the Advent to be agitated previous to its being visited by Brn. Winter and Burgess...I was often much cheered by receiving letters from the brethren who were laboring in the country, with the heart-cheering intelligence of the progress of the Advent cause.

In some places as many as 5,000 or 6,000 persons were assembled to hear on this all-important subject, some of whom embraced the truth with joy. I was also much cheered by receiving letters, stating that much good had resulted from reading the letters and papers which I had sent to England. One copy of the *Cry*, containing Bro. Storrs' lectures on the visions of *Daniel*, was taken to India, and another found its way into one of the Theological Institutions in Bristol, and the inmates declared that it threw considerable light on many parts of Scripture, which before were considered as wrapped up in mystery.

The *Signs of the Times* for Feb. 14, 1844, says:

HOW THE LORD WORKS. A brother, the captain of a vessel now in England, writes his friends that his vessel lay at Newport, in Wales, forty days, on account of storms, during which time a continued concourse of individuals thronged him to inquire about the coming of the Lord, having heard that he was an Adventist. Among these were ministers and laymen, who received the truth gladly, and embraced it with all their hearts.

The *Signs of the Times* for Nov. 15, 1843, says:

The subject of an English mission having been agitated, an impression has obtained among some that the "cry" had not been effectually made in that country. But we are assured from writings of distinguished clergymen and laymen, which we have received from that country, that the cry has been faithfully made in England, Scotland, and Ireland, and also on the Continent.

Elder R. Hutchinson, *Midnight Cry*, Oct. 5, 1843, says:

I send about 1,500 copies of the *Voice of Elijah* [an Advent paper] to Europe, every fortnight, besides what I scatter over the Provinces. This I have done regularly for the last four or five months. The result eternity will unfold.

The *Signs of the Times* for Nov. 13, 1843, says:

A young man in this city [Philadelphia], who has recently returned from a whaling voyage around Cape Horn, relates the spread of the doctrine in the Pacific, and on the western coast of South America. It will show at the same time how our enemies have assisted in spreading the cry. "We can do nothing against the truth, but for the truth."

The whale ship, William C. Neye, of New London, Ct., fell in with a New-Bedford ship, some time in the month of February, off Cocas Island. The crew of the New-London ship received from the New-Bedford vessel the news from the United States. Among many other things, they were told that "Miller predicted the end of the world on the 23rd of April."

They were on their homeward voyage, and the latter part of March they put into the port of Talkahonna, on the coast of Chili. It was a Spanish, Catholic settlement. But when they arrived, they learned that the same story had been circulated there which had met them on the ocean.

They were in port on the 23rd of April. When the day arrived, the whole community were in a state of consternation; and during a dreadful thunder-storm, which occurred that day, they were in momentary expectation of the coming of Christ. Mr. Wardwell, our informant, says that the thing was understood far back in the interior; and that persons from a hundred miles back in the country had been brought together at the town for the occasion. It is thus the *New York Sun* has given light to the world, and sent it to the regions and places we could not have reached.

But it will be asked if the news that such a truth is preached is a sufficient proclamation to fulfill the prophecy. *Revelation* 14:6-7; *Matthew* 24:14. The answer is, If it was sufficient in the days of the apostles, it is now. That it was then, is clear from *Acts* 19:8-10, where Paul preached or taught in Ephesus two years, so that all they in Asia, both Jews and Greeks, heard the word of the Lord

Jesus. They could not all have heard a sermon, but they heard the sound of the gospel. In this sense, I have no doubt but the gospel of the kingdom is preached in all the world.

Dr. Joseph Wolfe traveled in Arabia Felix, through the region inhabited by the descendants of Hobab, Moses' father-in-law. In Yemen he saw a book which he mentions thus:

The Arabs of this place have a book called SEERA, which treats of the second coming of Christ, and his reign in glory!

In Yemen, he spent six days with the Rechabites.

They drink no wine, plant no vineyards, sow no seed, live in tents, and remember the words of Jonadab, the son of Rechab. With them were children of Israel, of the tribe of Dan, who reside near Terim in Hatramawt, who expect in common with the children of Rechab, the speedy arrival of the Messiah in the clouds of heaven.⁷⁰⁴

The "Voice of the Church," by D. T. Taylor, speaks as follows concerning the wide diffusion of the Advent sentiment:

In Wirtemberg there is a Christian colony numbering hundreds, who look for the speedy advent of Christ; also another of like belief on the shores of the Caspian; the Molokaners, a large body of Dissenters from the Russian Greek church, residing on the shores of the Baltic—a very pious people, of whom it is said, "Taking the Bible alone for their creed, the norm of their faith is simply the Holy Scriptures"—are characterized by the "expectation of Christ's immediate and visible reign upon earth."

In Russia, the doctrine of Christ's coming and reign is preached to some extent, and received by many of the lower class. It has been extensively agitated in Germany, particularly in the south part among the Moravians. In Norway, charts and books on the Advent have been circulated extensively, and the doctrine received by many. Among the Tartars in Tartary, there prevails an expectation of Christ's advent about this time.

⁷⁰⁴ *Dr. Wolfe's Mission to Bokhara.*

English and American publications on this doctrine have been sent to Holland, Germany, India, Ireland, Constantinople, Rome, and to nearly every missionary station on the globe. At the Turks Islands, it has been received to some extent among the Wesleyans. Mr. Fox, a Scottish missionary to the Teloogoo people, was a believer in Christ's soon coming. James MacGregor Bertram, a Scottish missionary of the Baptist order, at St. Helena, has sounded the cry extensively on that island, making many converts and pre-millennialists; he has also preached it at South Africa, at the missionary stations there.

David N. Lord informs us that a large proportion of the missionaries who have gone from Great Britain to make known the gospel to the heathen, and who are now laboring in Asia and Africa, are millennialians; and Joseph Wolfe, D. D., according to his journals, between the years 1821 and 1845, proclaimed the Lord's speedy advent, in Palestine, Egypt, on the shores of the Red Sea, Mesopotamia, the Crimea, Persia, Georgia, Arabia, throughout the Ottoman Empire, in Greece, Turkistan, Bokhara, Afghanistan, Hindustan, Cashmere, Tibet, in Holland, Scotland, and Ireland, at Constantinople, Jerusalem, St. Helena, also on shipboard in the Mediterranean, and at New York City, to all denominations. He declares he has preached among Jews, Turks, Mohammedans, Parsees, Hindus, Chaldeans, Yescedes, Syrians, Sabeans, to Pachas, Shieks, Shahs, the kings of Organtsh and Bokhara, the queen of Greece, etc.; and of his extraordinary labors the *Investigator* says:

“No individual has, perhaps, given greater publicity to the doctrine of the second coming of the Lord Jesus Christ, than has this well-known missionary, to the world. Wherever he goes, he proclaims the approaching advent of the Messiah in glory.”⁷⁰⁵

We still wait for the approaching end. And when the purpose of God in the proclamation of the coming reign of Christ shall be accomplished, *then* will the end come. This grand three-fold proclamation is illustrated in *Revelation* 14, by three angels, one following the other, each with a distinct message to the people.

⁷⁰⁵ pp. 342-344.

- The first has the everlasting gospel, and proclaims the hour of Judgment come. Verses 6,7.
- The second has a message relative to Babylon, and is a stirring appeal in reference to all corrupted Christianity. Verse 8. The second does not take the place of the first, but simply joins the first, giving strength to the great warning.
- The third follows, and joins the two before it, with a most solemn warning, and closes with the announcement, "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Verse 12. The third angel represents the last call of mercy to men, just prior to the coming of the Son of Man. See verse 14. This message does not take the place of the two which preceded it, but joins them, and the great threefold warning moves forward till its work is done, when the end will come.

A train, with one passenger coach, leaves Chicago for Detroit. At Battle Creek, another coach is added to the train; at Jackson, a third is added; and the train moves on to Detroit. No cars are left behind in exchange for those that were added. When the second message is proclaimed, the everlasting gospel is by no means left behind. When the third message is given, the great truths contained in the first and second messages are borne along with it to the close of the work. And in the closing of the great threefold message we see the completion of the preaching of the gospel of the kingdom to the nations.

The Two Thrones

1865?

Printed in Battle Creek, MI around 1865.

The Two Thrones

THE existence of a throne supposes the existence of a kingdom. As by the thrones of Europe, the kingdoms of Europe are understood, so when the sacred Scriptures speak of heavenly thrones, heavenly kingdoms are meant. The throne of grace represents the kingdom of grace. The throne of glory represents the kingdom of glory. We here give two texts, side by side, which speak of the two thrones; one, of the throne of grace, and the other, of the throne of glory.

The Throne of Grace	The Throne of Glory
Hebrews 4 ¹⁶ Let us therefore come boldly unto the <i>throne of grace</i> , that we may obtain mercy, and find grace to help in time of need.	Matthew 25 ³¹ When the Son of man shall come in His glory, and all the holy angels with Him, then shall he sit upon the <i>throne of His glory</i> .

The kingdom of grace is God's plan to save men by grace. It was established as early as mercy and grace were offered to fallen man. Adam, Abel, Noah, Abraham, and Moses were as truly the subjects of the kingdom of grace as the apostles and martyrs of Jesus were, or as the followers of Christ now are.

The kingdom of glory is future. In connection with its establishment will be the second coming of Christ in power and great glory, to raise the righteous dead, and to change the living righteous. These, all immortal, will be the eternal subjects of the kingdom of glory.

In Paul's most solemn charge to Timothy, he associates the coming of Christ and the last Judgment with the immortal kingdom.

2 Timothy 4

¹ I charge you therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom:

² Preach the word.

This kingdom will be God's arrangement to glorify and reward the immortal righteous, who are saved from every nation, tongue, and people, during the ages of human probation.

The kingdom of grace and the kingdom of glory are closely related to each other. The former was established to prepare subjects for the latter. They span the time of all the ages from the fall, when the plan of redemption was instituted, embracing the eternal future.

Two conditions of the people of God are expressed by the phrase, "kingdom of Heaven," so frequently used in the New Testament. Sometimes it expresses their present condition, in this world, and sometimes their future condition in the world to come.

The Scriptures distinctly speak of two thrones. One is the throne of the Father, the other is the throne of the Son. Christ first sits on the throne of the Father, to reign in connection with Him in the kingdom of grace until human probation shall close. He will then reign upon His own throne forever, in the kingdom of glory. In these emphatic words, Christ addresses the church:

Revelation 3

²¹ To him that overcomes will I grant to sit with me in my throne, even as I also overcome, and am set down with my Father in His throne.

Throne of the Father

The throne of the Father is the throne of the universe. David, speaking of this throne, says:

Psalms 103

¹⁹ The Lord has prepared His throne in the Heavens, and His kingdom rules over all.

Daniel, speaking of the Ancient of Days, the eternal Father, says that...

Daniel 7

⁹ ...His throne was like the fiery flame.

And the *Revelation*, speaking of the birth of Christ, and His ascension to the Father, says:

Revelation 12

⁵ And her child was caught up unto God, and to His throne.

Christ will reign on the throne of the Father in the kingdom of grace until human probation shall close. David, speaking of this gracious reign, says:

Psalm 110

¹ The Lord said unto my Lord, Sit at my right hand, until I make your enemies your footstool.

² The Lord shall send the rod of your strength out of Zion: rule in the midst of your enemies.

³ Your people shall be willing in the day of your power.

Peter speaks of Christ as...

Acts 2

³³ ...being by the right hand of God exalted.

And Paul, speaking of the priesthood of Christ in the heavenly sanctuary, says that:

Hebrews 8

¹ We have such a High Priest, who is set on the right hand of the throne of the Majesty in the Heavens.

He exhorts the church to look to...

Hebrews 12

² ...Jesus the author and finisher of our faith; who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

Throne of the Son

Christ will reign in the kingdom of glory forever. God speaks of the eternal kingdom of His Son by His servant David in these words:

Psalm 89

³⁶ His seed shall endure forever, and His throne as the sun before me.

³⁷ It shall be established forever as the moon.

And the angel speaking of Christ addresses Mary in those words:

Luke 1

³² He shall be great and shall be called the Son of the Highest: and the Lord God shall give unto Him the throne of His Father David;

³³ And He shall reign over the house of Jacob forever; and of His kingdom there shall be no end.

At the close of human probation, Christ delivers up the kingdom of grace, which there has an end,⁷⁰⁶ and receives from the Father the immortal kingdom of glory.

The Great Image

The 2nd chapter of *Daniel* introduces five universal kingdoms which were to succeed each other. The first four kingdoms are earthly and perishable. The fifth is immortal, and will stand forever.

The first four kingdoms are represented by the great metallic image, the several parts of which are composed of gold, silver, brass, and iron mixed with clay. When these shall be broken in pieces, and entirely removed, then will the immortal kingdom fill the whole earth. We call attention to *Daniel* 2:31-45.

⁷⁰⁶ 1 *Corinthians* 15:24-28.

Daniel 2

³¹ You, O king, saw, and behold a great image. This great image, whose brightness was excellent, stood before you; and the form thereof was terrible.

³² This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass,

³³ His legs of iron, his feet part of iron and part of clay.

³⁴ You saw till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and broke them to pieces.

³⁵ Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth.

³⁶ This is the dream; and we will tell the interpretation thereof before the king.

Please notice these points in the dream, however, before considering the interpretation. The stone smote the image upon his feet, when the iron, the clay, the brass, the silver, and the gold were broken in pieces, and the wind carried them away, that no place was found for them. No language can express destruction more completely. Then, and not till then, does the stone that smote the image become a great mountain, and fill the whole earth.

Daniel 2

³⁷ You, O king, are a king of kings; for the God of Heaven has given you a kingdom, power, and strength, and glory.

³⁸ And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven has He given into your hand, and has made you ruler over them all. You are [or your kingdom is] this head of gold.

Babylon was the first kingdom of universal empire. It was founded by Nimrod, the great grandson of Noah.⁷⁰⁷ It lasted nearly seventeen hundred years, though under different names; sometimes called Babylon, sometimes Assyria, and sometimes

⁷⁰⁷ See *Genesis* 10:8, 10.

Chaldea. It continued from the time of Nimrod to that of Belshazzar, who was its last king.

³⁹ And after you shall arise another kingdom inferior to you...

The Medo-Persian kingdom succeeded Babylon.

Daniel 5

²⁸ Your kingdom [Babylon] is divided, and given to the Medes and Persians.

The Medo-Persian was the second universal kingdom, represented by the breast and arms of silver.

Daniel 2

³⁹ ...and another third kingdom of brass, which shall bear rule over all the earth.

In *Daniel* 8:5, 7, 21, we learn that Grecia conquered the Medo-Persian kingdom, and became a kingdom of universal empire. This took place under Alexander. Here, then, we have the third kingdom, which is represented by the brass of the image.

⁴⁰ And the fourth kingdom shall be strong as iron; forasmuch as iron breaks in pieces and subdues all things; and as iron that breaks all these, shall it break in pieces and bruise.

The fourth kingdom is generally admitted to be Rome. It was a universal kingdom that was to break in pieces all that went before it. Rome alone answers the description. That did have universal empire,

Luke 2

¹ And it came to pass in those days, that there went out a decree from Caesar Augustus that all the world should be taxed.

Caesar Augustus was a Roman emperor. Here we have the fourth kingdom, represented by the legs of iron.

Daniel 2

⁴¹ And whereas you saw the feet and toes, part of potter's clay, and part of iron, the kingdom shall be divided...



The Western Empire of Rome, between the years 356 and 483 AD, was divided into ten divisions, or kingdoms:

1. The Huns, in Hungary, 356 AD;
2. The Ostrogoths, in Mysia, 377;
3. The Visigoths, in Pannonia, 378;
4. The Franks, in France, 407;
5. The Vandals, in Africa, 407;
6. The Sueves and Alans, in Gascoigne and Spain, 407;
7. The Burgundians, in Burgundy, 407;
8. The Heruli and Rug2: in Italy, 476;
9. The Saxons and Angles, in Britain, 476;
10. The Lombards, in Germany, 483.

Thus the kingdom was divided, as designated by the ten toes.

Daniel 2

⁴¹ ...but there shall be in it of the strength of the iron, forasmuch as you saw the iron mixed with miry clay.

⁴² And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken.

⁴³ And whereas you saw iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay.

This language is descriptive of the state of the kingdoms into which the fourth kingdom should be broken. Some of them should be strong as iron, and some feeble as clay. Yet as iron cannot be permanently united to clay, so the stronger kingdoms shall not be able to annex the weaker to themselves in a permanent union. Nor shall the intermarriage of the reigning families succeed in causing these kingdoms to cleave together. Next come the words of the texts, which distinctly point to the period of the setting up of God's imperishable kingdom:

⁴⁴ And in the days of these kings shall the God of Heaven set up a kingdom, which shall never be destroyed; and the kingdom

shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever.

The kings mentioned in the text are most certainly the ten kings, or ten kingdoms, of the divided fourth kingdom; for they are the subject of discourse. The phrase, "in the days of these kings," does not refer to the days of the kingdoms of Babylon, of Media and Persia, of Greece, nor to the days of Rome before it was divided into ten kingdoms. But it does refer to Rome after it had been divided into ten kingdoms, represented by the ten toes of the image.

Therefore the kingdom of God was not set up at the time of the first advent of Christ. Neither could it be set up, according to the text, until the Roman kingdom should be divided into the ten kingdoms, which division took place between the years 356 and 483 AD. The setting up of this kingdom is evidently a future event.

The stone did not smite the image on the head, Babylon; nor on the breast, Media and Persia; nor on the sides, Grecia; nor yet on the legs, Roman Pagan. But the stone did smite the image on his feet. It could not smite the feet before they existed, and they were not in being till several hundred years after the first advent of Jesus Christ.

We still wait for the dashing of the image, or the destruction of all earthly governments, before the stone shall become a great mountain and fill the whole earth, or the immortal kingdom be fully established in the earth.

The stone has nothing in common with the image. Mark well the events here stated. The stone breaks the image, and it becomes like the chaff of the summer threshing-floors, and the wind carries it away so that no place is found for it. All earthly kingdoms are first broken, and cease to exist; then, and not till then, does the stone fill the whole earth.

If it be said that the kingdom of grace was set up by our Lord Jesus Christ at His first advent, then we inquire,

“Had God no kingdom of grace before that time?”

If not, then Enoch, Noah, Lot, Abraham, Isaac, Jacob, Moses, and the prophets, have perished without hope; for certainly no man can be saved without grace. It is true that the phrase,

Daniel 2

⁴⁴ ...it shall break in pieces and consume all these kingdoms,

–gives the idea that the kingdom of God, for a time, is contemporary with perishable kingdoms. And in view of this fact, many adopt the popular view of the spiritual reign of Christ, the conversion of the world, commonly called the temporal millennium.

Some others, who reject the spiritual reign, suppose they have a stronghold in this phrase for the mixed millennium, the literal reign of Christ on the earth with the immortal righteous of all ages, among the mortal nations.

Establishment of Christ's Kingdom

But we reject both these views, as being opposed to the plainest declarations of the sacred Scriptures, and invite attention to one which we regard as scriptural and harmonious. The establishment of the eternal kingdom is by a succession of events, the first of which occurs prior to the destruction of earthly governments.

1. CHRIST RECEIVES HIS KINGDOM

The Son of God, at the close of His ministration for sinners, and before His second appearing, will receive the kingdom from the Father. In the 7th chapter of this prophetic book, we read these words:

Daniel 7

¹³ I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought Him near before Him.

¹⁴ And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and his kingdom, that which shall not be destroyed.

This language describes a grand transaction in Heaven between the Father and the Son. The Son, at His second advent to this world, does not approach the Father. So far from this, that the apostle represents the Father as remaining in Heaven, and sending His Son.

Acts 3

²⁰ And He [the Father] shall send Jesus Christ, which before was preached unto you.

The words of the psalmist are to the point:

Psalm 2

⁸ Ask of me [says the Father to the Son], and I shall give You the heathen for your inheritance, and the uttermost parts of the earth for your possession.

⁹ You shall break them with a rod of iron; You shall dash them in pieces like a potter's vessel.

Before the Son makes His second advent to this world, He receives from the Father...

Daniel 7

¹⁴ ...dominion, and glory, and a kingdom.

The heathen are His, and the uttermost parts of the earth are His possession. Thus the God of Heaven sets up the kingdom by investing His Son with royal authority before sending Him to manifest it in the earth among His enemies.

2. THE BATTLE OF ARMAGEDDON

After the coronation of the King of kings, the opening heavens will reveal Him coming in grandeur and in glory, leading on the armies of Heaven to the last great conflict with the beast, the false prophet, and the kings of the earth.

Revelation 19

¹² His eyes were as a flame of fire, and on his head were many crowns...

¹⁶ And He has on his vesture and on His thigh a name written, King of kings, and Lord of lords.

His mission then will be to...

¹¹ ...judge and make war.

On one side will be the beast, and the kings of the earth and their armies; and on the other side will be the King of kings, followed by all the holy angels. The armies of Heaven achieve a glorious victory.

²⁰ And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image. These both were cast alive into a lake of fire burning with brimstone.

²¹ And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth.

In *Revelation 19*, we see the complete destruction of all wicked men, or the dashing of the nations in pieces as a potter's vessel, or the image broken by the stone, and utterly destroyed and removed, like the chaff before the wind. The destruction of the enemies of the Lord, represented by the several names of:

2 Thessalonians 2

³ ...man of sin,...

⁷ ...mystery of iniquity,...

⁸ And...that Wicked...

–is thus described by the apostle:

⁸ ...whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming.

3. THE SECOND ADVENT

At the second advent of Christ, the righteous dead will be raised, the living righteous will be changed, and thus the subjects of the eternal kingdom will be made immortal.⁷⁰⁸ This is the first resurrection at the commencement of the millennium.

⁷⁰⁸ *1 Thessalonians 4:14-18; 1 Corinthians 15:51, 55.*

4. THE MILLENNIUM

The immortal subjects of the kingdom will ascend with their Lord to the eternal city, and reign with Him in the judgment of the wicked a thousand years, during which time the earth will be desolate. We have seen from New Testament testimony that all wicked men will be destroyed at the second advent.⁷⁰⁹ The prophets of the Old Testament clearly describe the desolation of the earth during the millennium.⁷¹⁰

5. THE WHITE THRONE JUDGMENT

At the close of the millennium, the wicked will be raised from the dead.

Revelation 20

⁵ But the rest of the dead lived not again until the thousand years were finished.

They will then be destroyed.

⁹ And fire came down from God out of Heaven, and devoured them.

Satan, and all the fallen angels, and all wicked men, will then be consumed by the fire of Jehovah's wrath.⁷¹¹ In the general conflagration of that time, the old earth and atmospheric heaven will pass away from the face of Him that sits on the great white throne.⁷¹²

2 Peter 3

¹⁰ The heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein shall be burned up.

⁷⁰⁹ See *2 Thessalonians* 1:7-9; 2:7-8; *Matthew* 13:26-30, 37-43; 3:12; *Luke* 17:26-30.

⁷¹⁰ See *Isaiah* 6:8-11; 13:9; 24:1-3; 34:1-15; 28:21-22; *Jeremiah* 4:20, 27; 25:32-38; *Zephaniah* 1:2, 3; 3:6-8.

⁷¹¹ *Revelation* 20:10; *Matthew* 25:41; *2 Peter* 2:4; *Jude* 6.

⁷¹² *Revelation* 20:11.

6. THE NEW EARTH

From the old earth, melted and cleansed from sin and sinners will come forth, molded by the hand of the great Restorer, the new earth, free from all the marks of the curse.

Revelation 21

¹ And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away.

It is at the close of the one thousand years of *Revelation 20*, after the final destruction of all of God's enemies, that the saints take the kingdom, to possess it forever, even forever and ever. Then will the kingdom in all its parts—the king, the subjects, the territory, the holy city being the metropolis—be complete. Then the stone will have become a great mountain, so as to fill the whole earth.

We have seen that the establishment of the immortal kingdom will be by a succession of events. The kingdom in its first stage, when set up in Heaven, by the God of Heaven, is represented by a stone cut of the mountain. When complete and fully established in the earth, it is represented by a mountain filling the whole earth. The kingdom, in its stone condition, is contemporary for a while with the perishable kingdoms of this world. Hence it is said that:

Daniel 2

⁴⁴ It shall break in pieces and consume all these kingdoms.

This accomplished, and the earth restored to its Eden glory, the kingdom and dominion, and the greatness of the kingdom under the whole heaven, will be the eternal inheritance of the redeemed.

Contrast with this harmonious series of events in the establishment of the kingdom, that view which has the kingdom established on the earth when Christ comes, and the one-thousand-years' reign of Christ with His people on the new earth. That view necessarily has Satan let loose on the new earth, after the

saints, with Christ in their midst, have enjoyed its glories for a thousand years! Then Satan's vast army,

Revelation 20

⁸ ...the number of whom is as the sand of the sea,

—is raised from the dead out of the new earth(!) and, with Satan at their head, come tramping up over the fields of living green on the breadth of the new earth(!), to surround the city of the saints. And to crown the absurdity of this position, fire comes down from Heaven and consumes the vast multitude of the wicked of all ages upon the new earth! In our opinion, the inconsistencies of this view have led many to adopt the mixed millennium, and follow on in the almost endless fancies of the future age.

If it be objected that our view of the subject has the city of the redeemed resting upon the old earth before it shall be regenerated by fire, we reply: This may be in the plan of God, that all sinners may see what they have lost, that the redeemed may witness the errors of that death from which they are saved, and that the assembled intelligences of the universe that have not sinned, may also be impressed with the holiness and dignity of the divine law, the penalty of which is death.

Tremendous execution! Satan and all the angels that revolted with him, and all men who have died in their sins, from the murderer, Cain, down to the last sinner that shall refuse salvation, perish in the lake of fire poured upon them as they gather around the city of the redeemed to take it. How fitting a place will the old world be—the marks of the curse now doubly visible—for this terrible execution.

Zechariah 14

⁴ And His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley.

At the close of the millennium, the Lord will stand upon the mount of His ascension; and, after His voice shall call forth the wicked dead, the mount will cleave asunder, leaving a plain sufficiently extensive to receive the New Jerusalem. Around this city, Satan and his vast forces will gather to take it. And at the very moment of attack, fire from Heaven will come down upon them to that extent that the vast scene, necessarily covering a large portion of the old earth's surface, is represented as a lake of fire and brimstone. Then,

2 Peter 3

¹⁰ ...the elements shall melt with fervent heat, the earth also.

But whether that portion of the earth where the city shall rest, having been prepared by a miracle of divine power for the reception of the beloved city, will remain unaffected by the fires of that day; or whether the melting earth and heaven, fleeing from the face of Him that shall be seated on the great white throne,⁷¹³ shall be removed from the city during their regeneration by fire, may not be important to the present discussion of the subject. Either of these can be done by the power of Him who will do greater things in the grand work of the restitution.

The Word "Kingdom"

The word "kingdom" often occurs in the New Testament, and sometimes refers to the means and work of grace in the present state; and in other passages it evidently applies to the future immortal state. The terms used in the texts where the word occurs, and the connection, will decide the application.

The New Testament writers at different periods speak of the immortal kingdom as future. It was not set up when our Lord taught His disciples to pray,

Matthew 6

¹⁰ Your kingdom come.

⁷¹³ *Revelation 20:11.*

The prophets, Christ, and the apostles, all point the church forward to the coming and kingdom of Christ as the time of the consummation of her faith and hope, the end of her toils and sorrows, and the fullness of her joys. Hence, in the pattern prayer of the Christian church of all ages, is the petition,

Matthew 6

¹⁰ Your kingdom come.

The mother of Zebedee's children understood the kingdom to be future when she desired our Lord to grant that her two sons might sit,

Matthew 20

²² ...the one on your right hand, and the other on the left, in your kingdom.

Again the kingdom was still future when our Lord ate the last Passover with the twelve. He said to them,

Luke 22

¹⁸ I say unto you I will not drink of the fruit of the vine until the kingdom of God shall come.

But did not Christ set up the kingdom before His ascension to Heaven? Just before His ascension, the disciples inquired,

Acts 1

⁶ Lord, will you at this time restore the kingdom to Israel?

It was not then set up. Both Jesus and Paul associate the kingdom with the second advent. Jesus addresses those who are waiting for His coming and kingdom, thus:

Luke 12

³⁵ Let your loins be girded about, and your lights burning;

³⁶ And you yourselves like unto men that wait for their lord, when he will return from the wedding; that when he comes and knocks, they may open unto him immediately.

In this connection He comforts his people with these precious words:

Luke 12

³² Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

And Paul solemnly charges Timothy,

2 Timothy 4

¹ ...before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom.

Paul took a preaching tour, 46 AD,

Acts 14

²¹ ...to Lystra, and to Iconium, and Antioch,

²² Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must, through much tribulation, enter into the kingdom of God.

This address was not made less than twelve years after the day of Pentecost to those who were already Christians, enjoying the blessings of the kingdom of grace. There was still before them the kingdom of glory, to enter through much tribulation. How say some that the kingdom was set up on the day of Pentecost?

James addresses his epistle to the scattered brethren, 60 AD, not less than twenty-five years after the day of Pentecost. These were all in the kingdom of grace at that time, and yet he presents the kingdom of glory before them as a matter of promise. He says:

James 2

⁵ Hearken, my beloved brethren, has not God chosen the poor of this world, rich in faith, and heirs of the kingdom, which He has promised to them that love Him?

And the apostle Peter writes his second general epistle to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, not less than thirty years after the complete establishment of the Christian church. He exhorts those who had...

2 Peter 1

¹ ...obtained like precious faith,

–to add to their faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity, that an entrance might be ministered unto them abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.⁷¹⁴ And Paul declares that:

1 Corinthians 15

⁵⁰ Flesh and blood cannot inherit the kingdom of God.

This settles the question that there is a kingdom not to be enjoyed by the saints till they put on immortality, or till they enter the immortal state, which the apostle says, is...

⁵² ...at the last trump.

The Kingdom in Miniature

The miniature exhibition of the kingdom of God at the transfiguration is designed to show the nature of the kingdom, and when it will be set up.

Matthew 16

²⁷ For the Son of man shall come in the glory of His Father, with His angels; and then He shall reward every man according to his works.

²⁸ Verily, I say unto you, There be some standing here which shall not taste of death, till they see the Son of man coming in His kingdom.

Or, as it reads in Luke,

Luke 9

²⁷ ...till they see the kingdom of God.

This promise was soon fulfilled on the mount.

Matthew 17

¹ And after six days, Jesus took Peter, James, and John his brother, and brought them up into a high mountain apart,

² And was transfigured before them: and His face did shine as the sun, and His raiment was white as the light.

⁷¹⁴ 2 Peter 1:5-11.

³ And, behold, there appeared unto them Moses and Elijah talking with Him.

⁴ Then answered Peter, and said unto Jesus, Lord, it is good for us to be here; if You will, let us make here three tabernacles, one for you, and one for Moses, and one for Elijah.

⁵ While He yet spoke, behold, a bright cloud overshadowed them; and behold, a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear Him.

Notice the following points:

1. Jesus Christ appeared in His own personal glory. His countenance shone like the sun, and His raiment was white as the light.
2. The glory of the Father was there. It was a “bright cloud” of the divine glory, out of which came the Father’s voice.
3. Moses and Elijah appeared; the one, the representative of those saints who shall be raised at Christ’s coming and clothed with glory; the other, Elijah, the representative of those who will be alive and be changed at the appearing of Christ.
4. The use the apostles made of the scene. Peter was one of the witnesses; and his testimony shows that the design of the transfiguration was to illustrate Christ’s second, personal, glorious coming and the future kingdom of glory, and that this kingdom will be set up at the period of the second advent, and the resurrection and change of the just to immortal life. He says,

2 Peter 1

¹⁶ For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of His majesty.

¹⁷ For He received from God the Father honor and glory, when there came such a voice to Him from the excellent glory, This is my beloved Son in whom I am well pleased.

¹⁸ And this voice which came from Heaven we heard when we were with Him in the holy mount.

The Kingdom of Grace

As we have before stated, the kingdom of grace and the kingdom of glory have a close relation to each other. The design of the former is to prepare subjects for the latter. And, although they are distinct, and in many respects different, yet their relation to each other is such that they are sometimes mentioned in the New Testament in very close connection. This is the case in the parable of the...

Wheat and the Tares

Matthew 13

²⁴ The kingdom of Heaven is likened unto a man which sowed good seed in his field:

²⁵ But while men slept, his enemy came and sowed tares among the wheat, and went his way.

²⁶ But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

²⁷ So the servants of the householder came and said unto him, Sir, did not you sow good seed in your field? from whence then has it tares?

²⁸ He said unto them, An enemy has done this. The servants said unto him, Will you then that we go and gather them up?

²⁹ But he said, Nay; lest while you gather up the tares, you root up also the wheat with them.

³⁰ Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn.

This parable applies to the present imperfect state, when sinners need, and may enjoy, the means of grace. It cannot apply to the future state of glory. There are, however, two references to the future kingdom in Christ's explanation of this parable, which are indicated by the words supplied in brackets.

³⁷ He answered and said unto them, He that sows the good seed is the Son of man;

³⁸ The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one.

³⁹ The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.

⁴⁰ As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

⁴¹ The Son of man shall send forth His angels, and they shall gather out [of the territory] of His [future] kingdom all things that offend, and them which do iniquity;

⁴² And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

⁴³ Then shall the righteous shine forth as the sun in the [eternal] kingdom of their Father.

The sowing mentioned in this parable did not commence at the first advent of the Son of God. The children of the kingdom and the children of the wicked one both appeared long before Jesus died for sinners. Abel and Cain represented the two classes. During the entire period from the time of these sons of Adam to the close of the day of grace, this parable has a clear and forcible application.

Grain of Mustard Seed

Matthew 13

³¹ The kingdom of Heaven is like to a grain of mustard seed which a man took and sowed in his field:

³² Which indeed is the least of all seeds: but when it is grown it is the greatest among herbs, and becomes a tree, so that the birds of the air come and lodge in the branches thereof.

This parable forcibly illustrates the kingdom of grace, embracing at first only our first parents immediately after the fall, and finally, in its grand results, embracing all the redeemed of every age, and from every land.

Parable of the Leaven

The parable of the leaven hid in three measures of meal illustrates the work of grace in the entire being.

Matthew 13

³³ The kingdom of Heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

This parable teaches the sanctification of the spirit, soul, and body, to God. The apostle expresses this sentiment when he says,

1 Thessalonians 5

²³ And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ.

The Hidden Treasure

Matthew 13

⁴⁴ Again, the kingdom of Heaven is like unto treasure hid in a field; the which when a man has found, he hides, and for joy thereof goes and sells all that he has, and buys that field.

This parable illustrates the joyful state of mind of those who experience the blessings of the kingdom of grace.

Pearl of Great Price

Matthew 13

⁴⁵ Again, the kingdom of Heaven is like unto a merchantman, seeking goodly pearls:

⁴⁶ Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

The purchase of the pearl of great price represents the immense cost of salvation through Jesus Christ, and the sacrifices that should be made to obtain it.

The Gospel Net

Matthew 13

⁴⁷ Again, the kingdom of Heaven is like unto a net, that was cast into the sea, and gathered of every kind:

⁴⁸ Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

⁴⁹ So shall it be at the end of the world; the angels shall come forth and sever the wicked from among the just,

⁵⁰ And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

This parable shows that although both good and bad men may be gathered by the gospel and remain in apparent union for a time, as was the case with Judas and the eleven, the final separation will come that will declare the true character of all.

The Ten Virgins

In *Matthew* 25, the kingdom of Heaven is likened to an Eastern marriage. This parable illustrates the action of the church just before, and not after, the second advent.

Matthew 25

¹ Then shall the kingdom of Heaven be likened unto ten virgins, which took their lamps and went forth to meet the bridegroom.

In this connection our Lord points to a specific time, in which the work of divine grace upon the minds and hearts of believers would give them an experience that would be likened to an Eastern marriage.

Blessings of the Kingdom

The apostle speaks of the blessings of the kingdom of grace thus:

Romans 14

¹⁷ For the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost.

The connection shows that Paul applies the word kingdom to the present dispensation, and not to the future period of reward. The mental struggle in order to break away from the powers of darkness, and by faith receive the blessings of the kingdom of grace, is thus described by our Lord:

Matthew 11

¹² And from the days of John the Baptist until now, the kingdom of Heaven suffers violence, and the violent take it by force.

Luke 16

¹⁶ The law and the prophets were until John: since that time the kingdom of God is preached, and every man presses into it.

The Kingdom at Hand

John the Baptist came preaching in the wilderness of Judea, and saying,

Matthew 3

² Repent, for the kingdom of Heaven is at hand.

Mark 1

¹⁴ Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God,

¹⁵ And saying, The time is fulfilled, and the kingdom of God is at hand: repent, and believe the gospel.

And as Jesus sent forth the twelve to the lost sheep of the house of Israel, He said to them,

Matthew 10

⁷ And as you go, preach, saying, The kingdom of Heaven is *at hand*.

We have now reached a very important point in the discussion of this subject. Many will meet us here with the popular view that the kingdom was set up at the time of the first advent. They will use the phrase, "The kingdom of Heaven is at hand," expressed by John, Jesus, and the twelve, with force upon the minds of those who do not study the subject in all its bearings. But, as we have shown, in no sense of the word whatever was the kingdom set up at the time of the first advent of Christ. The words, "kingdom of Heaven," and "kingdom of God," have but two significations:

1. The plan to save men by grace; and,
2. The future condition and reward of the saved.

The plan of salvation, or the kingdom of grace, was instituted soon after the fall; and the reward of the saved, or the kingdom of glory, is future. The Greek word translated "at hand," as used by

Jesus, John, and the twelve, is *enggizo*, and is defined by Greenfield as follows:

...to approach, draw near. By metonymy, to be at hand, to impend. *Matthew* 3:2; 4:17; 10:7; *Luke* 10:9, 11; *Mark* 1:15.

The immortal kingdom was not at hand, according to this definition, or the obvious meaning of the phrase, in the days of John and of Jesus. In fact, Paul warned the church at Thessalonica against the idea that the day of Christ—the day to destroy earthly kingdoms, and establish the immortal kingdom—was even then at hand.

2 Thessalonians 2

² Be not soon shaken in mind, [says the apostle,] or be troubled, neither by spirit, nor by word, nor by letter, as from us, as that the day of Christ is *at hand*.

The Greek word translated “at hand” in this text is *enistemi*, according to Greenfield,

...to place in, or upon; to stand near, be at hand, impend. *2 Thessalonians* 2:2.

In their bearing upon the subject of the kingdom, there is really no difference in the signification of these two Greek words. But, does Paul contradict John, Jesus, or the twelve? Certainly he does not. What, then, did John and Jesus mean in proclaiming the kingdom of Heaven *at hand*? Not that the kingdom of grace was soon to be set up. No; that had been instituted more than four thousand years before that proclamation. Neither did they urge immediate repentance on the ground that the kingdom of Heaven was at hand in the sense of being the next universal kingdom. With this view, their fervent announcement would seem to lose its force.

But, their proclamation had direct reference to the wonderful manifestations of divine power and grace immediately to follow,

during the work of confirming the covenant;⁷¹⁵ first, by Christ, for three and a half years, and by the apostles,⁷¹⁶ the same period of time. John looked forward to the ministry of Jesus, which was approved of God...

Acts 2

²² ...by miracles, and wonders, and signs, which God did by Him,

–and proclaimed the kingdom of Heaven at hand. And Jesus looked forward to His own ministry, and also to that of the apostles as...

Mark 16

²⁰ ...they went forth and preached everywhere, the Lord working with them, and confirming the word with signs following,

–and proclaimed the kingdom of Heaven at hand. This view of the subject is sustained by the commission given by our Lord to the seventy:

Luke 10

³ Go your ways: behold, I send you forth as lambs among wolves.

⁸ And into whatsoever city you enter, and they receive you, eat such things as are set before you.

⁹ And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.

The kingdom of God in this connection can mean nothing more, and nothing less, than the manifestation of divine power and grace. And with this agree the words of Christ addressed to the worthy scribe:

Mark 12

³⁴ And when Jesus saw that he answered discreetly, He said unto him, You are not far from the kingdom of God.

This scribe was sound in the fundamental principles of God's government. He only needed to know Christ and the power of

⁷¹⁵ *Daniel 9:27.*

⁷¹⁶ *Hebrews 2:3.*

His great salvation, in order to enjoy all the privileges and blessings of the kingdom of grace.

The First Advent

The Pharisees supposed the kingdom of Israel would then be established with outward show.

Luke 17

²⁰ And when He was demanded of the Pharisees, when the kingdom of God should come, He answered them and said, The kingdom of God comes not with observation:

²¹ Neither shall they say, Lo here! or, lo there! for behold the kingdom of God is within you.

But was the kingdom within the unbelieving Pharisees? The marginal reading—"among you"—helps the case. What was then among them? Christ had just cleansed ten lepers who showed themselves to the priests, and one of them returned to give glory to God. In their midst were the wonderful manifestations of divine power and grace in the miracles of Christ; hence, He said to the Pharisees, "The kingdom of God is among you." The work of divine grace was manifested among them.

Deception has been the work of Satan ever since he so successfully deceived Eve. He led the Jews to expect in the Messiah a ruling monarch, instead of a meek and lowly teacher, and finally the sacrifice for sinners.

The Second Advent

At the time of the second advent, and the establishment of the eternal kingdom, the people will doubtless be under as great deception relative to the nature of the coming and kingdom of Christ, as the Jews were relative to His mission at His first advent.

Then He came as the humble teacher of the people, closing His mission with giving himself a sacrifice for sinners. The Jews rejected Jesus because He did not meet their vain expectations. Satan led them to look for the coming of Messiah with outward show, and grandeur, when He was to come in humility.

And now that He is soon to appear the second time, in the clouds of heaven with power and great glory, to raise the righteous dead, and reign in His tangible kingdom forever, Satan has the delusion prepared for the people, that Christ's coming is spiritual, at death, at conversion, or in the outpouring of the Spirit of God. Jesus anticipates the heresies of our time, and says:

Luke 17

²² The days will come, when you shall desire to see one of the days of the Son of man, and you shall not see it.

²³ And they shall say to you, See here! or, See there! go not after them nor follow them.

²⁴ For as the lightning that lightens out of the one part under heaven, shines unto the other part under heaven; so shall also the Son of man be in His day.

In close connection with the establishment of the future immortal kingdom will be the second coming of Christ with power and great glory. This prophetic event does not have its fulfillment in a plurality of ways each differing from all the rest, as in the popular applications to the destruction of Jerusalem by the Roman army, to conversion and to death. These mystical applications are expressed by the words of our Lord,

“See here! or, See there!”

—while the one grand event of the second advent is illustrated by the lightning that flashes across the entire heavens.

Christ, the King of kings, and Lord of lords, in His own glory, and in the glory of the Father, attended by all the holy angels, will descend. The earth will tremble, and the heavens will blaze with glory. The voice of the Son of God will call the righteous dead from their graves, and the living righteous will be changed. These will be gathered from all parts of the earth, up to meet their descending Lord.

Matthew 24

³¹ And He shall send His angels with a great sound of a trumpet and they shall gather together His elect from the four winds, from one end of heaven to the other.

The saints of all ages and from all countries and nations, will be in that vast gathering.

Matthew 8

¹¹ Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of Heaven.

These will be the immortal subjects of the eternal kingdom. But if this kingdom is already set up in any one church, or in all the Christian churches of our time, where are these patriarchs? Search as closely as you please among the followers of Luther, Calvin, Wesley, or Alex, Campbell, and you positively cannot find Abraham, Isaac, and Jacob.

But when the righteous dead shall all be raised and gathered home to their everlasting rest, the prophets and saints of all ages will meet in the grand assemblage of the redeemed, and together sit down in the kingdom of God, with Abraham, Isaac and Jacob in their midst.

The Kingdom Complete

In a kingdom there are, necessarily, a king, subjects, territory, and government. The sacred Scriptures speak of these component parts of the eternal kingdom of glory in plainest terms. Christ will be King, the immortal just will be the subjects, the whole earth restored from the curse will be the territory, and the holy city⁷¹⁷ will be the metropolis, and seat of government. When Pilate inquired of Jesus,

John 18

³⁷ Are you a king?

–he answered,

⁷¹⁷ Revelation 21:10-25.

John 18

³⁷ ...To this end was I born.

The import of this reply of the Son of God is more clearly seen by the light of these prophetic words:

Isaiah 9

⁶ For unto us a child is born, unto us a son is given; and the government shall be upon His shoulder. And His name shall be called Wonderful, Counselor, The mighty God, the everlasting Father, The Prince of Peace.

⁷ Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom to order it, and to establish it with judgment and with justice from henceforth even forever.

The prophet takes in at a glance, as briefly expressed, the birth of Christ, His wonderful teachings, the might of His miracles, and his future reign as the “Prince of Peace,” which will have “no end.” The Jews applied the entire prophecy to their limited ideas of the coming of the Messiah. And most Christians of our time extend it but little beyond the work of grace in the present age.

But the burden of the prophecy is certainly the future kingdom. It evidently touches the stream of time at the birth and life of Christ, and passes along down to the establishment of the immortal kingdom, and out to the eternal sea of Christ’s glorious reign.

The cheering declaration of the angel to anxious Mary is nearly a repetition of the words of the prophet, in announcing Christ as the King in the endless reign of future glory. After stating that His name should be called Jesus, He adds:

Luke 1

³² He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto Him the throne of His father David:

³³ And He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end.

Christ now reigns in the kingdom of divine grace in behalf of sinful men. But at the close of human probation He will deliver up the mediatorial kingdom to the Father, when the reign of grace and mercy for a lost world will end.

1 Corinthians 15

²⁴ Then comes the end, when He shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule and all authority and power.

²⁵ For He must reign, till He has put all enemies under His feet.

He will then receive from the Father the eternal kingdom of glory. Says Daniel:

Daniel 7

¹³ I saw in the night visions, and behold, one, like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought Him near before Him.

¹⁴ And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages should serve Him. His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed.

And the prophet speaks of the immortal and eternal subjects of this kingdom in these words:

¹⁸ But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever.

But it is not until all the wicked of the earth shall be destroyed from off it that the immortal kingdom of glory will fill the whole renewed earth, which will be the eternal inheritance of the saints. Then will be fulfilled the words of David:

Psalms 37

¹⁰ For yet a little while and the wicked shall not be; yea, you shall diligently consider his place, and it shall not be.

¹¹ But the meek shall inherit the earth, and shall delight themselves in the abundance of peace.

And it is to this same glory and reward that Christ points in His sermons on the mount, when He says:

Matthew 5

⁵ Blessed are the meek; for they shall inherit the earth.

The prophet Daniel is assured by the angel that...

Daniel 7

²⁷ The kingdom and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom.

And the great God, in response to the earnest prayer of Moses who was leading the children of Israel to the land of Canaan, the type of the kingdom of glory, says:

Numbers 14

²¹ But as truly as I live, all the earth shall be filled with the glory of the Lord.

Isaiah takes up the promise of the future reward and glory in these words:

Isaiah 11

⁹ The earth shall be full of the knowledge of the Lord, as the waters cover the sea.

And another prophet repeats the promise in still stronger language:

Habakkuk 2

¹⁴ For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea.

Fitness for the Future Kingdom

But in order to enter the future kingdom of glory we must first be in the kingdom of grace, sharing all its blessings and privileges. The faithful John bears testimony which has direct bearing on this subject.

He looked forward to the new heaven and the new earth, and the holy city, in the glorious restitution where there will be neither pain, sickness, sorrow nor death, as the eternal kingdom of the redeemed. And yet he declared himself, while in the present state of tribulation, as being in the kingdom of Jesus Christ.

Revelation 1

⁹ I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

The beloved John was in the kingdom of grace. And Paul, in delineating true Christian experience in his *Epistle to the Colossians*, speaks of deliverance from the power of darkness, a redemption through Christ's blood, and a translation into his kingdom, which can apply only to the present probationary state.

He sets forth the emancipation from the bondage of spiritual darkness into the light and liberty of the sons of God, and the attainments which believers may reach in fullness of spiritual understanding and of strength, in order to a moral fitness to be partakers of the eternal inheritance, in words that should stir the soul and burn their way to every Christian heart.

Colossians 1

⁹ For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that you might be filled with the knowledge of His will in all wisdom and spiritual understanding;

¹⁰ That you might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;

¹¹ Strengthened with all might, according to His glorious power, unto all patience and longsuffering with joyfulness;

¹² Giving thanks unto the Father, which has made us meet to be partakers of the inheritance of the saints in light;

¹³ Who has delivered us from the power of darkness, and has translated us into the kingdom of His dear Son:

¹⁴ In whom we have redemption through His blood, even the forgiveness of sins.

The words “delivered,” “translated,” and “redemption,” may usually express transition to the immortal state; but in the foregoing quotation they express the power and work of grace in connection with the forgiveness of sins. The moral fitness for the next life must be attained in this life. The last change to immortality is not a moral change. It is simply an exchange of the corruptible body for one that will be incorruptible. This is expressed by the apostle thus:

Philippians 3

²⁰ For our conversation is in Heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

²¹ Who shall change our vile body, that it may be fashioned like unto His glorious body.

The exchange of the sinner’s vile nature to the glorious character of the Son of God must take place during the period of probation, while Christ pleads His blood before the Father on the sinner’s account. If this change does not take place while Christ is our mediator, the change of the vile body will not take place at His second advent.

Now the sinner may, in obedience to the law of the Father, and by faith in the blood of the Son, attain to the moral fitness for the inheritance of the saints in light. Our robes of character must be made pure before Christ lays off His garments of mediation, and puts on His kingly robes. Now we may wash and be clean; but when Christ’s mediation for sinners shall cease, it will then be said,

Revelation 22

¹⁰ ...the time is at hand.

¹¹ He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still, and he that is holy, let him be holy still.

¹² And behold, I come quickly; and my reward is with me, to give every man according as his work shall be.

And Peter exhorts:

2 Peter 3

¹⁴ Wherefore, beloved, seeing you look for such things, be diligent, that you may be found of Him in peace, without spot, and blameless.

This washing of the soul from the stains of sin demands diligence. Paul says that:

Ephesians 5

²⁵ Christ also loved the church, and gave himself for it;

²⁶ That He might sanctify and cleanse it with the washing of water by the word,

²⁷ That He might present it to himself as glorious church, not having spot or wrinkle, or any such thing.

And John sees the washed and glorified multitude, who had pressed their way to Christ and Heaven through the moral darkness of this world, and had come out of great tribulation into the kingdom of glory.

Revelation 7

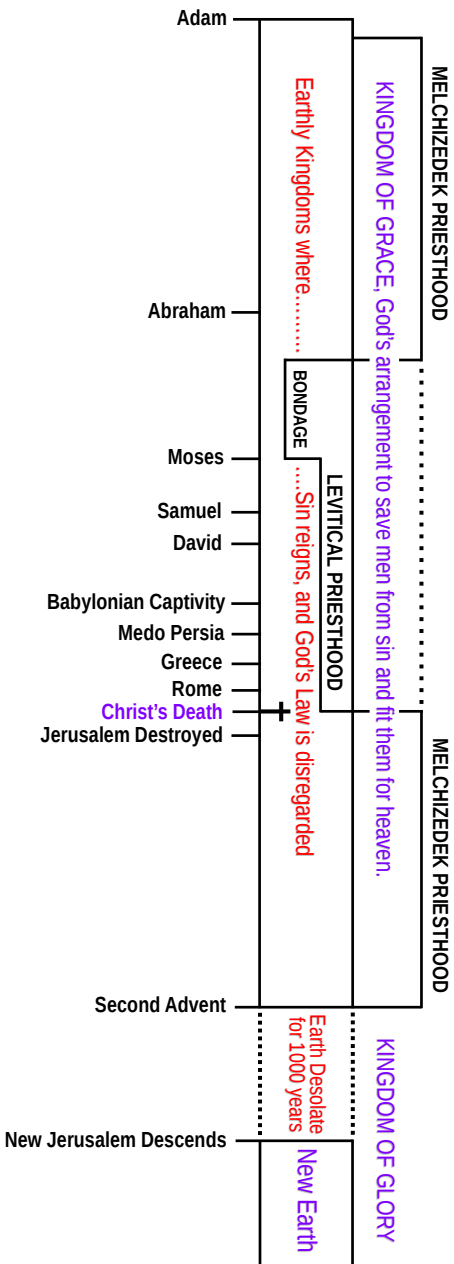
⁹ After this, I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

¹⁰ And cried with a loud voice, saying, Salvation to our God, which sits upon the throne, and unto the Lamb.

¹³ And one of the elders answered, saying unto me, What are these which are arrayed in white robes? And whence came they?

¹⁴ And I said unto him, Sir, you know. And he said unto me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

Diagram of the Kingdoms of Grace and Glory



Adam was originally created a glorious King of a glorious Earth. When he fell into sin, he lost his glory, and the Earth fell under sin as well. Immediately, God instituted a kingdom of Grace in the heavenly Sanctuary: the Melchizedek priesthood. This priesthood is the real one, and continues until Christ ceases His priestly role, and returns again as King, at the Second Advent. After Abraham's descendants moved to Egypt, they were put into bondage, and lost much of their knowledge of God's plan of redemption. When God freed them, He committed to them the Levitical priesthood, which was a picture of the real Melchizedek priesthood in heaven. When Christ came as the actual sacrifice for sins, the Levitical priesthood ceased, and the eyes of the faithful were to be fully directed back to their High Priest in heaven, sitting on a throne of Grace, in the kingdom of Grace. The gospel is the means by which people are invited to join this kingdom of Grace, which is to prepare them for the kingdom of Glory, which commences at the Second Advent. When the gospel has gathered in "whosoever will," and no more will accept its terms, Christ's work as High Priest ceases, and the subjects of His new kingdom are made up. He returns to take them to himself, and reign with them: first in heaven during the 1000-year Millennium, and then on the Earth made new, forever.

Perpetuity of Spiritual Gifts

1870?

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Perpetuity of Spiritual Gifts

IN APPROACHING this subject we are aware that we shall be met with unbelief, and, by many, with settled prejudice. Popular opinion, and almost universal feeling, upon the subject, are against us. Many feel very strongly opposed to the doctrine that the gifts were designed for the entire Christian dispensation, and they know not why. There is a most singular propensity to unwarrantable liberality in the men of this generation to carry back those things which belong to them, and give them to the people of past ages. The Universalist gives all the threatened judgments of the Almighty to old Jerusalem, and most all are agreed in giving the Sabbath to the Jews, and the gifts to the first generations of Christians.

But it is a scriptural fact that God has appointed a day in which He will judge the world⁷¹⁸—not the Jews only, but the world, and that decree has not been revoked. Jesus announced the fact that the Sabbath was made for man—not the Jews alone, but for man, for the race. It is also a scriptural fact that the gifts were put in the church, to remain in the church till the perfect day shall come, when hope shall be lost in fruition, and faith in sight. We present as the ground-work of the scriptural doctrine of the perpetuity of spiritual gifts, the original commission.

The Original Commission

Mark 16

¹⁵ Go into all the world, and preach the gospel to every creature.

¹⁶ He that believes and is baptized shall be saved; but he that believes not shall be damned.

¹⁷ And these signs shall follow them that believe; in my name shall they cast out devils, they shall speak with new tongues;

¹⁸ They shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover.

⁷¹⁸ Acts 17:31.

¹⁹ So then, after the Lord had spoken unto them, He was received up into Heaven, and sat on the right hand of God.

²⁰ And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following. Amen.

Matthew 28

¹⁸ All power is given unto me in Heaven and in earth.

¹⁹ Go you, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

²⁰ Teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always, even unto the end of the world. Amen.

This high commission relates to the gospel, to faith, to baptism, to salvation, and to spiritual gifts. The gospel was to be preached as long as there were sinners to hear it. Faith is equally requisite throughout the Christian age. Baptism is a perpetual ordinance in the church, and the ministers of the nineteenth century baptize...

¹⁹ ...in the name of the Father, and of the Son, and of the Holy Ghost,

—because the original commission requires it. The terms of salvation stated in this commission were to be held out as long as sinners might be saved. Running parallel with all these, we find in the same commission spiritual gifts. In absence of proof that the gifts were to be restricted to any particular age of the Christian church, this commission alone is sufficient evidence of their perpetuity.

Some make a distinction between the apostles, and those who should believe on their word, on this wise: The apostles had the gifts, the believers were not to have them; and they think they see this distinction between the two classes in our Lord's prayer.⁷¹⁹ We reply to this by quoting the words of our Lord in the original commission, as follows:

⁷¹⁹ *John 17.*

Mark 16

¹⁷ And these signs shall follow them that *believe*.

Or, as Dr. Geo. Campbell translates,

“These miraculous powers shall attend the *believers*.”

Or, as Wakefield renders,

“These signs will accompany *believers*.”

When it can be shown that to *believe* was required of the first Christians only, then it may be proved that the gifts were for them alone.

The gracious promise of our Lord in this commission, when He says,

Matthew 28

²⁰ And lo, I am with you always, even unto the end of the world,

–is the strongest proof of the perpetuity of the gifts. He was not to be personally with His people, no; but how was He to be with them? The inspired record states that after the Lord was received up into Heaven,

Mark 16

²⁰ They went forth, and preached everywhere, the Lord *working with them* and confirming the word with signs following.

This promise cannot be restricted to the life-time of the chosen twelve, nor the Christians of the first century, for it extends to the end of the world [*aion*: age].

Matthew 28

²⁰ Lo, I am with you always, even unto the end of the world,

–to the end of the Christian age. If it be said that the Jewish age is here meant, we reply, That dispensation closed with the death of Christ, forty-two days before this commission was given. We give two passages as proof.

Colossians 2

¹⁴ Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross.

Daniel 9

²⁷ In the midst of the week He shall cause the sacrifice and oblation to cease.

This prophecy was fulfilled at the death of the Messiah, in the middle of the last of the seventy weeks. There the Jewish typical sacrifices ceased to be of any virtue, when the great antitypical Sacrifice was offered. Christ gave this commission just before His ascension,⁷²⁰ which was at least forty-two days after His crucifixion.

Again, to suppose that the end of the world here means the close of the Jewish age, would be to carry back the gospel, with all the other specifications in the commission, to the Jewish age, to close with that dispensation, and leave the present without it. This view is too absurd to need any further comment.

The Testimony of Paul

We now come to the testimony of Paul.

Ephesians 4

⁴ There is one body and one Spirit, even as you are called in one hope of your calling;

⁵ One Lord, one faith, one baptism,

⁶ One God and Father of all, who is above all, and through all, and in you all.

⁷ But unto every one of us is given grace according to the measure of the gift of Christ.

⁸ Wherefore he says, When He ascended on high, He led captivity captive, and gave gifts unto men.

¹¹ And He gave some, apostles, and some, prophets, and some, evangelists, and some, pastors and teachers,

⁷²⁰ *Mark 16:19.*

¹² For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

¹³ Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.

The apostle first presents the subject of unity, in the declaration that there is one body, one Spirit, one hope, one Lord, one faith, one baptism, one God and Father of all. He then presents the gifts as the means by which God designed to secure the unity of the church. He refers to Christ's ascension, when He led up to Heaven a multitude of captives from their graves, as the time when the gifts were bestowed. He then mentions some of the gifts, given at the same time, for the same objects, and all to extend to the same point of time.

It will be admitted that evangelists, pastors, and teachers, were to extend to the end of the Christian age. Then why not the others? If it be said that the state of unity and perfection described by the apostle, is in the past history of the church, then we reply that evangelists, pastors, and teachers, ceased with that happy state of things. But he who admits the perpetuity of these, must acknowledge the perpetuity of the others.

It is worthy of notice that Paul's letter to the Ephesians was written 64 AD, and that from that point it looks to the future for that unity and perfection of the church to be accomplished by the gifts,

¹³ ...till we all come in the unity of the faith,

—says the apostle. If Paul could not see this unity and perfection in his day, or in the past, certainly we cannot see it in the past history of the church; hence the perpetuity of the gifts, and their revival in the last days in great power to unite and perfect the church ready for translation to Heaven at the second coming of Jesus Christ.

Paul, in his letter to the Corinthians, has spoken very definitely upon this subject of spiritual gifts. In *1 Corinthians* 12:1, he says:

1 Corinthians 12

¹ Now concerning spiritual gifts, brethren, I would not have you ignorant.

He regarded this subject as one of the highest importance, and urges an understanding of it. But in all he has said relative to it, he has not once intimated that the gifts were to cease before the perfect day of glory should come. The apostle proposes to instruct the Corinthians on the subject. He would not have them ignorant in regard to it. Therefore if the gifts were designed for the first Christians only, we might expect to find somewhere in his epistles to them, some instruction to the point. We affirm that there is not an intimation of the kind to be found in his letters to them. But Paul does clearly point out the time when the gifts will cease.

1 Corinthians 13

⁸ Charity [*agape—love,*] never fails: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

⁹ For we know in part, and we prophesy in part.

¹⁰ But when that which is perfect is come, then that which is in part shall be done away.

¹¹ When I was a child, I spoke as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.

¹² For now we see through a glass darkly, but then face to face; now I know in part, but then shall I know even as also I am known.

The apostle here contrasts the mortal state with the immortal; the present imperfect, with that which will be perfect; the cloudy present while we walk by faith, with the open glory of the life to come.

- Here, we only know in part, prophesy in part; there, that which is in part, will be done away.

- Here, we see through a glass darkly; there, face to face.
- Here, we know in part; there, we shall know, even as we are known.

Charity, or love, will never end. Here, it is the highest Christian grace; there, it will be the crowning glory of immortals for ever and for ever. In this sense, love will never fail. But prophecies will fail, tongues will cease, and knowledge will vanish away. The light of Heaven through the dim medium of these, and the other gifts of the Holy Spirit, is represented as being only in part, and is to be superseded by the perfect day of glory when we may talk face to face with God, Christ, and angels, as our first parents talked with God in Eden before sin entered. But when? This is the vital question. When were the gifts to be done away? Let Paul answer:

1 Corinthians 13

¹⁰ But when that which is perfect is come, then that which is in part shall be done away.

“And let all the people say, Amen.”⁷²¹

The apostle presents the gifts more fully in:

1 Corinthians 12

²⁸ And God set some in the church; first, apostles; secondarily, prophets; thirdly, teachers; after that miracles, then gifts of healings, helps, governments, diversities of tongues.

God set them in the church. And where is the text that declares that they have been set out of the church? Here are eight gifts mentioned, and given in their order of importance. That “first,” “secondarily,” “thirdly,” and so on, refer to importance, and not to time, is evident from the fact that Paul in this connection dwells largely upon the relative value of some of the gifts, and in verse 31 says,

³¹ Covet earnestly the best gifts.

⁷²¹ *Psalm* 106:48.

1 Corinthians 1

⁴ I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ;

⁵ That in everything you are enriched by him, in all utterance, and in all knowledge;

⁶ Even as the testimony of Christ was confirmed in you:

⁷ So that you come behind in no gift, waiting for the coming of our Lord Jesus Christ:

⁸ Who shall also confirm you unto the end, that you may be blameless in the day of our Lord Jesus Christ.

⁹ God is faithful, by whom you were called unto the fellowship of his Son Jesus Christ our Lord.

¹⁰ Now I beseech you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no divisions among you; but that you be perfectly joined together in the same mind and in the same judgment.

The gifts were planted in the Christian church. God set them there. And we judge that the Corinthians shared largely of their benefits, from the fact that Paul in his epistles to them, occupies much space in speaking definitely in regard to their proper exercise. In the above quotation the apostle thanks God on their behalf for the grace bestowed upon them by Jesus Christ; that they were enriched in all utterance and knowledge, even as the testimony of Christ was confirmed in them. If we turn to *Revelation* 19:10, for an inspired definition of the testimony of Jesus, we read,

Revelation 19

¹⁰ For the testimony of Jesus is the spirit of prophecy.

By this they were enriched in knowledge and utterance. However applicable this testimony might have been to the church at Corinth at the time the apostle wrote, or to Christians from that day to this, certainly especial reference is made to the last days in the expressions,

1 Corinthians 1

⁷ ...waiting for the coming of our Lord Jesus Christ,

⁸ ...the end,...the day of our Lord Jesus Christ.

Hence verse 7,

1 Corinthians 1

⁷ So that you come behind in no gift, waiting for the coming of our Lord Jesus Christ,

–teaches the perpetuity of the gifts, and the privilege of the waiting ones to enjoy them all. The end here mentioned is evidently the end of the age.

Here, in this very connection, the subject of perfect unity is introduced. Read verse 19. Paul taught the *Ephesians* 4:11-14, that the gifts were given...

Ephesians 4

¹² For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

¹³ Till we all come in the unity of the faith.

He exhorts the Corinthians to...

1 Corinthians 1

¹⁰ ...all speak the same thing, and that there be no divisions among you, but that you be perfectly joined together in the same mind, and in the same judgment;

–and this, too, in connection with the statement,

⁷ That you come behind in no gift, waiting for the coming of our Lord Jesus Christ.

Then right here comes in the restitution of the gifts to unite and prepare the waiting ones for the second coming of Jesus Christ.

If an effort be made to carry this testimony back, and restrict it to the very members of the Corinthian church living when Paul wrote, then we inquire,

“Was that what the apostle calls the day of our Lord Jesus Christ? Did they scripturally wait for the coming of our Lord Jesus Christ? Did “the end” then come?”

All well-instructed Adventists will answer these questions negatively. The present is the time to scripturally wait for the second coming of Christ, which event is associated in the New Testament with “the end.”

The epistles to the Corinthians were written for the benefit of the Christian church, not for those Christians only then living at Corinth, but for the church, and some portions have a special application to the present time. We will call attention to two passages where the apostle apparently, by the use of the word *we*, addresses only those then living, and yet the events of which he speaks are in the future. In *1 Corinthians* 15:51-52, Paul says,

1 Corinthians 15

⁵¹ Behold, I show you a mystery: We shall not all sleep, but we shall all be changed,

⁵² In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

Shall we say that the word “we,” used three times in this quotation, embraces only Paul and the members of the church at Corinth then living? Circumstances will not admit of so narrow an application. Paul and his brethren at Corinth did sleep—die. The last trump did not then sound. And none of them were changed to immortality in the twinkling of an eye. Hence this testimony has a special application to Christians who are alive on earth at the second coming of Christ.

The apostle says,

1 Thessalonians 4

¹⁶ For the Lord himself shall descend from Heaven with a shout, with the voice of the archangel and the trump of God: and the dead in Christ shall rise first:

¹⁷ Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

¹⁸ Wherefore, comfort one another with these words.

Here he again uses the word, “we,” but the events mentioned did not occur in Paul’s day. He and his brethren at Thessalonica were not translated to heaven without seeing death. The chapter closes with the above quotation, and the next opens with the continuation of the same subject.

1 Thessalonians 5

¹ But of the times and seasons, brethren, you have no need that I write unto you.

² For yourselves know perfectly that the day of the Lord so comes as a thief in the night.

³ For, when they shall say, Peace and safety, then sudden destruction comes upon them, as travail upon a woman with child, and they shall not escape.

⁴ But you, brethren, are not in darkness, that that day should overtake you as a thief.

The day of the Lord is the day of “sudden destruction.” It is the day of wrath which is in the Old and New Testaments associated with the second advent of Christ. This day is not in the past, hence the language is not applicable to the Christians of past generations. The Christians of the last generation—the very men and women who are to be living on the earth when the day of the Lord comes—are here addressed. Hence all true Adventists will regard themselves as the “brethren” Paul addresses, and his language especially applicable to the present time. He continues in this chapter without change, setting forth practical duties applicable to those who are watching for the approach of the day of the Lord, and in verses 19-21, says,

¹⁹ Quench not the Spirit.

²⁰ Despise not prophesyings.

²¹ Prove all things; hold fast that which is good.

Here are three very important injunctions:

1. QUENCH NOT THE SPIRIT

We quench fire with water. And prominent among the means of quenching the Spirit of God is unbelief. Jesus in His own country

did not many mighty works because of their unbelief. There is at the present time almost a universal state of unbelief in regard to the operations of the Holy Spirit, especially in the manifestation of the gifts. Unbelief shuts the Spirit of God away from the mind. It quenches the Spirit, and leaves the masses exposed to the delusions of these last days.

Again, those who by unbelief quench the Spirit in these last days will be illy prepared to share in the great blessings which God promises by the prophet Joel, quoted by Peter,

Acts 2

¹⁷ And it shall come to pass in the last days, says God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

¹⁸ And on my servants and on my handmaidens I will pour out in those days of my Spirit, and they shall prophesy.

The “former rain” was given on the day of Pentecost, and enjoyed by the early Christians, to cause the gospel seed to germinate and take root. The “latter rain” is coming to ripen the golden harvest for the garner of God. Take care, dear reader, lest unbelief in you quench the Spirit, and shut you away from this great blessing designed for...

Mark 16

¹⁷ ...them that believe.

2. DESPISE NOT PROPHECYINGS

We are here warned of one of the dangers of the last days. The pretensions of Ann Lee, the mother of the Shakers, the corrupt prophets of Mormonism, and the one thousand and one of Satan’s medium prophets, devoted to the cause of Spiritualism, with all its baseness, have struck the world with disgust at anything like the supernatural. The Devil got these things up to not only destroy many souls by them, but to disgust and drive others as far as possible to unbelief in regard to the gifts of the Holy Spirit. Hence the danger of indiscriminately despising all prophesyings.

3. PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD

The three declarations,

1 Thessalonians 5

¹⁹ Quench not the Spirit,

²⁰ Despise not prophesyings,

²¹ Prove all things; hold fast that which is good,

–have a close relation to each other. Therefore the “all things” to be proved, do not mean everything in the wide world, for this would be imposing an unreasonable tax upon believers; hence the expression must be limited to the subject of prophesying. Despise not prophesyings, but prove them, and separate the genuine from the counterfeit coin of the Devil, and that which is good, which is from the Spirit of God, which will stand the test, *hold fast*.

Three Rules to Test Prophesyings

We will here give three rules by which true and false prophesyings may be known:

1. BY THEIR FRUITS

Matthew 7

¹⁵ Beware of false prophets, which come to you in sheep’s clothing, but inwardly they are ravening wolves.

¹⁶ You shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

¹⁷ Even so every good tree brings forth good fruit; but a corrupt tree brings forth evil fruit.

¹⁸ A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

¹⁹ Every tree that brings not forth good fruit, is hewn down and cast into the fire.

²⁰ Wherefore by their fruits you shall know them.

2. BY THE WORD

Isaiah 8

¹⁹ And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter:

should not a people seek unto their God? for the living to the dead?

²⁰ To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.

3. DOES THEIR MESSAGE AWAKE SINNERS?

False prophets speak smooth things, prophesy lies, and cry, “Peace and safety,” which has ever been pleasing to unconsecrated professors; hence the love of the peace and safety in the delusion of Spiritualism.

Jeremiah 14

¹⁴ Then the Lord said unto me, The prophets prophesy lies in my name: I sent them not, neither have I commanded them, neither spoke unto them: they prophesy unto you a false vision and divination, and a thing of nought, and the deceit of their heart.

Jeremiah 23

¹⁶ Thus says the Lord of hosts. Hearken not unto the words of the prophets that prophesy unto you: they make you vain: they speak a vision of their own heart, and not out of the mouth of the Lord.

¹⁷ They say still unto them that despise me, The Lord has said, You shall have peace; and they say unto every one that walks after the imagination of his own heart, No evil shall come upon you.

Jeremiah 8

¹⁰ For every one from the least even unto the greatest is given to covetousness, from the prophet even unto the priest every one deals falsely.

¹¹ For they have healed the hurt of the daughter of my people slightly, saying, Peace, peace, when there is no peace.

Jeremiah 5

³⁰ A wonderful and horrible thing is committed in the land;

³¹ The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will you do in the end thereof?

Isaiah 30

⁸ Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever:

⁹ That this is a rebellious people, lying children, children that will not hear the law of the Lord:

¹⁰ Which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophesy deceits:

¹¹ Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us.

On the other hand the prophets of God have faithfully reproved sin, and borne a testimony which has called down upon their heads the wrath of the self-righteous deceived.

Joel 2

Joel 2:28-32, next claims our attention.

Joel 2

²⁸ And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:

²⁹ And also upon the servants and upon the handmaids in those days will I pour out my Spirit.

³⁰ And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke.

³¹ The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come.

³² And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord has said, and in the remnant whom the Lord shall call.

We call attention to the following points in this prophecy:

1. The manifestations of the Holy Spirit noted in this prophecy, are in connection with the signs of the near approach of the great and terrible day of the Lord. In fact, they constitute one of those signs.

2. The calling on the name of the Lord, and the deliverance of the remnant, spoken of in close relation to the great day of the Lord, evidently refer to the closing scenes of the history of the church in this mortal state. The oppressed people of God are yet to raise to heaven one united day and night cry for deliverance.⁷²² This is symbolized by the message of prayer of the fourth angel of *Revelation* 14:15. And in answer to this prayer, the remnant which keep the commandments of God and have the testimony of Jesus, will find deliverance.

3. We object to that narrow-souled theology which will not allow the old ladies to have dreams because the prophecy says, “your old men shall dream dreams;” and that will not allow young women to have visions because the prophecy says, “your young men shall see visions.” These stingy critics seem to forget that “man,” and “men,” in the Scriptures generally mean both men and women. The Book says that:

Hebrews 9

²⁷ It is appointed unto men once to die.

Don't women die?

Proverbs 8

⁴ Unto you, O man, I call, and my voice is to the sons of men.

Doesn't the Lord call women? But the prophecy does say,

Joel 2

²⁸ ...your sons and your daughters shall prophesy.

On the day of Pentecost the believers were filled with the Holy Spirit, and began to speak with other tongues, to the great amazement of the multitude. Some, unacquainted with the operations of the Holy Spirit, said,

Acts 2

¹³ These men are full of new wine.

⁷²² *Luke* 18.

Peter answered,

Acts 2

¹⁵ These men are not drunken, as you suppose, seeing it is but the third hour of the day.

¹⁶ But this is that which was spoken by the prophet Joel;

¹⁷ And it shall come to pass in the last days, says God, I will pour out of my Spirit,...

The prophecy of *Joel* applies to the Christian age. And we do not object to applying the term, “last days,” here used by Peter, to this entire age, though it may have a more limited meaning. But let this fact be borne in mind, that the great events of the prophecy are in close connection with, and are signs of, the great and notable day of the Lord. The Spirit was given on the day of Pentecost; hence Peter, pointing to its influence upon believers on that occasion, could say,

¹⁶ This is that which was spoken by the prophet Joel.

That was the early rain. Believers have ever since enjoyed a degree of the Holy Spirit, and from time to time God has wonderfully manifested His power. But, for the close of the dispensation, is reserved the latter rain, the pouring out of the Spirit. Here is the fulfillment of the burden of the prophecy.

We object to that stupid blindness which has the entire prophecy fulfilled on the day of Pentecost, and hence, the “last days” were past more than eighteen hundred years ago. We find in the record only the exercise of the gift of tongues. There is no account of dreams or visions on that day. Certainly the outsiders might well have been amazed on beholding old men asleep, dreaming in the midst of the excitement and uproar of the occasion. And well might they have supposed such to be stone drunk. Again, was the sun turned into darkness, and the moon into blood, on the day of Pentecost? And was that the great and terrible day of the Lord? No! no! The “last days” must embrace the last day. Should we say that the leaves of the New Testament were the last leaves of our Bible, we should speak correctly; yet they would

embrace the last leaf. It would be equally correct to call the book of *Revelation*, or the two last leaves of the Bible, the last leaves. But in each case, the last leaves embrace the very last leaf. So with the last days. If we call the whole Christian age, or the last century, or the last thirty years, the last days, in each case the last days must embrace the very last day. With this view of the subject we read with delight the prophetic description, *Joel 2:28-32*, of the termination of the present age with gracious blessings upon the people of God.

The Testimony of Jesus

The Christian age will terminate with glory to the righteous; yet a severe conflict with the dragon host is just ahead.

Revelation 12

¹⁷ And the dragon was wroth with the woman, 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 woman is a symbol of the church, and the remnant of the church represents the Christians of the last generation of men, living just prior to the second advent. The dragon makes war on these for keeping the commandments of God, Sabbath and all, and having the testimony of Jesus Christ, which, according to the inspired definition of:

Revelation 19

¹⁰ ...is the spirit of prophecy.

Here, then, are the causes of the dragon's warfare upon the remnant. They teach the observance of the ten commandments, and the revival of the gifts, and acknowledge the gift of prophecy among them. When the Devil got one foot upon the fourth commandment, and the other upon the gifts planted in the Christian church by Jesus Christ, then his satanic majesty was filled with revengeful delight. But when the remnant, whom God designs to fit for translation to heaven without seeing death,

Jeremiah 6

¹⁶ ...ask for the old paths, where is the good way, and walk therein,

–then the dragon is wroth, and makes war on them. The true spirit of the dragonic host, which is already being somewhat developed, is vividly described in *Isaiah* 30:8-13, as being manifested just prior to the sudden destruction of those who hate the pure testimony, and love smooth and deceitful things.

Isaiah 30

⁸ Now go, write it before them in a table, and note it in a book, that it may be for the time to come forever and ever [margin, “the latter day”];

⁹ That this is a rebellious people, lying children, children that will not hear the law of the Lord:

¹⁰ Which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophecy deceits:

¹¹ Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us.

¹² Wherefore thus says the Holy One of Israel, because you despise this word, and trust in oppression and perverseness, and stay thereon:

¹³ Therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking comes suddenly at an instant.

Why the Gifts Are Not More Common

But the skeptical objector inquires,

“Where are the gifts? If your position be correct, why have they not been manifested in the church all along down ever since God set them in the church? Why are not the sick healed by faith now?”

We are aware that this is the principal objection brought against the scripture doctrine of the perpetuity of the gifts, therefore it demands especial notice. We reply to it as follows:

1. The sick were not always healed by faith in Paul's day. He says:

2 Timothy 4

²⁰ Trophimus have I left at Miletum sick.

Again he says to Timothy,

1 Timothy 5

²³ Drink no longer water, but use a little wine for your stomach's sake and your often infirmities.

God could have answered the prayers of His servant Paul, and raised up Trophimus, and healed Timothy's infirmities, if this had been best. We conclude that God has not designed in any age of the church to manifest His power so far that there should be no sick among Christians. But in cases where it would be for the good of the afflicted, and for His own glory, He has manifested His power, and will manifest it.

2. The unbelief of the professed followers of Christ in the manifestation of spiritual gifts is sufficient reason why they are not more fully manifested. It is said of Christ,

Matthew 13

⁵⁸ And he did not many mighty works there because of their unbelief.

There is an impious unbelief with many at this day who profess to take the Bible as their guide, which resembles that of those who, mockingly, said of Christ as He hung on the cross,

Mark 15

³² Let Christ, the King of Israel, descend now from the cross, that we may see and believe.

It is sometimes said in reply to the Bible evidences of the perpetuity of spiritual gifts,

“Just work a few miracles, and we will believe your doctrine.”

It is not God's plan to gratify such spirits; for should they see as powerful manifestations as were seen in the days of Christ, of Paul, and Peter, they would scoffingly attribute it to the power of Satan, or some other cause besides the power of God. It is humble, confiding faith that moves Omnipotence. Those only who have this faith may expect the manifestation of the gifts.

Mark 2

⁵ When Jesus saw *their faith*, He said unto the sick of the palsy, Son, your sins be forgiven you.

Mark 9

²³ Jesus said unto him, If you can believe, all things are possible to him that believes.

Matthew 9

²¹ For she said within herself, If I may but touch His garment, I shall be whole.

²² But Jesus turned Him about, and when He saw her He said, Daughter, be of good comfort, *your faith* has made you whole. And the woman was made whole from that hour.

Matthew 15

²⁸ Then Jesus answered and said unto her, O woman, great is *your faith*; be it unto you even as you will. And her daughter was made whole from that very hour.

3. The gifts have been superseded in the popular churches by human creeds. The object of the gifts, as stated by Paul, was:

Ephesians 4

¹² For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith.

These were Heaven's appointed means to secure the unity of the church. Christ prayed that His people might be one, as He was one with His Father.⁷²³ Paul exhorted the Corinthians in the name of Christ to be perfectly joined together in the same mind,

⁷²³ Read *John* 17.

and in the same judgment.⁷²⁴ The gifts were given to secure this state of unity.

But the popular churches have introduced another means of preserving unity, namely, human creeds. These creeds secure a sort of unity to each denomination; but they have all proved inefficient, as appears from the “New Schools” and “Reformed” of almost every creed-bound denomination under heaven. Hence the many kinds of Baptists, of Presbyterians, and of Methodists, etc., etc. There is not an excuse for this state of things anywhere to be found in the Book of God. These sects are not on the foundation of unity laid by Jesus Christ, and taught by Paul, the wise master builder.

And the smaller sects who reject human creeds, professing to take the Bible as their rule of faith and practice, yet reject the gifts, are not a whit better off. In these perilous times they shake to fragments, yet crying, “the Bible! the Bible!” We, too, would exalt the Bible, and would say to those who would represent us as taking the gifts instead of the Bible, that we are not satisfied with a part of the Sacred Volume, but claim as ours the Bible, and the whole Bible, gifts and all.

All the denominations cannot be right, and it may not be wrong to suppose that no one of them is right on all points of faith. To show that they cannot have their creeds and the gifts too, that creeds shut out the gifts, we will suppose that God, through chosen instruments taken from each sect begins to show up the errors in the creeds of these different denominations. If they receive the testimony as from Heaven, it would spoil their creeds. But would they throw them away and come out on the platform of unity taught by Christ, Paul, and Peter? Never! never! They would a thousand times sooner trample the humble instruments of God’s choice into the dust.

It is evident that if the gifts were received, they would destroy human creeds, and that if creeds be received, they shut out the

⁷²⁴ Read *1 Corinthians* 1:10; *Romans* 15:5; *Philippians* 2:1-2; *1 Peter* 3:8; 5:5.

gifts. The second angel's message brought the Adventists from the creed-bound churches, where they could be reached by the gifts, be united and prepared for the coming of the Lord.

4. When we consider the great apostasy of the church, the corruption of her pure doctrines and her sojourn of 1260 years in the wilderness, we are not surprised that we do not find on the pages of her sad history any clearer records of the manifestations of spiritual gifts.

Infinite wisdom has doubtless withheld them to a great extent lest Satan take advantage of the ignorance and weakness of the people of God, and push them over into fanaticism. Many who have supposed that they were favored with manifestations of the Spirit of God, have regarded themselves as being quite out of danger. They soon became lifted up with pride in spiritual things, and were Satan's easy prey.

If it was necessary that Paul should have a thorn in the flesh, the messenger of Satan, to buffet him, lest he become exalted through the abundance of revelations with which he was favored, it is a reasonable conclusion that all who seek to walk with God, and share all the spiritual blessings of the Christian age, are also in danger of exaltation and the wiles of the Devil. If he can push one such to extremes and fanaticism, he disgraces the vital part of Christianity, and gains a greater victory than in holding a hundred souls in cold formality.

The history of Luther, the Wesleys, and others, who by the power of a living faith led the church from the dark shades of error and formality to a clearer light, proves the necessity of the mind's being well balanced with caution. And he who sees no need of caution here is not far from some delusive snare of Satan. But in walking softly and humbly before God, in strict watchfulness and fervent prayer to be kept by the power of God from the wiles of Satan, there is safety. God has great blessings in store for His people, and will bestow them as fast as they can make a right use of them to their good, and His glory. Amen.

The Law and the Gospel

*A Treatise on the Relation Existing
Between the Two Dispensations*

No Date

*“For the law was given by Moses;
but grace and truth came by Jesus Christ.”*

John 1:17

Printed as a pamphlet by the International Tract Society,
probably in the 1870's.

Also included in *Life Incidents*, 1868.

Important Works

An Announcement in the Review and Herald, Nov. 15, 1877

WE RECOMMEND the recent pamphlet, *Christ in the Old Testament and the Sabbath in the New*, as filling a place that no other small work does. Probably it has with the blessing of God done more the past year in bringing men and women to the Sabbath truth than any other. It should go forth everywhere on its work, overcoming darkness by the clear light of its precious truth.

We have revised our two tracts, *The Law and the Gospel*, and *God's Memorial*, ready for the press. These books have had an immense sale. Tract and Missionary workers will please forward their orders. These works are for sale at the *Review and Herald* Office, Battle Creek, Mich., and at the Office of the *Signs of the Times*, Oakland, Cal.

James White

The Law and the Gospel

Unity of the Father and Son

John 10

³⁰ I and my Father are one.

THE Father and the Son were one in man's creation, and in his redemption. Said the Father to the Son,

Genesis 1

²⁶ Let us make man in our image.

And the triumphant song in which the redeemed take part, is unto...

Revelation 5

¹³ ...Him that sits upon the throne, and unto the Lamb, forever and ever.

Jesus prayed that His disciples might be one as He was one with His Father.⁷²⁵ This prayer did not contemplate one disciple with twelve heads, but twelve disciples, made one in object and effort in the cause of their Master. Neither are the Father and the Son parts of one being. They are two distinct beings, yet one in the design and accomplishment of redemption. The redeemed, from the first who shares in the great redemption, to the last, all ascribe the honor, and glory, and praise, of their salvation, to both God and the Lamb.⁷²⁶

But if it be true that the law of the Father and the gospel of the Son are opposed to each other, that one is to take the place of the other, then it follows that those saved in the former dispensation are saved by the Father and the law, while those of the present dispensation are saved by Christ and the gospel. And in this case, when the redeemed shall reach heaven at last, and their redemption shall be sung, two songs will be heard, one ascribing praise

⁷²⁵ *John* 17:11, 22.

⁷²⁶ *Revelation* 7:10.

to the Father and the law, the other singing the praises of Christ and the gospel.

This will not be. There will be harmony in that song of redemption. All the redeemed will sing the facts as they have existed during the period of man's probation. All will ascribe the praise of their salvation to God and the Lamb. Adam, Abel, Enoch, Noah, Abraham, Moses will join with the disciples of Jesus in singing of the redeeming power of the blood of the Son, while those who have lived since the crucifixion of Christ, saved by His blood, will join the patriarchs and prophets in the song of praise to the Father, the Creator, and Lawgiver. Therefore the law and the gospel run parallel throughout the entire period of man's probation. The gospel is not confined to some eighteen centuries. The dispensation of the gospel is not less than about six thousand years old.

The Gospel in the Old Testament

The word "gospel" signifies good news. The gospel of the Son of God is the good news of salvation through Christ. When man fell, angels wept. Heaven was bathed in tears. The Father and the Son took counsel, and Jesus offered to undertake the cause of fallen man.

He offered to die that man might have life. The Father consented to give His only beloved, and the good news resounded through heaven, and on earth, that a way was opened for man's redemption. In the first promise made to man that the seed of the woman should bruise the serpent's head, was the gospel of Jesus Christ as verily as in the song the angels sung over the plains of Bethlehem, to the shepherds as they watched their flocks by night,

Luke 2

¹⁴ Glory to God in the highest, peace on earth good will to men.

Immediately after the fall, hope of a future life hung upon Christ as verily as our hopes can hang on Christ. And when the first sons of Adam brought their offerings to the Lord, Cain in his

unbelief brought the first-fruits of the ground, which were not acceptable. Abel brought a firstling of the flock in faith of Christ, the great sacrifice for sin. God accepted his offering. Through the blood of that firstling, Abel saw the blood of Jesus Christ. He looked forward to Christ, and made his offering in the faith and hope of the gospel, and through it saw the great sacrifice for sin, as truly as we see the bleeding Lamb as we look back to Calvary, through the broken bread and the fruit of the vine. Through these emblems we see Christ crucified. Abel saw the same through the dying lamb which he offered. Do we hang our hopes in faith upon Christ? So did Abel. Are we Christians by virtue of living faith in Christ? So was Abel.

Abraham had the gospel of the Son of God. The apostle says that:

Galatians 3

⁸ The Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham.

Paul testifies of the Israelites in the wilderness, that they...

1 Corinthians 10

² ...were all baptized unto Moses in the cloud and in the sea;

³ And did all eat the same spiritual meat;

⁴ And did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them: and that Rock was Christ.

The gospel was preached to the children of Israel in the wilderness. The apostle says,

Hebrews 4

² Unto us was the gospel preached, as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it.

Moses and the believing Jews had the faith and hope of the gospel. Through the blood of the sacrificial offerings, they saw

Christ, and by faith embraced Him. Their hope of the future life was not in the law, but in Christ.

Hebrews 10

¹ The law, [says Paul,] having a shadow of good things to come.

The typical system is but the shadow. The good things, of which Christ as a sacrifice and mediator is the center, are the body that casts its shadow back into the Jewish age. The bleeding sacrifices of the legal system were but the shadow. Christ, bleeding on the cross, was the great reality. Every bleeding sacrifice offered by the Jews, understandingly, and in faith, was as acceptable in the sight of Heaven as what Christians may do in showing their faith in the sufferings, death, and resurrection of Christ, by baptism and the Lord's Supper. The one was done in the faith and hope of redemption through the blood of the Son of God, as verily as the other may be. The gospel dispensation, which is the dispensation of the good news or redemption, through Christ, has been six thousand years long.

The dispensation of the law of God is longer than that of the gospel. It commenced before the fall, or there could not have been in the justice of God any such thing as the fall. It existed as early as there were created intelligences subject to the government of the Creator. It covers all time, and extends to the future, running parallel with the eternity of God's moral government. Angels fell, therefore were on probation. They, being on probation, were consequently amenable to law. In the absence of law they could not be on probation, therefore could not fall. The same may be said of Adam and Eve in Eden.

The reign of sin runs parallel with the reign of death, from Adam until sin and sinners shall cease to be. And parallel with these, stretching through all dispensations, there has been the knowledge of the principles of the ten commandments, consequently a knowledge of sin. The means of this knowledge has been the law of God.

Romans 3

²⁰ By the law, [says the apostle,] is the knowledge of sin.

Romans 7

⁷ I had not known sin but by the law.

As proof that this knowledge did exist immediately after the fall, see *Genesis* 4:7, 23-24; 6:5, 11-12. Also, Noah was righteous before God.⁷²⁷ He was a preacher of righteousness.⁷²⁸ By his preaching right-doing, reproofing the sin of the people of his time, he condemned the world.⁷²⁹ The men of Sodom and Gomorrah were great sinners,⁷³⁰ excepting one man. Abraham interceded, saying,

Genesis 18 [also vs. 25]

²³ Will You also destroy the righteous with the wicked?

The blessing of God came upon Abraham, because he obeyed His voice and kept His commandments.⁷³¹ Those who refused obedience, experienced His wrath for their transgressions. The cities of the plain were condemned for their unlawful deeds.⁷³²

The foregoing positions relative to the law of God would meet with but little opposition were it not for the Sabbath of the fourth commandment. The proper observance of the Bible Sabbath is not only crossing, but with many inconvenient, and not favorable to the successful prosecution of their worldly plans. The fearful and unbelieving shun its claims, brand it as a Jewish institution, and frequently assert that it was unknown to men until the Sabbath law was proclaimed from Sinai. Sacred history, however, proves this statement to be false. It is true that Sabbath-keeping is not mentioned in the book of *Genesis*. But this does not prove that it did not exist during the long period covered by that brief record.

⁷²⁷ *Genesis* 7:1.

⁷²⁸ *2 Peter* 2:5.

⁷²⁹ *Hebrews* 11:7.

⁷³⁰ *Genesis* 13:13; 18:20; 19:7.

⁷³¹ *Genesis* 26:5.

⁷³² *2 Peter* 2:6-8.

The facts connected with the giving of the manna show that the Israelites understood the obligations of the Sabbath that some of the people violated them, and were reproved by Jehovah, thirty days before they saw Mount Sinai.⁷³³

The Testimony of Christ

We now come to the New Testament. The first four chapters of *Matthew* are devoted to a sketch of the genealogy of Christ, Joseph, and Mary, the birth of Jesus, Herod slaying the children of Bethlehem, John the Baptist, the temptation of Christ, and His entering upon His public ministry. The fifth chapter opens with His inaugural address. This was His first sermon. In this memorable sermon upon the mount, Christ warns His disciples against a terrible heresy that would soon press its way into the church.

The Jews boasted of God, of Abraham, and of the law, but despised and rejected Jesus. The great facts connected with His resurrection were soon to be so convincing that many would believe. And as the Jews were to reject and crucify the Son, while boasting in the law, Christians would run to the opposite and equally fatal heresy of trampling upon the authority of the Father, and despising His law, while receiving Christ and glorying in the gospel. It has ever been Satan's object to separate in the faith of the church the Father and the Son. With the Jews was the cry,

“The Father, Abraham, the law; but away with Jesus and His gospel.”

With Christians the cry was,

“Uplift Christ, the cross, the gospel; but away with the law of the Father.”

To meet this heresy, ere long to arise in the Christian church, the Master, in His first recorded sermon, spoke pointedly. Listen to His appeal to His disciples in the presence of the assembled multitudes:

⁷³³ See *Exodus* 16:22-30.

Matthew 5

¹⁷ Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill.

¹⁸ For verily I say unto you, Till heaven and earth pass, one jot or tittle shall in no wise pass from the law till all be fulfilled.

¹⁹ 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; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

These words of warning from our Lord fully meet the case. They need no comment. The history of the church, showing how loosely great and apparently good men have held the law of God, and the present closing controversy respecting it, give them special force.

Jesus did not come to legislate. In no case did He intimate that He would give a new law to take the place of that of His Father. Speaking of the Son, the Father says,

Deuteronomy 18

¹⁸ He shall speak unto them all that I shall command Him.

John 7

¹⁶ Jesus answered them and said, My doctrine is not mine, but His that sent me.

John 8

²⁸ I do nothing of myself, but as my Father has taught me I speak these things.

John 14

²⁴ The word which you hear is not mine, but the Father's which sent me.

The Testimony of Paul

We will now consider the important question of the great apostle to the Gentiles, relative to the law of God and the faith of Jesus:

Romans 3

³¹ Do we then make void the law through faith?

This question points directly to the true issue between us and the men of this day who teach that the gospel of the Son makes void the law of the Father. Paul decides the question in these emphatic words:

³¹ ...God forbid: yea, we establish the law.

The gospel is a necessity in consequence of law transgressed. Where there is no law there is no transgression, no sin, no need of the blood of Christ, no need of the gospel. But the gospel teaches that Christ died for sinners, on account of their sins.

1 John 3

⁴ Sin is the transgression of the law.

He came, therefore, as the great sacrifice for those who transgress the law. The gospel presents Him to the sinner as the bleeding sacrifice for the sins of those who transgress the law. This fact establishes the existence of the law of God. Remove the law and we have no further need of Christ and His gospel.

In the gospel arrangement for the salvation of man, there are three parties concerned:

1. The Lawgiver,
2. The Advocate, and
3. The sinner.

The words of the apostle are to the point:

1 John 2

¹ If any man sin we have an advocate with the Father, Jesus Christ the righteous.

Sin is the transgression of the law of the Father; hence the sinner offends the Father, is in trouble with the Father, and needs Jesus to plead his cause with the Father. But if the Father's law has been abolished, and Christ sustains to the sinner the relation of lawgiver, who is His advocate? "Mother Mary," or some other one of the multitude of canonized saints, will answer for the Papist;

but what will the Protestant do in his case? If he urges that Christ, and not the Father, is the lawgiver, and that in the present dispensation sin is the transgression of the law of Jesus Christ, then I press him to tell me who the sinner's advocate is. And I ask him to harmonize his position with the words of the beloved John,

1 John 2

¹ If any man sin, we have an advocate with the Father, Jesus Christ the righteous.

Paul addresses the elders of the church at Miletus, relative to the fundamental principles of the plan of salvation, thus:

Acts 20

²⁰ I have kept back nothing that was profitable to you, but have showed you and taught you publicly, and from house to house,

²¹ Testifying both to the Jews and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

The apostle here has set before the men of the present dispensation two distinct duties:

- First, the exercise of repentance toward God, for His law is binding upon them, and it is His law that they have transgressed.
- Second, the exercise of faith toward Christ as the great sacrifice for their sins, and their advocate with the Father.

These are both indispensable. Paul presented both. He kept back nothing pertaining to the plan of salvation that was profitable.

Union of the Law and Gospel

The closing words of the third angel point directly to a body of Christian commandment-keepers.

Revelation 14

¹² Here are they that keep the commandments of God, and the faith of Jesus.

The Jew takes no stock in this text, because he sees in it the despised Jesus of Nazareth. Many professed Christians find it as objectionable as the Jew, for the reason that they find in it the equally-despised commandments of God. But said the adorable Jesus.

John 10

³⁰ I and my Father are one.

So the law of the Father and the gospel of the Son pass through all dispensations of man's fallen state, in perfect harmony. Would God that both the blind Jew and the blind Christian might see this, and embrace the whole truth, instead of each a part, might keep the commandments of God and the faith of Jesus, and be saved.

But here let it be distinctly understood that there is no salvation in the law. There is no redeeming quality in law. Redemption is through the blood of Christ. The sinner may cease to break the commandments of God, and strive with all his power to keep them; but this will not atone for his sins, and redeem him from his present condition in consequence of past transgression.

Notwithstanding all his efforts to keep the law of God, he must be lost without faith in the atoning blood of Jesus. And this was as true in the time of Adam, of Abel, Enoch, Noah, Abraham, Moses and the Jews, as since Jesus died upon the cross. No man can be saved without Christ.

On the other hand, faith in Jesus Christ, while refusing obedience to the law of the Father is presumption. An effort to obtain friendship with the Son, while living in rebellion against the Father, is Heaven-daring. No greater insult can be offered to either the Father or the Son. What! separate the Father and the Son, by trampling on the authority of the one, and making a friend of the other?

John 10

³⁰ I and my Father are one.

The Jew insults the Father, in his rejection of the Son; and the Christian flings in the face of the Heaven equal insult, in all his acts of worship in which he vainly thinks to make Jesus his friend while, with light upon the subject, he breaks the commandments of God.

Three Grand Events

I briefly call attention to three grand events which have taken place in connection with the sad history of fallen man, either one of which is sufficient to establish the perpetuity of the law of God.

THE FALL

First, the fall with all its terrible consequences. If the law of God was of such a nature that it could, in any particular be changed at any time, it would have been thus changed before Adam and Eve left Eden. If the plan of God's moral government could be changed, it would then have been changed, so as to set them free, and save the tide of human wretchedness and agony which has followed. But no; it could not be changed. The curse must fall on man, and upon the earth for man's sake; and the blight and mildew of sin must follow everywhere, and hang upon creation like a pall of death. Why? Because God's law that had been transgressed could not be changed—could not be abolished.

Every fading flower and falling leaf, since man left Eden, has proclaimed the law of God changeless. This has been the result of sin. It is the result of the terrible fall. And this has all come about because of the transgression of that law which is as changeless as the throne of Heaven. If that law could ever be changed in any particular it would have been changed when there were but two fallen beings, in such a way as to free them from the sentence of death, and raise them from their degradation, and the race from continued sin, crime and woe.

For six thousand years, the tide has been swelling, and creation has been adding groan to groan. Oh! the sorrow, the wretchedness, the agony! Who can compute it? The fall, then, with all its

accumulated wretchedness, proclaims God's law changeless. We hasten to notice the next event which proclaims this truth.

THE PROCLAMATION OF THE LAW

Second, the announcement of the ten commandments from Sinai with imposing display. It was not left for Moses to proclaim this law. It was not left for an angel to assemble the tribes of Israel, and utter these ten holy precepts in their hearing. The Lord himself descended in awful grandeur, and proclaimed these precepts in the hearing of all the people.

Do you say that that was the origin of the law of God? Do you say that the Lord descended on Sinai, and there legislated? And do you say that He has since abolished that code, or changed it? When did He do this? Where did He do it? Has any prophet foretold that such an event should take place? And has any apostle recorded that such a work was ever done? Never.

The several States empower their legislators to enact laws. These laws are published throughout the commonwealth. The people understand them. Some of these laws are repealed or changed. Is it done in secret, and the people permitted to know nothing about it? No. The same body that enacts laws, also changes, amends, or abolishes, and the people are apprised of the fact. This is made as public as the enactment of the law. And has not the Lord manifested as much wisdom in managing affairs in which man has so great an interest, affairs which affect his eternal welfare? He came down upon Sinai, and proclaimed His law under such circumstances as to impress the people with its grandeur, dignity, and perpetuity. Who can suppose that He would abolish, or alter it, and say nothing about it?

THE CRUCIFIXION

Third, the crucifixion established the law of God. If that law was of such a nature that it could be abolished, or any of its precepts be changed, why not have this done, and set man free, instead of the Son of God laying aside His glory, taking our nature, living the sad life He lived here upon the earth, suffering in Gethse-

mane, and finally expiring upon the cross? Why, oh, why, should the divine Son of God do all this to save man, if that law which held him as a sinner could be changed, so that he could be set free? But no; nothing could be done in that direction. Man had sinned, had fallen, and was shut up in the prison-house of sin. His sins were of such a nature that no sacrifice was adequate but the sacrifice of Him to whom the Father had said,

Genesis 1

²⁶ Let *us* make man.

The death of an angel was not sufficient. He only who engaged with the Father in the formation of man, constituted a sufficient sacrifice to open the door of hope by which he might find pardon, and be saved.

“Come, O my soul, to Calvary,” and there behold love and agony mingled in the death of the Son of God. Behold Him groaning in Gethsemane. His divine soul was in agony as the sins of man were rolled upon Him.

Matthew 26

³⁸ My soul, [said He,] is exceeding sorrowful, even unto death.

The weight of man’s sin in transgressing God’s immutable law was such as to press from His pores...

Luke 22

⁴⁴ ...as it were great drops of blood.

He then bears His cross to Calvary. The nails are driven into His hands and feet. The cross is erected. There the bleeding Lamb hangs six terrible hours. The death of the cross was most agonizing. But there was in His case the additional weight of the sins of the whole world. In His last expiring agonies He cries,

Matthew 27

⁴⁶ My God, my God, why have You forsaken me?

And bows His head in death. The sun, the brightest luminary of heaven, can no longer view the scene, and is veiled as with sack-

cloth. The vail of the temple, the noblest work of man, is rent in twain. Christ, the noblest being in the universe save One, is dying in agony. Creation feels the shock, and, groaning and heaving, throws open the graves of many of the saints, who come out of their graves after His resurrection.

This great event transpired because it was the only way by which sinners could be saved. The law must stand as firm as the throne of Heaven, although the earth shake, and the whole creation tremble, as the Son of God died in agony.

How wonderful in its simplicity, its comprehensiveness and perfection, is the law of Jehovah! In the purposes and dealings of God there are mysteries which the finite mind is unable to comprehend. And it is because we cannot fathom the secrets of infinite wisdom and power that we are filled with reverence for the Most High.

Men shut from their souls the rays of divine light by refusing to walk in it as it shines upon them. How many will sacrifice purity of heart, the favor of God, and their hope of heaven, for selfish gratification or worldly gain! The question comes home to every soul,

“Shall I obey the voice from heaven in God’s ten words, or shall I join with the multitude who trample upon the law of Jehovah?”

God will not always bear with the sinner. Christ declares that there is a greater sin than that for which Sodom and Gomorrah were overthrown. It is the sin of those who have a knowledge of Christ’s life and His death in their behalf, but who continue to transgress the law of God. They may look upon Calvary, they may see the Son of God agonizing in the garden and dying upon the cross, and yet many for whom He has made this great sacrifice refuse to obey the law which He died to vindicate. It will indeed be more tolerable for Sodom and Gomorrah in the day of judgment than for the transgressors of God’s law.

The infinite sacrifice which Christ has made to magnify and exalt the law, testifies that not one jot or tittle of that law will relinquish its claims upon the transgressor. Christ came to pay the debt which the sinner had incurred by transgression, and by His own example to teach man how to keep the law of God. Said Christ,

John 15

¹⁰ I have kept my Father's commandments.

Opening the Floodgates

In consideration of all the facts so clearly establishing the claims of God's law, with heaven and eternal life in view to inspire hope and induce effort, it is inconceivable how so many professing to be servants of God, can set aside His law and teach sinners that they are not amenable to its precepts. What a fatal delusion! Satan first devised this heresy, and by it, he enticed Eve to sin. The sad results of this transgression are before us.

We are living in a land of bondage and of death. Multitudes are enslaved by sinful customs and evil habits, and their fetters are difficult to break. Iniquity, like a flood is deluging the earth. Crimes almost too fearful to be even mentioned, are of daily occurrence. Shall we say that all this is because men live in obedience to the will of God, or is it because ministers and people hold and teach that its precepts have no binding force?

Men professing to stand as watchmen on the walls of Zion speak of the Jewish age as one of darkness. They represent the religion of the Hebrews as consisting of mere forms and ceremonies, and present in striking contrast the glorious light and privileges of the gospel age. While it is pleasing to God that we prize the blessings of the gospel, He is dishonored and Christ's mission is misrepresented by those who belittle His work in ancient times, as seen from the history of Adam down to the Christian era.

The Greatness of Moses

In what contrast to the teachings of these men are the words of Moses, the prophet whom God honored above all other mortals, talking with him face to face, as a man speaks with a friend. Moses possessed a spirit which is rarely found at the present day. He had a sacred regard for the right, a morality unmingled with selfishness and policy, and grandly rising above respect for times and people. Moses fully understood the force of his words, as he challenges the Hebrew host:

Deuteronomy 4

⁷ For what nation is there so great, who has God so nigh unto them, as the Lord our God is in all things that we call upon Him for?

⁸ And what nation is there so great, that has statutes and judgments so righteous as all this law, which I set before you this day?

Moses understood the sacred character and value of the divine law. Israel was highly honored of God, and the surrounding nations looked with admiration and wonder upon them. Their laws and discipline, when compared with the laws of other nations, seemed even to their enemies in every way superior to their own. Moses stands forth superior in wisdom and integrity to all the sovereigns and statesmen of earth. Yet this man claims no credit for himself, but points the people to God as the source of all power and wisdom. Where is there such a character among men of this age? Those who would speak contemptuously of the law of God, are dishonoring Him and casting a shadow over the most illustrious character presented in the annals of men.

Christ's Exaltation of the Law

In that memorable sermon upon the mount, in which our Saviour announced to His followers the principles of His government, He expressly declares the perpetuity of the moral law. His solemn warnings to the neglecters and despisers of the law of God are echoing down, even to our time:

Matthew 5

¹⁷ Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill.

¹⁸ 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.

And in consideration of the claims of the law, He continues:

Matthew 5

¹⁹ 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.

Obedience to the law of God was the only condition upon which ancient Israel was to receive the fulfillment of His promises. Obedience to that law will bring as great blessings to individuals and to nations now as it would have brought to the Hebrews. The history of that people was recorded for our benefit. We should study it with a prayerful heart, and seek to shun the sins that brought upon them the wrath of God.

Christ came to teach men the way of salvation. And when the shadowy services of the former dispensation were no longer of any value—when type had met antitype in the death of Christ—then we might expect that if the law of ten commandments were no longer binding, Christ would declare its abrogation; if the Old-Testament Scriptures were no longer to be regarded as a guide for Christians, He would make known the fact.

Let us briefly notice a few events that occurred after the resurrection. As two of the disciples were traveling to Emmaus, conversing in sad tones of their disappointed hopes, Jesus himself, concealing His identity, drew near, and with words of sympathy, sought to draw from these sorrowing ones the cause of their grief. Although they had reason to regard with distrust and fear all men outside the little circle of believers, yet they freely unburdened their hearts to this stranger. Now was the time for Jesus to give those lessons which He would have repeated to His follow-

ers in all coming time. He reproved those disciples for their unbelief in not accepting the word of God just as it reads. And,

Luke 24

²⁷ Beginning at Moses and the prophets,

–He expounded to them the scriptures concerning His mission and His work. He then impressed upon them the fact that Jesus did come exactly as foretold by the prophets. The hopes of the disciples were revived as the words of the Old Testament were clothed with new life and power. Their hearts burned within them, and when Christ made himself known, they were ready to accept Him as the risen Saviour.

That same night He revealed himself to the disciples assembled at Jerusalem. He did not point to the mighty works which He had done, to awaken their faith in Him as the promised Redeemer. But He went back to Moses and the prophets and explained the scriptures concerning himself.⁷³⁴ The Old Testament, the “sure word of prophecy,”⁷³⁵ is the only key that will unlock the New Testament Scriptures and show that Jesus Christ revealed in the gospel is the Son of God—the long expected Messiah.

Holy prophets have foretold the manner of Christ’s birth, the events of His life, His mission, and His death and resurrection. In the Old Testament we find the gospel of a coming Saviour. In the New Testament we have the gospel of a Saviour revealed as prophecy had foretold. The light of the gospel in the New Testament reflects its glory back upon the Jewish age, showing the significance and importance of the typical sacrifices prefiguring the Lamb of God.

There is no discord between the teaching of Christ in the Old Testament and His teachings in the New. While the Old Testament is constantly pointing forward to the true offering, the New Testament shows that the Saviour foretold by prophecy, and pre-

⁷³⁴ *Luke 24:44.*

⁷³⁵ *2 Peter 1:19.*

figured by the typical offerings, has come. The dim glory of the Jewish age has been succeeded by the brighter, clearer glory of the Christian age. But not once has Christ stated that His coming destroyed the claims of God's law.

In the very last message to his church, by way of Patmos, the risen Saviour pronounces a benediction upon those who keep His Father's law:

Revelation 22

¹⁴ Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

The most fatal delusion of the Christian world in this generation is, that in pouring contempt on the law of God they think they are exalting Christ. What a position! It was Christ who spoke the law from Sinai. It was Christ who gave the law to Moses, engraven on tables of stone. It was His Father's law; and Christ says,

John 10

³⁰ I and my Father are one.

The Pharisees held the reverse of the modern position, but were in just as great an error. They rejected Christ, but exalted the law. And it makes little difference which position is taken, so long as we ignore the true one,—that faith in Christ must be accompanied by obedience to the law of God. While we point the sinner to Jesus as the one who can take away sin, we must explain to him what sin is, and show him that he can be saved from his sins, but not in them. He must be made to realize that...

1 John 3

⁴ Sin is the transgression of the law.

Paul makes the inquiry, many years after the death of Christ,

Romans 7

⁷ Is the law sin? God forbid. Nay, I had not known lust, except the law had said, You shall not covet.

Thus Paul exalts the moral law. When this law is practically carried out in everyday life, it is found indeed to be the wisdom of God. It serves to detect sin. It discovers the defects in the moral character, and shows sin to be exceeding sinful, revealing it in all its hideousness. Through obedience to its requirements, Christian character is perfected.

God's law is a copy of His mind and will. The sins forbidden there could never find a place in heaven. It was love that prompted God to express His will in the ten precepts of the decalogue.⁷³⁶ Afterward He showed His love for man by sending prophets and teachers to explain and illustrate His holy law.

God has given man a complete rule of life in His law. Obeyed, man shall live by it, through the merits of Christ. Transgressed, it has power to condemn. The law sends men to Christ, and Christ points them back to the law.

⁷³⁶ *Deuteronomy* 33:2-3.

God's Memorial

187x

Printed in Battle Creek, MI in the 1870's.
Previously appeared in a bound collection of
various SDA writings, titled *SDA Library*, in 1867.

Important Works

An Announcement in the Review and Herald, Nov. 15, 1877

WE RECOMMEND the recent pamphlet, *Christ in the Old Testament and the Sabbath in the New*, as filling a place that no other small work does. Probably it has with the blessing of God done more the past year in bringing men and women to the Sabbath truth than any other. It should go forth everywhere on its work, overcoming darkness by the clear light of its precious truth.

We have revised our two tracts, *The Law and the Gospel*, and *God's Memorial*, ready for the press. These books have had an immense sale. Tract and Missionary workers will please forward their orders. These works are for sale at the *Review and Herald* Office, Battle Creek, Mich., and at the Office of the *Signs of the Times*, Oakland, Cal.

James White

God's Memorial

THE Sabbath is a memorial of what the Creator did during the first week of time. He wrought six days. He rested on the seventh day. Here is the origin of the week. The weekly cycle is not derived from anything in nature. Months are suggested by the phases of the moon; years, by the returning seasons; but the week can be traced only to the six days of creation, and the seventh of rest. The patriarchs reckoned time by weeks and sevens of days.⁷³⁷

The Sabbath was instituted in Eden, at the close of the first week, by three acts on the part of the Creator.

- First, God rested on the seventh day.
- Secondly, he placed His blessing upon the day.
- Thirdly, He sanctified the day of His rest.

He rested on the seventh day, and in this set an example for man. He next blessed the day upon which He had rested. He then sanctified, or “set apart to a sacred use,” the day of His rest. He gave the first six days of the week to man, in which to obtain a livelihood, and reserved the seventh day to himself, to be used sacredly by man.

The great God was not wearied with the six days of creation. His rest upon the seventh day means simply that on that day He ceased to create. Nor did man in Eden need rest from toil, as since the fall. In fact, rest from labor is not a leading feature of the Sabbath institution. The fourth commandment makes no reference to man's physical wants of a day of rest. Neither does it speak of his spiritual necessities of a day of public worship. It gives quite another reason for the Sabbath. Here it is:

Exodus 20

¹¹ For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it.

⁷³⁷ *Genesis* 8:10, 12; 29:27-28.

This reason relates to what God did in the first week of time. He has given no other. It is as old as the world, and will continue to be the reason why man should revere Jehovah's rest-day as long as the world shall continue. Man rests upon the day of the Sabbath in honor of the Creator. And wherever he may turn his eye, whether to the heavens, the earth, or the sea, there he beholds the Creator's work. As he rests upon the seventh day, he sees in the countless varieties of nature the wisdom and power of Him who created all in six days, and thus is led from nature up to nature's God. The Sabbath now becomes the cord that binds created man to the infinite Creator. It is the golden chain that links earth to heaven, and man to God. Had he always observed the Sabbath, there could not have been an idolator nor an atheist. The Sabbath, as a memorial of what the Creator did during the first week of time, is now seen in its dignity and importance. It is the memorial of the living God. Man is to rest on the day of the week on which the Creator ceased to create.

But those who belittle the grand Sabbatic institution to only serve man's physical wants of a day of rest, and to provide for him a day of public worship, and see no higher design in it, are satisfied with a change of the day of the Sabbath. They think that a day on which the Creator did not rest will do quite as well as the day on which He did rest. With this limited view of the subject, why may they not be content with the change? If a day of rest from toil, and a day for the public worship of God, are all the blessings secured to man by the Sabbath, the one-day-in-seven and no-day-in-particular theory looks quite plausible. For, certainly, man can rest his weary limbs, or weary brain, on one day of the week as well as on another. And if only a season of divine worship is to be secured, Sunday may answer for this purpose. In fact, one day in six might do as well for rest and worship as one day in seven, if rest and a day of public worship are the sum total of the reasons for the Sabbath. There is nothing in man's physical or spiritual wants to mark the number seven.

The original design of the Sabbath was for a perpetual memorial of the Creator. Yet it secures the seventh day of the week to man in his fallen condition, not only as a day of rest, but a day for public worship, in which to draw nigh to God and share his pardoning love. But these blessings, of comparative importance, can be obtained on either of the other six days of the week, and do not constitute the grand reason for the Sabbatic institution. That reason given in the law of the Sabbath is, in its importance, as much above the simple idea of repose from weary toil, and a day for public worship, as the heavens are higher than the earth. With this agree the words of the prophet:

Isaiah 58

¹³ If you turn away your foot from the Sabbath, from doing your pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honorable, and shall honor him, not doing your own ways, nor finding your own pleasure, nor speaking your own words:

¹⁴ Then shall you delight yourself in the Lord.

Here the great object of the Sabbath is set forth. It is to honor God. Man is required to turn away his feet from the Sabbath, and refrain from seeking his own ways, words, and pleasure, on that day, not because he needs a day of rest, but because by so doing he can honor the great God. Those who keep the Sabbath with this object in view, will call it a delight, the holy of the Lord, and honorable.

The fourth commandment points back to what God did during the first week of time. The creation and rest occupied the first week. Immediately following, Jehovah sanctified and blessed the day on which He had rested. In this way the seventh day became the holy Sabbath of the Lord for Adam and his posterity. It was ever to be observed by the race as the memorial of the living God.

Those who locate the institution of the Sabbath at Sinai, urge that no mention is made of Sabbath-keeping in the brief record of the book of *Genesis*, as proof that the Sabbath was made for the

Jews alone. As evidence of the unsoundness of this position, please notice the following facts:

1. The sacred record nowhere intimates that the Sabbath was instituted at Sinai, while it distinctly locates its institution at creation.

2. The Sabbath being made for man, *Mark 2:27*, as a memorial of creation, there are no reasons why the Jews alone should enjoy its blessings. All men have need of it as much as they.

3. The facts connected with the giving of the manna show that the Israelites understood the obligations of the Sabbath, that some of the people violated these sacred obligations, and were reproved by Jehovah, thirty days before they saw Mount Sinai.⁷³⁸ They came to the wilderness of Sin, where the manna was first given, on the fifteenth day of their second month. On the sixth day they gathered a double portion of the manna, a quantity sufficient for that day and for the Sabbath which followed. Moses said to the people,

Exodus 16

²³ This is that which the Lord has said, Tomorrow is the rest of the holy Sabbath unto the Lord.

On the seventh day, Moses said,

²⁵ Eat that today; for today is a Sabbath unto the Lord: today you shall not find it in the field.

²⁶ Six days you shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none.

²⁷ And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none.

²⁸ And the Lord said unto Moses, How long do you refuse to keep my commandments and my laws?

²⁹ See, for that the Lord has given you the Sabbath, therefore He gives you on the sixth day the bread of two days.

⁷³⁸ See *Exodus 16-19*.

Here we see that the Sabbath was understood, and its violation was rebuked by Jehovah. But the Israelites had not yet seen Sinai. Indeed, they did not come to the mount from which the ten commandments were proclaimed, until thirty days from the time the manna was first given.⁷³⁹ Here is a nail driven in a sure place, and ministers and men should cease to assert that the Sabbath was first given at Sinai, till they have searched the sacred narrative with greater care.

The original plan of the Sabbath contemplated its perpetual observance as long as God, the creator, and created man should exist. It does not point forward to redemption. It looks back to creation. It was made for man before the fall; but, in consequence of the fall, it is of tenfold more importance to him throughout the entire period of his fallen condition. And it will exist during man's future life upon the new earth, in all its original significance and glory.

We have seen the Sabbath based upon the great facts of the creation in six days, Jehovah's rest upon the seventh day, and His sanctifying and blessing the day of His rest. As long as these continue to be facts, so long will the Sabbath continue. Redemption does not propose the creation of a new world⁷⁴⁰ as the inheritance of the redeemed.

Revelation 21

⁵ Behold I make all things new,

—says the Redeemer. This world, redeemed from the curse and all its results, will be the eternal possession of the righteous. And notwithstanding the work of redemption, the great facts connected with the creation week will ever be vividly impressed upon the immortal minds of the redeemed. Thus says the prophet:

⁷³⁹ See *Exodus* 19.

⁷⁴⁰ PP Editor's note: James White evidently means "another world." God does not throw away this world, and create a different one, but He creates this old one anew. Thus the Sabbath will remain as a sign of God's creative power as first manifested in the creation of this earth, and then manifested again in the re-creation of this earth.

Isaiah 66

²² For as the new heavens and the new earth which I will make shall remain before me, says the Lord, so shall your seed and your name remain.

²³ And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, says the Lord.

There is no point of time in the past when all flesh have come to worship before the God of Heaven on the Sabbath; and this can never be while the wheat and tares, the children of the kingdom and the children of the wicked one, grow together; and these will not be separated until the harvest, which is the end of the world.⁷⁴¹ This unity in reference to the memorial of the great God will be seen only in the immortal state, when from one Sabbath to another, and from one new moon to another, all flesh shall come to worship before the Lord.

“What! the moon in Heaven?”

No, not in such a Heaven as that of which the poet sings,

Beyond the bounds of time and space,
Look forward to that heavenly place,
The saint’s secure abode.⁷⁴²

Beyond space there would be no room for the moon, nor for the sun; neither would there be room for the resurrected saints, possessing bodies like their Lord’s resurrected, glorious body; and beyond the bounds of time, there would be no need of the sun and the moon which are God’s great time-keepers. We are not looking for a general smash-up in the universe, and then the creation of all new things, for immortal saints beyond the bounds of time and space. It is *this planet* that has revolted. And the Redeemer, who is coming to bring it back into allegiance to the government of God, says,

⁷⁴¹ *Matthew* 13:18-32.

⁷⁴² Charles Wesley, Hymn: *Come On, My Partners in Distress*.

Revelation 21

⁵ Behold I make all things new.

The revolt did not affect the sun, moon, and the other planets. Redemption will not affect these heavenly bodies. When the Restorer shall have established the immortal saints in the new earth, it will continue its revolutions, and the sun and moon will measure off days, and months, and years, as long as eternal ages shall roll. The redeemed will have right to the tree of life, which Adam lost through disobedience. That tree yields twelve manner of fruits each month. And why may not the words of the prophet in reference to all flesh appearing before the Lord from one new moon to another, be fulfilled when the entire family of the redeemed shall come each month to partake of the new fruit of the tree of life?

But to return to God's memorial: The position taken in these pages presents the one-day-in-seven-and-no-day-in-particular, or one-seventh-part-of-time, theory, in its true light. If the Sabbath was made for man, for the simple reason that he needed rest from physical toil, and a day of worship, one day may answer as well as another. But if it be a memorial of Jehovah's rest, the seventh, and no other day of the week, is the day of the Sabbath. Sabbatar-ians are charged with being great sticklers for the day. And so they are. Sabbath signifies rest. Man is required by the fourth commandment to celebrate the rest-day of the Lord, or the day on which the Lord rested. God rested on the seventh day. He hallowed the seventh day. Hence, the seventh day, and no other, is the day of the Sabbath. Change the day of the Sabbath, and you cease to celebrate the rest of the Lord. If God rested on one day in seven and no day in particular, man may do the same; but if God rested on the seventh day of the first week, acceptable Sabbath-keeping is the celebration of the seventh day of each succeeding week.

The American people celebrate their national independence on the fourth day of July. And why? Because July 4, 1776, patriotic

men signed the Declaration of Independence. The men of this nation are great sticklers for the day; and well they may be. Should they change our national celebration from the day on which the Declaration of Independence was signed, to a day on which it was not signed, it would lose its significance. It would cease to be a celebration of our independence. Let the people of this country celebrate their independence on the twenty-fifth day of December, and let the Declaration of Independence be read from every orator's stand on that day, as is customary on the fourth of July, and the American people would be regarded as a nation of fools.

And what Jew ever thought of observing one three-hundred-and-sixty-fifth part of time, or one day in three hundred and sixty-five and no day in particular, and calling that the Passover? And we might as well talk of celebrating our national independence on one day in three hundred and sixty-five and no day in particular, as to talk of celebrating the rest-day of Jehovah upon one day in seven and no day in particular. The veriest American idiot that can recollect of ever hearing about George Washington or the Declaration of Independence, might well laugh at the folly of changing the day of our national celebration. Verily, as our Lord has said, the men of this world are wiser in their generation than the children of light.⁷⁴³ It is only in matters of religion that people seem to be satisfied with that which, in regard to any other subject, would be considered consummate folly.

And do these men who use the one-day-in-seven-and-no-day-in-particular theory, advocate a change of the Sabbath from the rest-day of the Father, to the resurrection-day of the Son? Then I inquire of them,

“Who ever thought of celebrating the resurrection of Christ on one day in seven and no day in particular?”

If they say that this can be done, then I inquire again,

“Where is the change of the Sabbath?”

⁷⁴³ *Luke 16:8.*

Was it a change from one day in seven and no day in particular of the former dispensation, to one day in seven and no day in particular of the present dispensation? This would be “confusion worse confounded.”

And to those who assert that redemption, as a greater work, is to be celebrated on the first day of the week, as creation was anciently to be celebrated on the seventh day of the week, I would say, We only have your word for that. Please notice these facts:

1. The Bible is silent relative to redemption’s being greater than creation. Who knows that it is?
2. The Bible is silent as to the observance of a day to commemorate redemption. Who knows that a day should be kept for that purpose?
3. We have in the Lord’s supper, and baptism, memorials of the two great events in the history of the Redeemer’s work for man. These are appropriate.
4. There is no fitness in keeping a day of weekly repose to commemorate the agonies of the crucifixion of Christ, or the activities of the morning of His resurrection.
5. But if a day of the week should be kept, to celebrate man’s redemption, which should it be? the day on which He shed His blood for our sins? the day on which He rose for our justification, or the day on which He ascended to the Father, to intercede for sinners?

The day of the crucifixion, when the greatest event for man’s redemption occurred, has the first claim. The apostle does not say that we have redemption through the resurrection; but he does say,

Ephesians 1

⁷ We have redemption through His blood.

Now if a day should be kept to celebrate redemption, should it not be the day on which He shed His blood? Redemption is not completed; but in the Lord’s Supper and baptism are two memori-

als of the greatest events that have occurred in connection with this work for man. Neither of these are weekly memorials. Baptism may be received by the believer on any day of the week; and it is said of the emblems of the broken body and shed blood of the Son of God, without reference to any particular day,

1 Corinthians 11

²⁶ As often as you eat this bread and drink this cup, you do show the Lord's death till He come.

These memorials point back to the death, burial, and resurrection, of Jesus Christ. God's great memorial points back to the day of His rest. And why not let all these remain, answering the purpose for which they were instituted? Why should the work of creation be lost sight of in the work of redemption? Why not celebrate both here? Both are equally remembered hereafter. It is said of the redeemed:

Revelation 5

⁹ And they sung a new song, saying, You are worthy to take the book, and to open the seals thereof; for You were slain, and have redeemed us to God by your blood out every kindred, and tongue, and people, and nation.

The same also...

Revelation 4

¹⁰ ...cast their crowns before the throne, saying,

¹¹ You are worthy, O Lord, to receive glory, and honor, and power: for You have *created* all things, and for your pleasure they are and were created.

Here the redeemed are represented as ascribing praise to both the Creator and the Redeemer. And again, every created intelligence in the universe, in joyful sympathy with man in view of his redemption, is represented in *Revelation 5:13*, as ascribing:

Revelation 5

¹³ ...Blessing, and honor, and glory, and power, unto Him that sits upon the throne [the Creator], and unto the Lamb [the Redeemer], forever and ever.

We here see that the redeemed, with all the enrapturing facts of redemption completed before them, do not lose sight of the creation. The Creator shares their adoration equally with the Redeemer.

How, then, must Adam have felt, when, in the garden of Eden, he first awoke to all the glories of this creation which the redeemed so joyfully remember! Fresh from the hand of his Creator, he springs to life in all the vigor of perfect manhood. With an intellect capable of appreciating the glories of Eden, and comprehending the grandeur and dignity of his position, and with a heart unsullied by sin, how must he have turned in gratitude and adoration toward the mighty Maker of himself and all these glories!

If the redeemed could cast their crowns before Jehovah in reverent worship, in view of a creation accomplished over six thousand years before their song of praise was uttered, how must every fiber of Adam's being have thrilled with emotions of thanksgiving and adoration to the beneficent Author of his creation, as he stood there in Eden, enraptured with the strange delight of a new existence! And how could he best express the emotions of his heart? Would it not be by celebrating, amid all the surrounding glories of his Eden home, a day of rest in honor of his God? Say not that Adam had no occasion for the Sabbath in Eden. It was the very means by which he would rise into communion with his Maker, and offer the service of a grateful heart to Him from whom he had just received the gift of life and all its blessings.

And if the Sabbath was thus appropriate, thus necessary, in Eden, what shall we say of it since the fall? With sin came man's estrangement from God, and his proneness to forget his Maker,

and wander away from Him. How much more needful the Sabbath, then, that he might not entirely break away from the moorings which held him to the heavenly world. The flood of sin and crime has rolled broader and deeper with each succeeding year; and the further we come from Paradise, the weaker and more prone to sin do we find the race, and hence more in need of God's great memorial.

Did Adam, while yet unfallen in Eden, surrounded with all its heavenly influences, and in free and open converse with his Maker, need the Sabbath? How much more, when, with the gates of Paradise forever closed against him, he could no longer speak face to face with his Creator, but must henceforth grapple with the sinful promptings of his own heart, and grope his way amid the moral darkness that began to settle upon the world when the glorious light of Eden was obscured by sin!

And if needed then by Adam, how much more still by Abel, whose eyes had never looked upon the beautiful garden, and who had never personally experienced the nearness to Heaven which Adam there enjoyed! And it was still more essential to the spiritual wants of the race in the days of Enoch and the more degenerate age of Noah, when the influence of Eden, like the last rays of twilight from the setting sun, were fading from the hearts of men.

Abraham needed it still more to save him from the idolatry of his father's house; and Moses and the Jewish nation, yet more, to keep them from the open apostasy of the heathen nations around them. But more than to Abraham, to Moses, or to the Jews, was the holy Sabbath a necessity to the church in the gospel dispensation, when the Man of Sin was to arise, and oppose, and exalt himself above all that is called God; when there should be a tendency to multiply feasts and festivals, uncalled for by the Scriptures, in honor of Christ, and to rank the Sabbath of Jehovah with Jewish ceremonies, and sweep it away with them.

And now we have come down nearly six thousand years from the gates of Paradise. Through all this time, has sin reigned, and

iniquity abounded, and the hearts of men grown less and less susceptible of divine impressions, and in the same proportion more prone to forget the Creator. And can we dispense with the Sabbath now? True, the dawn of Eden restored, is visibly approaching; but the world is farther from God than ever before. Infidelity and atheism run riot, and seemingly the race would fain banish all thoughts and love of God from mind and heart.

More than ever, then, is the Sabbath now needed, to save men from utter apostasy. With all the original reasons for the institution, the accumulated necessities of six thousand years of sin, now call upon us to throw all possible safeguards around this sacred institution. If ever a memorial of the great God and a golden link to bind man to Heaven, was needed, it is needed now. And the necessity of this institution will even yet increase through the few remaining days of peril.

Can we dispense with it? Never. More and more sacredly should we cherish it, while with earnest hearts we breathe the prayer,

Let earth, O Lord, again be thine,
As ere with vengeance cursed;
And let the holy Sabbath shine
As glorious as at first.⁷⁴⁴

⁷⁴⁴ William Hiley Bathurst, Hymn: *How Bright a Day*, with some changes.

The Way of Life

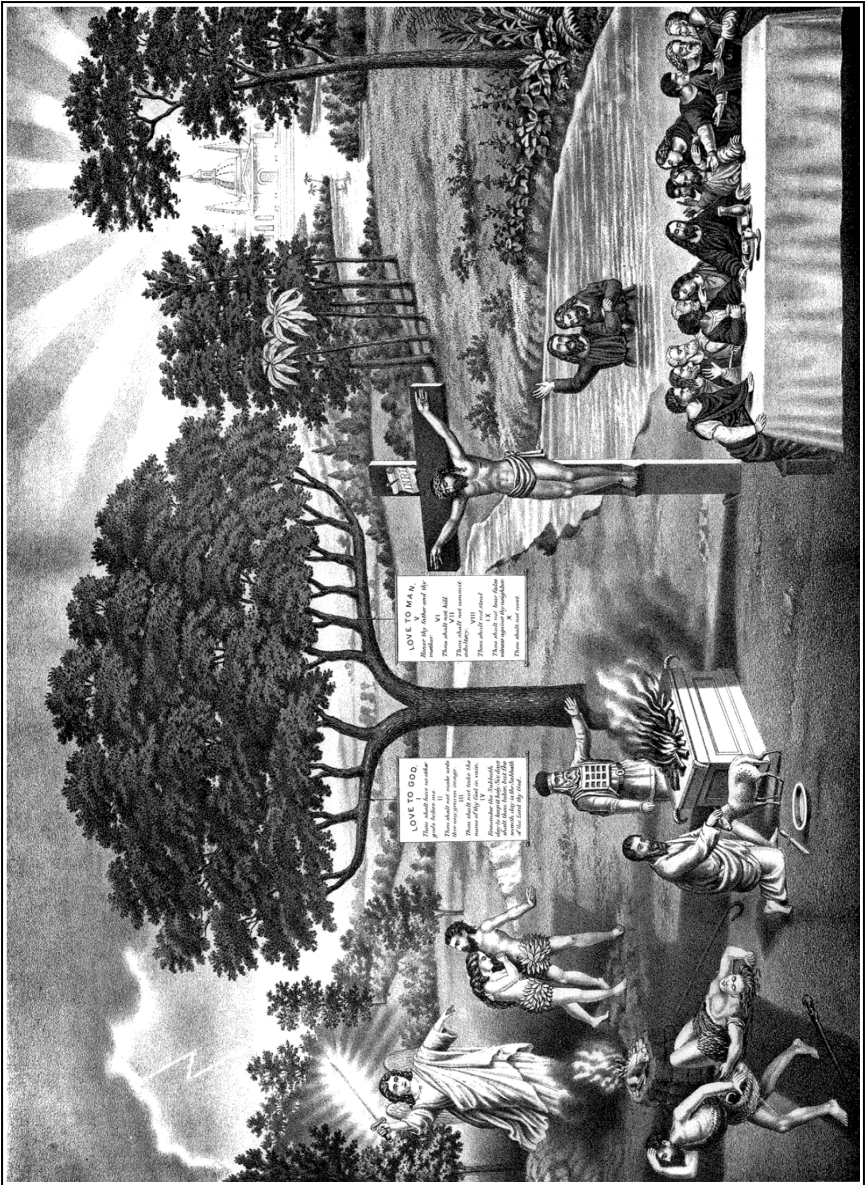
From Paradise Lost to Paradise Restored

1876

The engraving shows the fall of man, the sacrificial system pointing to Christ, the law of God, baptism, the Lord's supper, and Heaven.

All this is presented in such a way as to help the viewer understand the plan of salvation in a visual way.

This is a copy of the original engraving commissioned by James White and published in 1876. He obtained the idea from M. G. Kellogg's similar engraving dated 1873.



The Redeemer and Redeemed

or,

The Plan of Redemption Through Christ

1877

Colossians 1

¹⁴ In whom we have redemption through His blood, even the forgiveness of sins.

Ephesians 4

³⁰ And grieve not the holy Spirit of God, whereby you are sealed unto the day of redemption.

Ephesians 1

¹⁴ Which is the earnest of our inheritance, until the redemption of the purchased possession.

Printed in Oakland, CA (Pacific Press) in 1877.

Introduction

THE primary signification of the word *redemption* is “to purchase back, to release, to ransom.” Theologically, redemption means the bringing back of that which was carried away in the ruin of the fall. When all was lost in Adam, the plan of complete redemption through Christ was instituted.

That we may better understand the nature and extent of redemption through Christ, we will first consider what was lost in Adam.

1. Redemption of the Soul

Colossians 1

¹⁴ In whom we have redemption through His blood, even the forgiveness of sins.

INNOCENCE and purity of character were lost in the transgression by the representatives of the race, and their offspring became the lawful prey of the author of sin. Their lost condition is expressed by the apostle in these words:

Romans 7

¹⁴ I am carnal, sold under sin.

The plan of redemption proposes to save men from the condemnation and practice of sin in this life. The announcement of the angel to Joseph respecting the infant Saviour was that he should...

Matthew 1

²¹ ...call His name Jesus, for He shall save His people from their sins.

It is worthy of notice that there is a marked difference between saving people *from* their sins, and saving them *in* their sins.

Paul, writing to the church at Colosse respecting Christ, says:

Colossians 1

¹⁴ In whom we have redemption through His blood, even the forgiveness of sins.

The apostle also bears this triumphant testimony to the Romans:

Romans 8

¹ There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

The first stage in redemption is freedom from sin. And the accomplishment of this deliverance demands action on the part of the sinner, as verily as on the part of the Redeemer.

Repentance is demanded of the sinner. He must have a godly sorrow for his sins, and must forsake them before pardon of them can be granted, and redemption from them can take place. But he must first have a knowledge of the nature and extent of his sins before he can understandingly repent of them. And this knowledge is derived from the moral code which God has given as the rule of men's lives.

Romans 3

²⁰ By the law is the knowledge of sin.

And has God no other mirror into which the sinner may look and see the imperfections of his moral character? In his personal experience the great apostle answers:

Romans 7

⁷ Nay, I had not known sin but by the law.

It is admitted that the Spirit of God and the gospel of the Son of God both act upon the sinner's mind and heart in harmony with the law of God. But if these are the means, independent of the law of God, in his conversion from a life of sin to obedience and holiness, we should be able to read somewhere in the New Testament words like these:

“By the Holy Spirit is the knowledge of sin. Nay, I had not known sin but by the Holy Spirit.”

Or,

“By the gospel is the knowledge of sin. Nay, I had not known sin but by the gospel.”

But as there are no statements in all the Bible that the Spirit of God and the gospel of Christ are the agents to give the sinner a knowledge of his sins, and as Paul does say by the authority of the Holy Spirit that “by the law is the knowledge of sin,” it will be acknowledged that the grand old moral code of Jehovah, given as a rule of life, is the means by which sinners may learn the nature and the measure of their sins.

The beloved John defines sin in these words:

1 John 3

⁴ Whosoever commits sin transgresses also the law; for sin is the transgression of the law.

The perpetuity of the law of God, transgressed, makes the death of Christ a vital and perpetual truth in the system of redemption to be set forth in the gospel of the Son of God as long as human probation shall last. This fundamental truth ranked first in the gospel preached by Paul. He reminds the church at Corinth of this fact in these words:

1 Corinthians 15

³ I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures.

And to the church of the Romans he makes the broad declaration:

Romans 4

¹⁵ Where no law is there is no transgression.

Take away the moral code, and sin is removed from the world, and Christ and His gospel are no longer needed.

But the glorious gospel of the Son of God presents Christ as now pleading the merits of His blood which was shed for our sins.⁷⁴⁵ This fact constitutes the highest evidence of the perpetuity of the law of God. It gives force to the grand truth, lying at the foundation of redemption, to be perpetuated in the gospel message to the end, as uttered by John in these words:

1 John 2

¹ If any man sin, we have an advocate with the Father, Jesus Christ the righteous.

The sinner needs an advocate with the Father, because the wrath of God is upon him for breaking the moral code given as the rule of his life. Our adorable Redeemer, who shed His pre-

⁷⁴⁵ *Matthew 26:28; Hebrews 9:14-15.*

cious blood for the offending sinner, is the sinner's advocate with the offended Father. In the plan of redemption the sinner has to do with both the Father and the Son. He must first see the nature and extent of his sins by the light of the moral law, exercise true repentance toward its divine Author, and then the way is made ready for him to exercise a consistent and scriptural faith in Jesus Christ. With this agrees that portion of Pauline theology rehearsed by the great apostle in the presence of the elders of the church assembled at Miletus:

Acts 20

²⁰ I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house,

²¹ Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

Away with the idea that the law of God alone can save the sinner, however carefully he may observe all its precepts. The law is the rule of conduct. It condemns the violator, and holds him guilty until he suffers the penalty of its transgression, or receives pardon through a mediating party. There is no redeeming power in law. If it were the province of law to redeem the transgressor of law, then Christ need not have died for our sins. The Jew is blind, to say the very least, in one eye.

But away, *away* with the heresy that men may be saved by Christ and the gospel while trampling the law of God under their feet. God gave Christ to the world because His law was as changeless and enduring as His eternal Self. And there was no other way to meet the demands of that law, and at the same time save the sinner, than that Christ should die, the just for the unjust.

The Christian who trusts in Christ for salvation while breaking the commandments of God, is suffering as great blindness as the Jew, though it be in the other eye. He dishonors both the Father and the Son, by making God's moral government of trifling im-

portance, and consequently the atonement of the Son of corresponding value. He is even flinging insult into the very face of Heaven in boasting of saving faith in the Son, while rejecting the commandments of the Father.

But John sees a loyal army obedient and true, who are not swayed by Satan to the right or to the left. These have sight in both eyes. The prophet says respecting them:

Revelation 14

¹² Here are they that keep the commandments of God and the faith of Jesus.

It is when the sinner sees himself exposed to the wrath of God by the violation of the divine law that he feels his need of Christ, and casts himself upon His mercy as his only hope. And it is here that the repenting, confiding sinner finds pardon, peace and joy in the Holy Spirit as he seeks for that fullness of grace there is in the Redeemer. His life is now in joyous harmony with the exhortation of the apostle:

Romans 12

² And be not conformed to this world; but be transformed by the renewing of your mind, that you may prove what is that good, and acceptable, and perfect will of God.

And as he travels on in the Christian life, and reaches out by faith for complete deliverance from the power of Satan, and redemption from the dominion of sin, he reads his own experience in the triumphant words of Paul:

Colossians 1

⁹ That you might be filled with a knowledge of His will in all wisdom and spiritual understanding;

¹⁰ That you might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;

¹¹ Strengthened with all might, according to His glorious power, unto all patience and longsuffering with joyfulness;

¹² Giving thanks unto the Father, which has made us meet to be partakers of the inheritance of the saints in light:

¹³ Who has delivered us from the power of darkness, and has translated us into the kingdom of His dear Son:

¹⁴ In whom we have redemption through His blood, even the forgiveness of sins.

This is redemption in its first stage. It is a deliverance from the power of darkness, and a translation above the corruptions of this world into the kingdom of Christ's abounding grace. Bible conversion is a great change. When men are understandingly convicted of sin by the very moral code given as a rule of life, and are led to Christ as their only hope of pardon and eternal life, they will, with very few exceptions, remain steadfast, and grow in grace.

Why so large a percent of the fruits of the popular revivals of our day immediately fall back, is because they do not experience Bible conversion. The moral code is not applied as the measure of sin, preparatory to their casting themselves upon Christ as their only hope of redemption from sin.

Those who are really converted as they enter upon the Christian life will gain victories, add graces, and increase in spiritual strength, as they pursue their journey home to their eternal reward. This is forcibly expressed in:

2 Peter 1

⁵ Add to your faith virtue, and to virtue knowledge;

⁶ And to knowledge temperance, and to temperance patience, and to patience godliness;

⁷ And to godliness brotherly kindness, and to brotherly kindness charity.

⁸ For if these things be in you and abound, they make you that you shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

⁹ But he that lacks these things is blind, and cannot see afar off, and has forgotten that he was purged from his old sins.

¹⁰ Wherefore the rather, brethren, give diligence to make your calling and election sure; for if you do these things, you shall never fall:

¹¹ For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

But no one of the writers of the epistles expresses the high and holy attainments of the Christian life in stronger terms than John. He, as a proper witness in the case, testifies to what he had seen and heard as follows:

1 John 1

³ That which we have seen and heard declare we unto you, that you also may have fellowship with us; and truly our fellowship is with the Father, and with His Son Jesus Christ.

⁴ And these things write we unto you, that your joy may be full.

⁵ This then is the message which we have heard of Him, and declare unto you, that God is light, and in Him is no darkness at all.

⁶ If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth:

⁷ But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanses us from all sin.

The several points of thrilling interest in the foregoing words of the beloved John are:

1. SUBJECTS OF GOD'S KINGDOM OF GRACE

That the man who is redeemed from the condemnation and power of sin, and becomes a loyal subject of the kingdom of grace, enjoys fellowship with the Father, and with His Son Jesus Christ.

2. THE LAW AND GOSPEL UNITED

His union with Christ and His gospel does not separate him from the Father and His moral code.

John 10

³⁰ I and my Father are one,

—says Christ. The divine law and the glorious gospel, though instituted for different reasons, and designed to serve different purposes in the great plan of redemption, are in perfect harmony with each other, as are their divine Authors.

3. FELLOWSHIP WITH THE FATHER AND SON

John bears the joyful message that Christians may hold fellowship with both the Father and the Son. The Jew is satisfied with his efforts to be in fellowship with the Father, and the majority of Christians hold that it is enough to be in fellowship with the Son. But the full measure of joy estimated by the apostle is to be in fellowship with both the Father and the Son.

4. WALKING IN THE LIGHT OF OBEDIENCE

God is light and in Him is no darkness. Christians may walk in the light as God is in the light. And if they thus walk they will have fellowship one with another. Can a man enjoy fellowship with the Father, and “walk in the light *as He is in the light*,” while breaking the precepts of His moral code?

5. CLEANSING FROM ALL SIN

When in fellowship with both the Father and the Son, and walking in the pure light of God, it is then that the blood of Christ cleanses from all the stains of transgression.

And again we inquire,

“Can the blood of Jesus Christ cleanse a man from *all sin* while he is living in transgression?”

The apostle continues:

1 John 1

⁹ If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

Before this cleansing work can take place on the mind and heart, the sinner must see his sins by the rule of life which God

has given, must sorrow for his sins, must confess his sins, and must put them away by turning to the Lord in the path of obedience. It is then, and not until then, that the blood of Christ can be applied to cleanse the sinner from his unrighteousness.

The Christian heart exults that:

- The sinner may repent before God of the transgression of His law, and may find in Christ a complete Redeemer.
- His heart and life may be in harmony with the law of God and the gospel of Christ, and in fellowship with the Father and the Son.
- He may walk in the light as God is in the light.
- He may be cleansed from all sin, and pursue the path of light that leads in through the gates of the golden city, triumphant in the love of the Father and the Son.

But John speaks plainly to guard against self-deception, and to keep high the standard of walking with God in His light. He warns:

1 John 1

⁶ If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth.

These are cutting words indeed, but safe for the church of Christ. And the beloved apostle seems to anticipate the depressing influence of his words on some trembling disciple, and, by way of giving further light and comfort, adds:

1 John 2

¹ My little children, these things write I unto you, that you sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous.

In love he would speak plainly to warn the church against transgressing the law of God, and in love he would point the erring to our adorable Redeemer as the only means of redemption from sin.

2. Redemption of the Body

Ephesians 4

³⁰ And grieve not the holy Spirit of God, whereby you are sealed unto the day of redemption.

OUR first parents lost their hold on immortal life for which they were put on probation. In obedience they would soon have developed righteous characters, been placed beyond the reach of sin; and would have secured endless life in favor with God. In disobedience they and their offspring passed under the sentence and dominion of death.

Genesis 3

¹⁹ Dust you are, and unto dust shall you return.

Romans 5

¹² Wherefore, as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned.

The death, resurrection, and the ascension of the Son of God were events of great importance in the plan of human redemption; but with no one of these is the plan finished. The Redeemer was to make two distinct advents to this world.

At the first, He lived our example, preached His own gospel, wrought miracles to confirm His divine mission, died our sacrifice, rose from the dead for our justification, and ascended to the Father's right hand to plead the cause of the repenting sinner.

But He will appear in this world the second time to execute other parts of the grand scheme. The plan of redemption in its second stage provides for the resurrection of the just from the dominion of death and the grave to life immortal and eternal.

The moral fitness for the next life must be obtained in this. The change to immortality is not a moral change. It is simply an exchange of the corruptible body for one that will be incorruptible.

This second stage in the stupendous work of man's redemption is expressed by the apostle thus:

Philippians 3

²¹ Who shall change our vile body, that it may be fashioned like unto His glorious body.

And the Redeemer will not complete His work of redemption in a manner to leave man invisible and immaterial. When redeemed, the just will stand in all the tangible perfection of Adam's un-fallen manhood, with the exceeding glory of bodies fashioned like unto Christ's glorious resurrected body. And the doctrine is made prominent in the gospel that the resurrection of Christ is a pledge to the church that all the righteous shall be raised at His second appearing.

In *1 Corinthians*, 15th chapter, the apostle bases the doctrine of the resurrection of the righteous dead and the future life of the just, upon the fact that Christ did rise from the dead. The apostle affirms at the opening of the chapter that Christ died, was buried, and...

1 Corinthians 15

⁴ ...rose again the third day according to the scriptures.

He then argues:

¹² Now if Christ be preached that He rose from the dead, how say some among you that there is no resurrection of the dead?

¹³ But if there be no resurrection of the dead, then is Christ not risen:

¹⁴ And if Christ be not risen, then is our preaching vain, and your faith is also vain.

¹⁵ Yea, and we are found false witnesses of God; because we have testified of God that He raised up Christ: whom He raised not up, if so be that the dead rise not.

¹⁶ For if the dead rise not, then is not Christ raised:

¹⁷ And if Christ be not raised, your faith is vain; you are yet in your sins.

¹⁸ Then they also which are fallen asleep in Christ are perished.

Evidently there were those in Paul's day who denied the resurrection of the dead as there are many who reject the doctrine in our day. But the great events designed to immortalize the sacred fact of the resurrection of Jesus Christ from the dead were rehearsed in the ears of the people, and kept fresh in the memory of the church.

This great truth, that Christ did rise from the dead, and did walk forth from the sepulcher a triumphant victor over death, is the great central fact of the gospel, and constitutes the staple to which all gospel truth is fastened. Paul rests all upon the resurrection of Christ, and states that if He be not risen, his preaching was vain, the faith of the church was vain, they were in their sins, the apostles were false witnesses, and, as the climax,

1 Corinthians 15

¹⁸ They also which are fallen asleep in Christ are perished.

Remove the grand staple of the resurrection of Christ, and all gospel truth and the hope of the church fall to the ground.

Demons held hellish jubilee over the tomb where Christ lay in death. Wicked men exulted, but with a degree of trembling caused by the darkening of the sun, and the rending of the rocks. So the sepulcher was made sure. The great stone which Joseph rolled to the door was sealed, and a watch was set to guard the place. But one of the holy angels that excel in strength came down and rolled away the stone, and the attending glory prostrated the strong sentinels to the ground like dead men. Jesus arose, and, as Paul states,

⁵ ...was seen of Cephas, then of the twelve.

⁶ After that, He was seen of above five hundred brethren at once, of whom the greater part remain unto this present, but some are fallen asleep.

⁷ After that, He was seen of James, then of all the apostles.

Jesus arose with the marks of the crucifixion in His divine form, that He might be identified as the very person who had the nails

driven through His hands and feet, and who had the spear thrust into His side while hanging on the cross.

Thomas, who had settled into stubborn unbelief upon witnessing the death of Christ, said,

John 20

²⁵ Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe.

When he saw and felt the marks of the crucifixion he exclaimed,

²⁸ My Lord and my God.

The evidences of Christ's messiahship and His divinity were such as to carry conviction to all minds, excepting those blinded by error and hardened by sin. And these evidences grew more overwhelming until He left the world from Olivet to appear in the presence of God for sinners. Matthew records a series of these evidences connected with His death and resurrection, which closes the sacred history of His first advent:

Matthew 27

⁵¹ And behold the veil of the temple was rent in twain from the top to the bottom, and the earth did quake, and the rocks rent;

⁵² And the graves were opened, and many bodies of the saints which slept arose,

⁵³ And came out of the graves after His resurrection, and went into the holy city, and appeared unto many.

⁵⁴ Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly, this was the Son of God.

And not only was Christ in the world forty days after His resurrection, teaching, comforting and confirming the disciples at certain seasons, but during this same period the resurrected worthies of past ages, who came out of their graves after Christ's resurrection, were mingling with mortal men, and bearing testimony to

His resurrection. And when Christ ascended, He took these resurrected ones with Him, as affirmed by Paul in these words:

Ephesians 4

⁸ When He ascended up on high He led captivity captive.⁷⁴⁶

With these evidences of the resurrection of the Son of God before the reader, he will please return with us to Paul's argument. The apostle illustrates the relation of the resurrection of Christ to that of all His people at His second coming by the beautiful figure of the first-fruits and the harvest as set forth in the typical law:

1 Corinthians 15

²⁰ But now is Christ risen from the dead, and become the first-fruits of them that slept.

²¹ For since by man came death, by man came also the resurrection of the dead.

²² For as in Adam all die, even so in Christ shall all be made alive.

²³ But every man in his own order; Christ the first-fruits, afterward they that are Christ's at His coming.

The Hebrews were to present to the priest a sheaf of the first ripe grain for him to wave before the Lord to be accepted for them. The sheaf was taken from the first ripe grain, and was called the first-fruits. This sheaf typified the resurrection of Christ, while the remaining grain in the wide harvest field represented the resurrection of all His people at His second coming.

And, as the handful of ripe grain that was waved before the Lord was like all the grain that remained in the field until the general harvest, so Christ's resurrected form was a model of the resurrected bodies of His people.

The order of the resurrection mentioned by the apostle includes only Christ, the first-fruits, and all the saints at His second coming. Forcible indeed is the figure, that as the first ripe grain waved before the Lord was a sample of all the grain that remained in the field until the great harvest, so the resurrected body of Christ was

⁷⁴⁶ The marginal reading is "a multitude of captives."

a model of the bodies of His people who should remain in the grave until the resurrection of the just at His second coming.

1 Corinthians 15

²³ Christ the first-fruits, [says the apostle,] afterwards they that are Christ's at His coming.

The testimony of Paul respecting the change to immortality at the second coming of Christ is to the point:

Philippians 3

²⁰ For our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ:

²¹ Who shall change our vile body, that it may be fashioned like unto His glorious body.

Notice two points in the text:

1. In the future life, the fashion of the bodies of the redeemed is like the body of the Redeemer;
2. The fashioning is done when He comes to raise the dead.

1 John 3

² When He shall appear, [writes another apostle,] we shall be like Him.

In all the range of Christian theology no doctrine is more clearly stated, or more forcibly illustrated in the Scriptures than the resurrection of the dead. And yet ministers and people of the several denominations whose creeds maintain the doctrine, are retreating from this stronghold of the Christian faith before the cavils of infidelity respecting the identity of the resurrected body.

“It is impossible,” says the skeptic, “for the same particles of matter which composed the human body in this mortal life to compose the immortal body in the future state.”

He affirms that particles of matter which compose the body here at any given time, and are gradually thrown off to give place to new matter, may, through the vegetable and animal produc-

tions, enter into other human bodies, to pass, by the same process, into still others.

He urges that at death, under certain circumstances, the transfer of matter to other human bodies to almost unlimited numbers is highly probable. Hence, he concludes that in the resurrection many might claim the same particles on the ground that at some period in their mortal existence these very particles had constituted a part of each of them.

And as it is not possible for the same particles to hold places in numerous immortal forms at the same time, the skeptic fancies that he has overthrown the doctrine of the resurrection of the dead.

The question of the transfer of the same particles from one human body to another we leave for others to argue. However groundless the propositions, and flimsy the arguments of those who labor to build up the transfer supposition in order to pull down the Bible doctrine of the resurrection of the dead may be regarded, it will not be denied that it has tremendous power to remove one of the plainest landmarks of the Christian church in the minds of the thousands who are adopting the spiritual second advent, the spiritual resurrection, and the spiritual reign of Christ.

We sympathize with Paul who had similar, if not the same, theological follies to meet in his day that curse the church and the world in our day. In continuation of his argument upon the resurrection, as he touches the identity question, he rebukes the stupid cavilings of his shallow opponents. He says:

1 Corinthians 15

³⁵ But some man will say, How are the dead raised up? and with what body do they come?

³⁶ You fool, that which you sow is not quickened, except it die.

³⁷ And that which you sow, you sow not that body that shall be, but bare grain, it may chance of wheat, or of some other grain:

³⁸ But God gives it a body as it has pleased Him, and to every seed his own body.

With what body do the dead come forth is the question under consideration. And the apostle more than intimates that foolishness had been exhibited over the subject. The question is clearly before us:

Will the resurrected body contain the identical particles of matter which composed the mortal body? Or, is it necessary in order to the resurrection of the being that the same particles should be gathered to make up the immortal body?

Does the identity of the immortal being with the corruptible consist in both being composed of the same matter? Or does not their identity rather exist in that organization by which the saints in glory connect the then immortal present with the mortal past, so that they will know themselves, and each other?

Finally, is it necessary that a single particle of the old body pass into the new in order that there be a resurrection of the dead?

God formed man of the dust of the ground. And after the transgression He passed this sentence upon Adam:

Genesis 3

¹⁹ Dust you are, and unto dust shall you return.

Adam was an organized being. After dissolution he passed back to dust again and was no more. This is as true of Paul or of Luther. They passed to dust and do not exist in any other form of matter than that from which man was first created. Open the graves of holy men of God who have slept for centuries and there cannot be found the least trace of those who were buried there. Their names and their records are in Heaven, and their works follow them on earth, and this is all that remains of them.

The resurrection of the righteous dead is the act by which men are re-organized and brought back from the dust of the earth, with an immortal nature. This is to all intents and purposes a recreation. And we have not the most distant thought that the Redeemer will search through creation for the identical particles of

matter which had composed the mortal body from which to constitute the immortal being.

Man was formed from the dust of the earth. After death he returns to dust. At the resurrection he will be brought again from the dust of the ground without respect to that matter of which he had once been composed.

The obvious application of the figure of the grain employed by the apostle to illustrate the resurrection of the dead, fully sustains the foregoing position. The farmer does not harvest the identical wheat which he sows. Long before the new kernel forms, the parent grain has entirely passed into the straw, and the roots of the plant gather from the ground that which produces the new grain. These evident facts in the production of the grain are expressed by Paul in these words:

1 Corinthians 15

³⁷ You sow not that body that shall be.

Although it is not necessary that a single particle of the parent kernel should enter into the new grain, the identity of the old is preserved in the new. If the farmer sows wheat, the harvest is wheat, and this is true of all other grains. So in the resurrection, Paul will be Paul, and Martin Luther will be Martin Luther. And they will be re-organized so as to connect the mortal past with the immortal present. And there with open face beholding the glories of redemption complete, they will recount their toils and perils, and sing of the victories of divine grace which sustained them in their ministry until they had finished their course with joy.

If it be objected, that to re-organize the being at the resurrection with other matter than that which constituted the mortal form would be a re-creation, and not a resurrection, then we reply, that as the form after death returns to dust, the resurrection of the form is to all intents and purposes a re-creation, whether it be re-organized from the matter which composed the mortal form, or from other matter.

But if it still be urged that the resurrected body must be composed of material that made up the mortal body in this life, then we inquire, Will the immortal being contain that matter which was put into the grave, or that which constituted the mortal man at middle age? If the position be taken that the same matter, no more and no less, that was buried in the grave, will be brought into the immortal being, then we invite attention to the fact that men who may be alike in size at middle life frequently become emaciated, or exceedingly full in flesh, and pass into their graves in these conditions. In the resurrection, will some men be immortal skeletons, while others shall be endowed with immortal corpulency?

Should it be thought more consistent to have the immortal body made up of the exact material which composes the mortal form at the age of forty years to find the best proportioned man to be raised from the dead, then we will suppose that this very man lives to the age of seventy-five, until a large portion of his body shall change five times, when he dies and is buried. The resurrection of the man as he stood at forty would have but very little to do with the same man who was put into the grave at seventy-five. The particles of matter which composed this man at forty would be gathered from the four winds of heaven where they had been scattered during the long period of his changes, and the grave where he was buried at seventy-five need not be disturbed.

If the position be taken that it is not necessary in order that there be a resurrection of the dead, that the immortal being be made up wholly of matter which composed the mortal form at any given time in this life, but lest the immortal body be the result of an entire new creation, and not of the resurrection, a portion, more or less, of the old being must help constitute the new, then, according to the distinction made between re-creation and resurrection, the immortal man will be partly resurrected and partly created!

God formed Adam of the dust of the ground. After dissolution, man returns to dust. The first resurrection from the dead is the re-organization of good men, with immortal natures, from the dust of the ground, without respect to those scattered particles of matter which helped to make up the mortal body during this life, or at any period in this life. True, Christ's body did not see corruption. He was raised with the marks of the crucifixion upon His body, that He might be identified as the very same Jesus that died upon the cross. Moses, probably, did not return to dust. The body of Moses, as well as that of Christ, is doubtless an exception to the rule that man should return to dust, as Enoch and Elijah were exceptions to God's appointment that all men should die.⁷⁴⁷

The fact that the same body that was placed in Joseph's new tomb came forth, bearing the marks of the crucifixion, or the probability that the body of Moses had not seen corruption at the time the disputation occurred between Michael and Satan, and, therefore, Christ raised the same body that the Lord buried in the valley of Moab, must be regarded as exceptions to the general decree,

Genesis 3

¹⁹ ...unto dust you shall return.

The immediate resurrection of these, before seeing corruption, must be regarded in the light of the change which the living saints will experience at the sound of the trump.

If the following direct statements and illustrations of the faithful Job be applied to the positions we have taken, that all there is of man returns to dust, and that hope of the future life depends upon the resurrection of the dead, without respect to one portion of matter above another, it will be seen that in his words we find one of our strongholds:

⁷⁴⁷ *Hebrews 9:27.*

Job 14

⁷ There is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease.

⁸ Though the root thereof wax old in the earth, and the stock thereof die in the ground;

⁹ Yet through the scent of water it will bud, and bring forth boughs like a plant.

¹⁰ But man dies, and wastes away; yea, man gives up the ghost, and where is he?

¹¹ As the waters fail from the sea, and the flood decays and dries up:

¹² So man lies down, and rises not; till the heavens be no more, they shall not awake, nor be raised out of their sleep.

¹³ O that You would hide me in the grave, that You would keep me secret, until your wrath be past, that You would appoint me a set time, and remember me!

¹⁴ If a man die, shall he live again? All the days of my appointed time will I wait, till my change come.

¹⁵ You shall call, and I will answer You; You will have a desire to the work of your hands.

With a keen sense that all there would remain of him after death would be his record on high, until he should identify himself in the resurrection, Job anxiously and yet triumphantly exclaims:

Job 19

²³ Oh, that my words were now written! oh, that they were printed in a book!

²⁴ That they were graven with an iron pen and lead in the rock forever!

²⁵ For I know that my Redeemer lives, and that He shall stand at the latter day upon the earth:

²⁶ And though after my skin worms destroy this body, yet in my flesh shall I see God:

²⁷ Whom I shall see for myself, and my eyes shall behold, and not another; though my reins be consumed within me.

This remarkable fact appears, that the writers of both Testaments represent the state of the dead by the figure of sleep. David speaks of the resurrection in these words:

Psalm 17

¹⁵ As for me, I will behold your face in righteousness. I shall be satisfied, when I awake, with your likeness.

Psalm 49

¹⁵ God will redeem my soul from the power of the grave, for He shall receive me. Selah.

Isaiah speaks of his dead body rising with others. But, in the most literal sense, the prophet returned to dust, and as an organized being ceased to exist more than two thousand years since. If we are to be guided in our understanding of his words by other plain declarations of the Scriptures, and by facts relative to decomposition of the body and its return to dust, the strength of the following prophetic language must be regarded as setting forth simply the re-organizing of the body at the resurrection of the just:

Isaiah 26

¹⁹ Your dead men shall live, together with my dead body shall they arise. Awake and sing, you that dwell in dust; for your dew is as the dew of herbs, and the earth shall cast out the dead.

The resurrection of all the saints under the figure of the whole house of Israel is presented to the prophet Ezekiel under the figure of a valley filled with dry bones. But the expression,

Ezekiel 37

¹² I will open your graves and cause you to come up out of your graves,

—must not be understood so as to contradict the plainest facts relative to the condition of the dead. To give these words their most literal sense would be as absurd as to contend that in some valley on the globe God has collected and preserved the bones of all His saints.

The Lord by the prophet Hosea declares:

Hosea 13

¹⁴ I will ransom them from the power of the grave; I will redeem them from death: O death, I will be your plagues; O grave, I will be your destruction.

And to this very prophecy Paul refers in the closing part of the following quotation:

1 Corinthians 15

⁵¹ Behold, I show you a mystery; we shall not all sleep, but we shall all be changed,

⁵² In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

⁵³ For this corruptible must put on incorruption, and this mortal must put on immortality.

⁵⁴ So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

⁵⁵ O death, where is your sting? O grave, where is your victory?

Why do all the immortal saints shout in concert,

“O death, where is your sting? O grave, where is your victory?”

—at the instant the trump of God wakes them from death? The last twinge of pain the conscious, dying saint felt was the sting of death, and with the grave in full view his mind ceased to act. Reorganized at the resurrection of the just, so as to connect the new immortal existence with the past mortal life, he begins to think just where he ceased thinking at death. An instant, a day, a year, or a thousand years, are alike without measure to the sleeper in death.

On waking to the freedom of immortal life, he resumes the current of thought where it ceased in death, and in the joy of his new

existence he triumphs over death and the grave which occupied the last moments of his mortal life.

The apostle in his letter of condolence to those of the church at Thessalonica who had buried Christian friends, would dispel their griefs by removing their ignorance respecting the state of the righteous dead. He cites the church forward to the second coming of Christ and the resurrection of the righteous dead as the source of their comfort under bereavements, and the consummation of their hope. He says:

1 Thessalonians 4

¹³ But I would not have you to be ignorant brethren, concerning them which are asleep, that you sorrow not, even as others which have no hope.

¹⁴ For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him.

¹⁵ For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.

¹⁶ For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first:

¹⁷ Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord.

¹⁸ Wherefore comfort one another with these words.

John 5

²⁸ The hour is coming, [says Christ,] in which all that are in their graves shall hear His voice,

²⁹ And shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation.

And in Paul's confession of faith before Felix he declared the...

Acts 24

¹⁵ ...resurrection of the dead, both of the just and unjust.

But it is left to the *Revelation* chapter 20 to place these two resurrections one at each end of the millennium.

3. Redemption of the Earth

Ephesians 1

¹⁴ Which is the earnest of our inheritance, until the redemption of the purchased possession.

IN THE fall, man lost the dominion of the earth. God said of the first pair,

Genesis 1

²⁶ And let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creeps upon the earth.

Adam had dominion over all the earth. But in the transgression and fall he lost his Eden home, lost the peaceable dominion of the earth, and called the curse of God down upon the fair work of the Creator's hands.

The peculiar circumstances under which Noah and seven others were placed immediately after the flood, made it necessary that the fear of them should be upon the beasts; but from the time of the fall, man has not held the peaceable dominion of the earth and the living creatures God made upon it.

The plan of redemption brings back the dominion of the earth through Christ, which was lost in Adam. This truth is stated by Paul in his epistle to the *Hebrews*, where he mentions the mysterious union of the divine and the human in Christ, that the Redeemer and the redeemed might be fellow-heirs to the inheritance which lies beyond the resurrection of the dead, and the destruction of the author of sin. The apostle says:

Hebrews 2

⁵ Unto the angels has He not put in subjection the world to come, whereof we speak.

⁶ But one in a certain place testified, saying, What is man, that you are mindful of him? or the son of man, that you visit him?

⁷ You made him a little lower than the angels; you crowned him with glory and honor, and did set him over the works of your hands.

⁸ You have put all things in subjection under his feet. For in that He put all in subjection under him, He left nothing that is not put under him. But now we see not yet all things put under him.

⁹ But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that He by the grace of God should taste death for every man.

¹⁰ For it became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

¹¹ For both He that sanctifies and they who are sanctified are all of one: for which cause He is not ashamed to call them brethren.

The close student of prophecy will readily observe the bearing which these words of Paul have upon the subject of the redemption of the fair and peaceful domain which the representative of the race lost in the fall. It is to assist those who have not studied the subject that we make the following points:

1. In the plan of redemption, the world to come is not put in subjection to angels, but in subjection to redeemed men. Angels are not to rule in that future domain, but redeemed men will there reign with their adorable Redeemer.
2. Adam was made a little lower than the angels, yet crowned with glory and honor, in that he was made lord of the works of the Creator's hands. All things were put in subjection under him without reserve.
3. This dominion, lost in Adam, was not restored in Paul's day. The apostle says, "But now we see not yet all things put under him."⁷⁴⁸ Paul looked to the future for the redemption of this dominion through Christ at His second coming. He continues: "But we see Jesus,"—conveying the idea clearly that the redemption and restoration of the very dominion which was lost in Adam will be accomplished through Jesus Christ.

⁷⁴⁸ *Hebrews 2:8.*

4. Jesus is represented as the captain of the salvation of the redeemed, who will lead many sons unto glory. He is represented as taking on Him the seed of Abraham, and not the nature of angels; that He might through temptations and sufferings be perfectly adapted to feel our woes and sympathize with our sorrows. This makes both the Redeemer that sanctifies and the redeemed that are sanctified of one family, so that Christ is “not ashamed to call them brethren.”
5. In the expression “for whom are all things, and by whom are all things”⁷⁴⁹—as applied to Christ—the apostle clearly conveys the idea that the very dominion which was made for Adam and his posterity, is, in the plan of redemption, in reserve for Christ’s future glorious reign.

From the time that the dominion was taken from Adam we pass down the sacred history of the fallen race to Abraham, and there we find the joyful news of redemption through Jesus Christ, to be extended to the nations of the earth, proclaimed to the trusting, obedient patriarch. Paul speaks of it thus:

Galatians 3

⁸ And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In you shall all nations be blessed.

The apostle here quotes from *Genesis* 12:3. And in the same chapter we read the Lord’s promise of the land to Abraham’s seed.

Genesis 12

⁷ Unto your seed will I give this land.

After Lot separated from Abram, the Lord said unto him,

Genesis 13

¹⁴ Lift up now your eyes and look from the place where you are, northward, and southward, and eastward, and westward:

⁷⁴⁹ *Hebrews* 2:10.

¹⁵ For all the land which you see, to you will I give it, and to your seed forever.

Later, when God establishes His covenant with Abram, He promises the land to him and his seed for an everlasting possession.

Genesis 17

⁷ And I will establish my covenant between me and you and your seed after you in their generations, for an everlasting covenant, to be a God unto you, and to your seed after you.

⁸ And I will give unto you, and to your seed after you, the land wherein you are a stranger, all the land of Canaan, for an everlasting possession.

This promise of the land was confirmed to Isaac in these words:

Genesis 26

³ Sojourn in this land, and I will be with you, and will bless you; for unto you, and unto your seed, I will give all these countries, and I will perform the oath which I swore unto Abraham your father.

In his wonderful dream, Jacob saw a ladder reaching from earth to Heaven, and the angels of God were ascending and descending upon it. This ladder represents the plan of redemption through Christ, which plan connects earth with Heaven. Jacob saw the Lord standing above the ladder, and heard Him declare:

Genesis 28

¹³ I am the Lord God of Abraham your father, and the God of Isaac. The land whereon you lie, to you will I give it, and to your seed.

We have set before the reader the repeated promise of the land made to Abraham and to his seed. And now we inquire, Did this promise receive its entire accomplishment in Abraham, Isaac, Jacob, and their seed according to the flesh? Or, will the promise have its complete and ultimate fulfillment through Christ in the future immortal state in the eternal inheritance of all the redeemed?

The testimony of the holy martyr Stephen is to the point. In his defense before his accusers he states that Abraham did not inherit the land of promise. That portion of his appeal which relates to the promise of the land, reads thus:

Acts 7

² Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran,

³ And said unto him, Get out of your country, and from your kindred, and come into the land which I shall show you.

⁴ Then came he out of the land of the Chaldeans, and dwelt in Charran, and from thence, when his father was dead, he removed him into this land, wherein you now dwell.

⁵ And he gave him none inheritance in it, no, not so much as to set his foot on, yet he promised that he would give it to him for a possession, and to his seed after him.

And as further proof that the promise of the land was not fulfilled to Abraham and to his seed according to the flesh, we quote from Paul to the Hebrews:

Hebrews 11

⁸ By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed, and he went out, not knowing whither he went.

⁹ By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:

¹⁰ For he looked for a city which has foundations, whose builder and maker is God.

Please notice these points:

1. The apostle here speaks of the place, or the land, which Abraham should after receive for an inheritance. He did not receive it during his mortal life.
2. He sojourned in the land of promise as in a strange country with Isaac and Jacob who were not inheritors, but simply heirs with him of the same promise.

3. In looking forward to the period when the promised land would be inherited, Abraham saw a city which has foundations, whose builder and maker is God. He did not enjoy such a city as this at any time during the period of his long life of one hundred and seventy-five years.

Men have built cities on the earth in past ages, and they have crumbled to decay. But no city has existed on earth of which it could be said that its builder and maker is God. This is evidently the new-earth city which will appear when the curse shall be removed, and the dominion of the earth shall be restored to all the redeemed.⁷⁵⁰

The golden city of God will be the grand metropolis of the immortal kingdom when all its component parts shall be brought forth, and the entire family of Heaven shall be gathered. Then, obedient to the call of the Redeemer,

Matthew 25

³⁴ Come, you blessed of my Father, inherit the kingdom prepared for you,

—the redeemed of all ages will...

Luke 13

²⁹ ...come from the east, and from the west, and from the north, and from the south, and shall sit down [with Abraham, and Isaac, and Jacob,⁷⁵¹] in the kingdom of God.

The gospel of the Son of God was proclaimed to Abraham in the promise of the land to him and his seed, for this seed is Christ, as argued by the apostle:

Galatians 3

¹⁶ Now to Abraham and his seed were the promises made. He said not, And to seeds, as of many; but as of one, and to your seed, which is Christ.

⁷⁵⁰ *Revelation* 21:1-3.

⁷⁵¹ *Matthew* 8:11.

The promise to Abraham that in him all the families of the earth should be blessed, embraces Jesus Christ as the only hope of salvation of men from all the nations, as stated by the apostle:

Galatians 3

¹⁴ That the blessing of Abraham might come on the Gentiles through Jesus Christ.

The faith of Abraham embraces Christ as its glorious object. This is seen in Christ's reply to the Jews, who boasted in Abraham as their father.

John 8

⁵⁶ Your father Abraham rejoiced to see my day; and he saw it, and was glad.

The promise of the land, as explained by Paul, was made to Abraham and Christ. But Abraham, though he should be heir of the world through the righteousness of faith,⁷⁵² was a sojourner in Canaan as in a strange country. He, with all the other examples of faith mentioned in *Hebrews* 11,

Hebrews 11

³⁹ ...having obtained a good report through faith, received not the promise:

⁴⁰ God having provided some better thing for us, that they without us should not be made perfect.

But when Christ, and all the heirs of promise shall take the kingdom upon the new earth, then will Abraham and his seed inherit the promised land.

Galatians 3

²⁹ If you be Christ's, [says Paul,] then are you Abraham's seed, and heirs according to the promise.

Abraham, the father of the faithful, will be there. Christ, and all His, will be there. Then the promise to Abraham, that he shall possess the land, and that his seed shall be like the stars of

⁷⁵² *Romans* 4:13.

heaven, and the sand upon the seashore, will have reached its ultimate and complete fulfillment.

The apostle Peter speaks of three worlds. The first was before the flood, the second now exists, and the third will be when the Redeemer shall make all things new. He states that:

2 Peter 3

⁵ ...the heavens were of old, and the earth standing out of the water and in the water:

⁶ Whereby the world that then was, being overflowed with water, perished.

⁷ But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire...

¹³ Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwells righteousness.

God's promise of the new heavens and earth, is found alone in these words of the prophet:

Isaiah 65

¹⁷ Behold, I create new heavens and a new earth, and the former shall not be remembered, nor come into mind.

¹⁸ But be glad and rejoice forever in that which I create; for behold I create Jerusalem a rejoicing, and her people a joy.

The three worlds are now before us in scriptural language:

1. The inhabitants of the first became so stained with crime and violence that God could not bear with them, and after warning the people of their approaching doom through His servant Noah, He washed the world from its moral pollutions by the waters of the flood.
2. And when the cup of iniquity of the inhabitants of the world that now is shall be full, God will cleanse the second world from sin and sinners by fire as He did the first by water.
3. Then the curse will be removed, the earth will be renewed, and glorious Eden will be restored.

The scriptures quoted do not speak of three spheres, but of the one only which God gave to Adam, in three conditions covering these periods. The first reaches from the fall to the flood, the second, from Noah to the coming of Christ, and the third is the immortal and eternal future.

But the supporters of the doctrine of the world's conversion regard the prophecy of *Isaiah* concerning the new heavens and earth as a figurative description of the condition of things during the millennium. The prophet is either giving a figurative description of a very happy condition of things in this mortal state, or he is portraying the literal glories of the restitution after the second advent and the resurrection of the just.

The friends of the temporal millennium, in order that all parts of their figurative theory may harmonize, must have in their figurative new heavens and earth, figurative houses, figurative vineyards, and they must eat the figurative fruit thereof, and behold around them figurative wolves and figurative lions, feeding with figurative lambs and figurative bullocks, to say nothing of the presence of figurative serpents.

If it be said that the gospel is to convert all these wolves and lions and serpents, we reply that if they are converted, they are no longer wolves and lions and serpents, and during the entire period of the millennium there will be none but figurative lambs and doves.

But the apostle has so clearly identified the three worlds, namely, the one before the flood, the one that now is, and the new earth which is to come, as to entirely preclude the figurative view. No fact can be more plainly stated than that the world that perished by the flood is the same as that which now is, and is reserved unto fire. This is to be changed by fire, and then will appear the new heavens and the new earth, according to the promise of God. Thus the apostle links the three worlds together.

Are the first two worlds literal? So is the third. Is the new earth, mentioned by *Isaiah*, figurative? So are all three worlds figurative.

But if they are all literal, then we see a harmony in Scripture respecting them. If they be regarded as figurative, then we are left to this conclusion:

That in the days of figurative Noah, the figurative heavens and earth, being overflowed by figurative water, perished figuratively. But the figurative heavens and earth, which are now, are reserved unto figurative fire, against the day of figurative Judgment and perdition of ungodly figurative men. Nevertheless, we, according to his figurative promise, look for figurative new heavens and new earth, wherein dwells figurative righteousness.

True, the sacred writers use figures and parables. But we should believe that God in His word means what He says, unless the connection shows good reasons why a figure or parable is introduced. If God does not mean what He says in His word, who will tell us what He does mean? In case that God does not mean what He says, the Bible ceases to be a revelation, and God should give us another book to teach what this one means. But the Bible is the very book in which He has plainly spoken to the children of men.

With this view of the Scriptures, we see spread out before us the living realities of the new earth in all their grandeur and glory, as when Adam was lord of Eden, and held dominion...

Genesis 1

²⁶ ...over the fowl of the air, and over the cattle, and over all the earth.

Before the transgression, all was purity and peace, even among the beasts which God had created. And who can say that these, with natures such as the Creator first gave them, will not be in place in the earth restored from the fall, as well as in the earth before the fall?

Isaiah 11

⁶ The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together, and a little child shall lead them.

⁷ And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox.

It is in the restitution that the glory of the Lord shall fill the earth, as the waters cover the sea.

Numbers 14

²¹ But as truly as I live, all the earth shall be filled with the glory of the Lord.

Isaiah 11

⁹ They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

Habakkuk 2

¹⁴ For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea.

Matthew 5

⁵ Blessed are the meek; for they shall inherit the earth.

This glorious state, however, is not brought about by the conversion of all men. It is introduced by the destruction of sinful men, the restitution of the earth to its condition as it came from the hand of the Creator, and the gift of immortality to the meek of all ages.

Psalm 37

⁹ For evil-doers shall be cut off; but those that wait upon the Lord, they shall inherit the earth.

¹⁰ For yet a little while, and the wicked shall not be; yea, you shall diligently consider his place, and it shall not be.

¹¹ But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.

The prophecy of *Daniel* introduces five universal kingdoms which were to succeed each other on the earth. The first four kingdoms are perishable. The fifth is immortal, and will stand forever. The first four kingdoms are represented in the 2nd chapter of the prophecy by the great metallic image, the several parts of which are composed of gold, silver, brass, and iron mixed with clay. These represent Babylon, Medo-Persia, Grecia and Rome. The stone cut out of the mountain without hands, smote the image upon his feet, when the iron, the clay, the brass, the silver, and the gold were broken in pieces, and the wind carried them away, that no place was found for them. No language can express destruction more completely. And it is not until this utter destruction of all earthly governments that the immortal kingdom is established, filling the whole earth with its glory.

The kingdom of glory is future. In connection with its establishment will be the second coming of Christ in power and great glory, to raise the righteous dead, and to change the living righteous. These, all immortal, will be the eternal subjects of the kingdom of glory. In Paul's most solemn charge to Timothy, he associates the coming of Christ and the last Judgment with the immortal kingdom.

2 Timothy 4

¹ I charge you therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom,

² Preach the word.

This kingdom will be God's arrangement to glorify and reward the immortal righteous who are saved from every nation, tongue, and people, during the ages of human probation.

As further evidence that the kingdom of glory is future, we cite the fact that the stone smote the image upon his feet. It did not smite the image upon his head, Babylon; nor on the breast, Media and Persia; nor on the sides, Grecia; nor yet on the legs, Pagan Rome. But the stone did smite the image on his feet. And it could

not smite the feet before they existed, and they were not in being till several hundred years after the first advent of Jesus Christ.

The stone has nothing in common with the image. Mark well the events here stated. The stone breaks the image, and it becomes like the chaff of the summer threshing-floors, and the wind carries it away so that no place is found for it. All earthly kingdoms are first broken, and cease to exist; then, and not till then, will the God of Heaven set up the immortal kingdom on the earth, which shall never be destroyed.

The kingdom of grace is God's plan to save men by grace. It was established as early as mercy and grace were offered to fallen man. Adam, Abel, Noah, Abraham and Moses were as truly the subjects of the kingdom of grace as the apostles and martyrs of Jesus were, or as the followers of Christ now are. If it be said that the kingdom of grace was set up by our Lord Jesus Christ at His first advent, then we inquire,

“Had God no kingdom of grace before that time?”

If not, then Enoch, Noah, Lot, Abraham, Isaac, Jacob, Moses, and the prophets, have perished without hope; for certainly no man can be saved without grace.

In the 7th chapter of *Daniel* the four perishable kingdoms are represented by four beasts. The fate of the fourth is expressed in these words:

Daniel 7

¹¹ I beheld even till the beast was slain, and his body destroyed, and given to the burning flame.

If the words *slain*, *destroyed*, and given to the *burning flame* do not express utter extinction, we know of no words that will express the idea. It is worthy of particular notice that the fourth beast continues without change of character until he is given to the burning flame. Not so with the other three beasts which precede him. Says the prophet:

Daniel 7

¹² As concerning the rest of the beasts, they had their dominion taken away, yet their lives were prolonged for a season and time.

The territory and subjects of the Babylonish kingdom still existed, though subjected to the Persians. So of the Persian kingdom in respect to Grecia, and of Grecia in respect to Rome. But what succeeds the fourth kingdom? Is it the world's conversion and the temporal millennium? No, indeed! Its career will end in the lake of fire, and it will have no existence beyond. The lion was merged into the bear, the bear into the leopard, and the leopard into the fourth beast. But the fourth beast is to end his career in the lake of fire, which will be his utter destruction.

The next scene presented to the prophet represents the events closely connected with the coming of the Son of man. His reception of the dominion of the earth is described in these words:

¹⁴ And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages should serve Him.

The eternity of His kingdom is here stated.

¹⁴ ...His dominion is an everlasting dominion which shall not pass away, and His kingdom that which shall not be destroyed.

The location of the kingdom is also expressed in:

²⁷ And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High.

In tracing the subject of redemption through Christ we have seen that the blood of the Son of God was shed to cleanse the sinner from the guilt and stains of transgression; that by the resurrection the just are to be redeemed from death; that by the agency of fire the curse will be removed from the earth; and that in the Redeemer the redeemed obtain the dominion of the earth, which Adam lost.

But the crowning act, which will place our world, with its immortal inheritors, above the disgrace of the fall, will be the establishment of the golden city of God, with the throne of both the Father and the Son upon it. In support of this startling proposition we appeal to the Bible. And where shall we look for testimony respecting this completing act of redemption but in the last book, and the last chapters of the Sacred Volume which relate to the grand scheme of redemption?

Revelation 21

¹ And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away, and there was no more sea.

² And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

³ And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God himself shall be with them, and be their God.

God may be with men by the agency of an angel, or by His Son; but to free the subject from all uncertainty, the Son states that God himself shall dwell with men. Again, says John:

Revelation 22

¹ And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

² In the midst of the street of it, and on either side of the river, was there the tree of life which bore twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations.

³ And there shall be no more curse; but the throne of God and of the Lamb shall be in it.

If the river of life is to flow in the midst of the broad street of the city of God upon the new earth, the throne of God, as well as that of the Lamb, will be there. And if the curse here mentioned is that which came upon our world in consequence of Adam's sin,

then redemption exchanges the blight and mildew of sin, and the pall of death, for the glory of the throne of God and of the Lamb.

The stupendous plan of redemption provides for more than simply the restitution of all things to their first glory. Adam was lord of creation; but the divine Son of God, the second Adam, will be Lord of the world redeemed from sin and its results. And may we not reasonably conclude that the future, immortal condition of the earth, and the redeemed who inherit it, will as far exceed that of the first pair, and the earth given to them, as the Son of God exceeds innocent Adam in holy Eden?

Redemption completed at the resurrection of Christ? So say our Sunday friends, who observe the first day of the week to commemorate the completion of redemption. Hold, friends! you are just one dispensation ahead of time. Wait until the Redeemer shall “make all things new.”⁷⁵³ When the plan of redemption shall be finished, then, if it please God, we will all keep Sunday.

As we view the work of redemption, crowned with the glory of the throne of God and of the Lamb upon the new earth, we cease to wonder that redeemed men in Heaven should look forward to the time when they shall reign on the earth as the period of still higher joys.

Revelation 5

⁹ And they sung a new song, saying, You are worthy to take the book, and to open the seals thereof; for You were slain, and have redeemed us to God by your blood, out of every kindred, and tongue, and people, and nation;

¹⁰ And have made us unto our God kings and priests, and we shall reign on the earth.

Did these go up to Heaven at death? Or, are these the saints who came out of their graves after Christ’s resurrection, and who ascended up to Heaven with Christ from Olivet? Or, are these who sing the song of redemption, all the saints who shall reign with Christ in the holy city during the one thousand years before

⁷⁵³ *Revelation 21:5.*

it shall come down upon the new earth at the close of the seventh millennium? Whatever view may be taken of these redeemed men, who sing the new song, the golden text loses none of its strength in proof that the earth, redeemed from the curse, will be the inheritance of the saints.

And why should not happy saints in Heaven, or on the earth, look forward to the completion of redemption, when they shall reign on the new earth, as the highest state of joy of which mortal or even immortal minds can conceive? The history of our world is truly wonderful. Events have occurred on this sphere which have startled the universe. Angels desired to look into the plan of redemption; but they could not comprehend its amazing depths, and the matchless love which prompted its execution.

It was here that Adam basely transgressed the law of his Creator. At sundry times God in mercy has punished crime, and diminished it for a time on the earth by flood and flame. Here patriarchs and prophets have wrought out holy characters, and have been slain for the truth.

Here among the fallen children of men, was manifested the mysterious union of the human and divine in the Redeemer who lived our example, died our sacrifice, was buried, and rose from the dead, took with Him the keys of death and the grave, and ascended on high to plead His blood in behalf of poor sinners.

Here more than fifty millions of saints have sealed their testimony with their blood, that Christ is the living way, and the only Mediator between God and the sinner.

Here, too, God will honor His Son, who purchased the redemption of man stained with sin, and the earth, groaning beneath the curse, at an infinite cost, by establishing His throne upon it. Then will the redeemed lose the disgrace of the fall in the glory of the Redeemer, and the earth will forget the curse in the glory of God and the Lamb.

Isaiah 24

²³ Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before His ancients gloriously.

Christ and the Sabbath

Originally titled:

Christ in the Old Testament and the Sabbath in the New Testament

1877

Revelation 13

⁸ The Lamb slain from the foundation of the world.

John 8

⁵⁶ Abraham rejoiced to see my day, and he saw it, and was glad.

Acts 4

¹² There is none other name under heaven, given among men, whereby we must be saved.

Mark 2

²⁸ The Son of Man is Lord also of the Sabbath.

Printed in Oakland, CA (Pacific Press) in 1877.

Important Works

An Announcement in the Review and Herald, Nov. 15, 1877

WE RECOMMEND the recent pamphlet, *Christ in the Old Testament and the Sabbath in the New*, as filling a place that no other small work does. Probably it has with the blessing of God done more the past year in bringing men and women to the Sabbath truth than any other. It should go forth everywhere on its work, overcoming darkness by the clear light of its precious truth.

We have revised our two tracts, *The Law and the Gospel*, and *God's Memorial*, ready for the press. These books have had an immense sale. Tract and Missionary workers will please forward their orders. These works are for sale at the *Review and Herald* Office, Battle Creek, Mich., and at the Office of the *Signs of the Times*, Oakland, Cal.

James White

1. Christ in the Old Testament

WHEN all was lost in Adam, the plan of redemption through Jesus Christ was immediately instituted; hence He is represented as...

Revelation 13

⁸ ...the Lamb slain from the foundation of the world.

In the patriarchal and Jewish ages, Christ was slain in figure. In the Christian age He is slain in fact. The Scriptures reveal but one plan by which fallen men may be saved. It is true that in the development of the plan of grace through Christ there has been in each dispensation an increase of light. But there is no intimation in all the Bible of three plans: one for the patriarchal age, one for the Jewish, and one for the Christian age.

Jesus Christ is the Redeemer of sinners in all the ages of human probation.

Acts 4

¹² Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved.

We protest, in the name of reason and revelation, against the vague heresy that the law of the Father and the gospel of the Son are opposed to each other, the one designed to take the place of the other; as if the men of former dispensations were saved by the law without the gospel, and those of the present dispensation are saved by the gospel while disregarding the moral law.

It was not possible for sinful man in the ages past to secure a fitness for the inheritance of the saints in light by the divine law alone. There is no ability in law to redeem the transgressor. It is not the province of law, human or divine, to pardon the transgressor of law. The moral law is a rule of right action, condemning the transgressor, and holding him as such until he shall suffer the penalty. The divine law can do no more for the sinner. It is the

gospel alone that offers pardon and salvation. And without the gospel of the Son of God none of the men of the patriarchal and Jewish ages could be saved.

The gospel is the joyful message of redemption through Jesus Christ. We inquire:

“How early in the sad history of the fallen race was the gospel proclaimed? Was it first given in the days of Christ? of Moses? of Abraham? or of Adam?”

We distinctly trace the faith and hope of the gospel of the Son of God in that early denunciation of wrath upon Satan, that the seed of the woman should bruise the serpent’s head.⁷⁵⁴ In this decree against the author of sin and death, we hear the gospel of the Redeemer as verily as in the song of the angels over the plains of Bethlehem, to the shepherds as they watched their flocks by night.⁷⁵⁵

Abel

And when the first sons of Adam brought their offerings to the Lord, Cain in unbelief brought of the first-fruits of the ground. But Abel, in faith of the great Sacrifice for sin to be manifested in the distant future, brought of the firstlings of his flock. Through that lamb Abel saw the Lamb of God, the Redeemer of the world, and set his hope upon him.

In the blood of that firstling, Abel saw the blood of Jesus Christ as truly as we see the dying Saviour in the broken bread and the fruit of the vine at the Lord’s supper. In these emblems we see Christ shedding His blood for our sins on the cross. Abel saw the same in the bleeding, dying firstling which he offered.

Genesis 4

⁴ And the Lord had respect unto Abel and to his offering:

⁵ But unto Cain and to his offering He had not respect.

⁷⁵⁴ *Genesis* 3:15.

⁷⁵⁵ *Luke* 2:8-14.

The sacred narrative states that while Abel's act of faith in the Redeemer to come sealed his righteous character, cost him his life, and placed him at the head of the holy martyrs of Jesus, Cain's infidelity was regarded as sinful, and was the stepping-stone to the high crime of the murder of his brother, which sealed his character as a vagabond in the earth. The 11th chapter of *Hebrews* places Abel at the head of the faithful worthies. Paul speaks of his righteous act of faith in offering to the Lord in sacrifice the type of the Redeemer to come in these emphatic words:

Hebrews 11

⁴ By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying to his gifts; and by it he being dead yet speaks.

Abel laid hold of the hope that was set before him of the Redeemer to come, and in type embraced Christ. And, as he set the seal to his faith, in presenting before the Lord the most fitting emblem of the dying Lamb of God that takes away the sin of the world, high Heaven bestowed the signal witness that he was righteous. And for nearly six thousand years this eminent preacher of the gospel, though dead, has been speaking of his faith in Christ.

The beloved John, in contrasting the infidelity and murderous spirit of Cain with the confiding faith, pure love and obedience of those who revere the commandments of God, and lay hold of the faith of Jesus Christ, says:

1 John 3

² Not as Cain, who was of that wicked one, and slew his brother. And wherefore did he slay him? Because his own works were evil, and his brother's righteous.

Abel formed a righteous character, not only in laying hold of the Redeemer to come, by faith through the figure of the firstling of his flock, but by perfecting that saving faith in the act of presenting the sacrifice before the Lord his God.

Abraham

We pass down the sacred record of the fallen race to Abraham, and there we find the joyful news of redemption through Jesus Christ, to be extended to the nations of the earth, proclaimed to the trusting, obedient patriarch. Paul speaks of it thus:

Galatians 3

⁸ And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In you shall all nations be blessed.

The apostle here quotes from *Genesis* 12:3. See *Genesis* 12:7, 13:14-15; 17:7-8; 26:3; 28:13, where this promise is extended to Abraham's seed. The gospel of the Son of God was proclaimed to Abraham in this promise, in that it is really a promise of Christ, as argued by the apostle in:

Galatians 3

¹⁶ Now to Abraham and his seed were the promises made. He said not, And to seeds, as of many; but as of one, and to your seed, which is Christ.

The promise to Abraham that in him all the families of the earth should be blessed, embraces Jesus Christ as the only hope of salvation for men from all the nations, as stated by the apostle in:

¹⁴ That the blessings of Abraham might come on the Gentiles through Jesus Christ.

The faith of Abraham embraces Christ as its glorious object. This is seen in Christ's reply to the Jews, who boasted in Abraham as their father.

John 8

⁵⁶ Your father Abraham rejoiced to see my day; and he saw it, and was glad.

Moses

The gospel was preached to the children of Israel in the days of Moses. In his epistle to the *Hebrews*, Paul states:

Hebrews 4

² Unto us was the gospel preached, as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it.

That the gospel was preached to their fathers in a former dispensation, the apostle treats as a well known fact, and states that it was preached in his day as well as then, making it appear that the gospel of the Son of God was alike common in both the Jewish and Christian ages. He also testifies of the Hebrews in the wilderness, that they...

1 Corinthians 10

² ...were all baptized unto Moses in the cloud and in the sea,

³ And did all eat the same spiritual meat;

⁴ And did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them, and that Rock was Christ.

Moses and the believing Jews had the faith and the hope of the gospel.

- Through the blood of the sacrificial offerings, they saw Christ, and by faith embraced him. Their hopes of the future life were not in the law, but in Christ.
- The typical system was but the shadow of good things to come, of which Christ, as a sacrifice and mediator, is the center. These good things are the body that casts its shadow back into the Jewish age.
- The bleeding sacrifices of the former ages were but the shadow, while Christ bleeding on the cross, was the great reality.
- The blood of beasts offered by the Jews, understandingly, and in faith, as clearly pointed toward to the blood of Christ, as the Lord's supper and baptism point back to His sufferings, death, and resurrection.

Christ was with Moses and the children of Israel in the wilderness. The angel that went before them was the Lord Jesus Christ.⁷⁵⁶

Joshua

The record states that Joshua was by Jericho, and that:

Joshua 5

¹³ He lifted up his eyes and looked, and, behold, there stood a man over against him with His sword drawn in His hand.

¹⁴ And Joshua went unto Him, and said unto Him, Are you for us, or for our adversaries? And He said, Nay; but as captain of the host of the Lord am I now come.

We must not understand by this declaration of the angel that He had come to supersede Joshua in the command of the armies of Israel. Joshua was still commander, as is seen by:

Joshua 6

² And the Lord said unto Joshua, See, I have given into your hand Jericho, and the king thereof, and the mighty men of valor.

But the angel had come to Joshua's aid, as captain of the heavenly host of loyal angels. The captain of the host of the Lord is the head over angels, or the Archangel of *Jude* 9, and the Lord himself of *1 Thessalonians* 5:16. And while it was appointed to Joshua to lead the armies of Israel around Jericho, a portion of the priests bearing the ark of God containing the ten commandments, and seven priests bearing seven trumpets of ram's horns before the ark of God, the Son of God was to lead on the invisible armies.

As archbishop is the head over bishops, so Archangel means the head over angels. Christ stands at the head of all the holy angels, and thus He is the captain of the host of the Lord. The *Revelation*, referring to the time when sin was first introduced, says:

⁷⁵⁶ *Exodus* 23:20-21, 23; 14:19; 32:34; 33:2, 14; *Numbers* 20:16; *Joshua* 5:13-14; *Acts* 7:37-38.

Revelation 12

⁷ And there was war in Heaven. Michael and His angels fought against the dragon.

And as captain of the Lord's host, the Son of God is represented in *Revelation* 19:11-16, as riding forth from the opening heavens on a white horse, and the armies of Heaven following Him.

Joshua had no battering rams with which to break down the walls of Jericho. At his command the armed men passed on before the priests that blew the trumpets, and those that carried the ark of God. And the reward came after the ark. In this simple display there was no manifestation of physical force. The work of casting down the massive walls of Jericho was left to the invisible hands of the heavenly host led on by the Son of God. The day was gained.

Joshua 6

²⁰ So the people shouted when the priests blew with the trumpets. And it came to pass when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat so that the people went up into the city every man straight before him, and they took the city.

And it is an exceedingly interesting fact to those who keep "the commandments of God and the faith of Jesus" under the third message, *Revelation* 14:12, that prominent among the united agencies employed to achieve that grand victory, way back in the days of Joshua, were the ten commandments in the ark, and the leadership of the Son of God.

Christ as the Angel

And it is not a common angel that is spoken of in:

Exodus 23

²⁰ Behold, I send an Angel before you, to keep you in the way, and to bring you into the place which I have prepared.

²¹ Beware of Him, and obey His voice, provoke Him not; for He will not pardon your transgressions; for my name is in Him.

Such language can be applied to no other than the Son of God. Christ is the angel that was with Moses in the Mount Sinai. In that last address of the holy martyr, Stephen, he bears this important testimony. The words in brackets express our convictions relative to the persons meant in:

Acts 7

³⁸ This [Moses] is he that was in the church in the wilderness with the Angel [Christ] which spoke to him [Moses] in the Mount Sinai, and with our fathers, who received the lively oracles to give unto us.

The conclusion seems irresistible that the Son of God spoke the ten commandments from Sinai. The work of emancipating, instructing and leading the Hebrews was given to One who is called an angel.⁷⁵⁷ And this angel Paul calls:

1 Corinthians 10

⁴ ...that spiritual Rock that followed them,

—and he affirms:

⁴ ...that Rock was Christ.

The eternal Father is never called an angel in the Scriptures, while what angels have done is frequently ascribed to the Lord, as they are His messengers and agents to accomplish His work. It is said of Him who went before the Hebrews to deliver them,

Exodus 23

²¹ My name is in Him.

In all the stupendous events of that deliverance the mind of Jehovah was represented in Jesus. The typical system was given to Moses by the Son of God in the Mount Sinai. Jesus Christ, the minister of the “true tabernacle,” showed Moses patterns of it, and of the vessels of the heavenly sanctuary, that he might know how to form the typical. And as Moses is instructed relative to the

⁷⁵⁷ *Exodus* 13:21; 14:19, 24; 23:20-23; 32:34; *Numbers* 20:16; *Isaiah* 63:9.

tabernacle, even the several parts of the golden candlestick,⁷⁵⁸ the boards and bars,⁷⁵⁹ and the altar with its staves, pans, shovels, and other particulars,⁷⁶⁰ he is charged, as quoted Paul:

Hebrews 8

⁵ See that you make all things according to the pattern shown to you in the mount.

The church of all the ages is the church of Jesus Christ. He is the world's only Redeemer. Those who shut themselves up to the New Testament, and have the foundation of the church laid at the resurrection, or at Pentecost, are building too narrow a structure. The apostle states the foundation of the true church in these words:

Ephesians 2

¹⁹ Now, therefore, you are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God;

²⁰ And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.

When the angel said to John in Patmos,

Revelation 19

¹⁰ The testimony of Jesus is the spirit of prophecy,

—he meant more than expositors generally suppose. His words reach far back to the days of fallen Adam, when the plan of redemption was instituted, and embrace the entire prophetic word of both Testaments.

Christ as the Connecting Link

Once man walked with God in Eden. With open face he beheld the glory of the Lord, and talked with God, and Christ, and the angels in Paradise, without a dimming veil between. Men fell from his moral rectitude and innocence, and was driven from the

⁷⁵⁸ *Exodus* 25:31-40.

⁷⁵⁹ *Exodus* 26:15-30.

⁷⁶⁰ *Exodus* 27:1-8.

garden, from the tree of life, and from the visible presence of the Lord and His holy angels.

When all was lost in Adam, and the shades of night darkened the moral heavens, there soon appeared the star of hope in Christ, and with it there was established a means of communication between God and man. In his fallen state, man could not converse face to face with God, and with Christ, and with angels, as when in his Eden purity. But through the ministration of holy angels could the great God speak to him in dreams and visions.

Numbers 12

⁶ If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream.

The manifestation of the spirit of prophecy was designed for all dispensations. The Sacred Record nowhere restricts it to any particular period of time, from the fall to the final restitution. The Bible recognizes its manifestation alike in the patriarchal age, in the Jewish age, and in the Christian age. Through this medium God communed with holy men of old.

When sin had separated man from God, the plan of redemption made Christ the connecting link between the offended God and offending sinner. Then could the great God communicate directly with sinners. Christ has been a mediator between God and man during all the ages of human probation. The order of communication from God to man, as set forth in the preface to the *Revelation*, has doubtless been the same in the patriarchal, Jewish and Christian ages:

Revelation 1

¹ The Revelation of Jesus Christ, which God gave unto him, to show unto His servants things which must shortly come to pass; and He sent and signified it by His angel unto His servant John.

Christ and His angels are the connecting link between God and fallen man. Here is the order by which prophetic truth is communicated from the throne of Heaven to the children of men. God

gives it to Christ. Christ gives it to His angel. The angel shows it to the chosen prophet of God. And the prophet reveals it to the people.

The plan of salvation by which man is reconciled to God and God to man was devised by both the Father and the Son. And in carrying it out, the counsel of peace is between them both.⁷⁶¹ But it was given to the Son to reveal this plan in the several stages of its development to the fallen race in the several ages.

All things pertaining to the grand scheme of redemption, whether in the figures of the former dispensations, or in the facts of the present, were revealed to the fallen race by our adorable Redeemer. He is therefore no more the author of the Christian than of the Jewish system. And those who contrast Moses with Christ, and the Jewish with the Christian system, are virtually arraying Christ against Christ.

The Spirit of Christ in the Prophets

The Spirit of Christ inspired the prophets of the former dispensations. It testified through them of His sufferings at His first advent, and of the glory that should follow at His second coming. The apostle, speaking of the great salvation which had come to the church through Jesus Christ, says that the prophets...

1 Peter 1

¹⁰ ...inquired and searched diligently, who prophesied of the grace that should come unto you;

¹¹ Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

In this is seen the harmony of both Testaments, that the Spirit of Jesus inspired the writers of both. And while the blind Jew shuts himself up to the Old, and the equally blind Christian virtually shuts himself up to the New Testament, we thank God for a whole Bible. In the writings of both Testaments we see the entire

⁷⁶¹ *Zechariah* 6:13.

plan of salvation in all stages of its development, in the several dispensations, and the Spirit of Christ inspiring the divine whole.

The Spirit of Christ was in Enoch, the seventh from Adam, testifying through him:

Jude

¹⁴ Behold, the Lord comes with ten thousands of His saints,

¹⁵ To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him.

And so extended was the range of his prophetic vision, and so minute, that he could look down over long ages, and describe the coming of the Lord, and the execution of the last Judgment upon the ungodly.

The Spirit of Christ was in Abel, testifying of the sufferings of Christ through the blood of the firstling of his flock. And the Spirit of Christ was in Moses, testifying of the sufferings of Christ through the blood of those beasts which was typical of the blood of the Son of God.

The Spirit of Christ was in Daniel, testifying in his prophecy of the sufferings of Christ in the midst of the seventieth prophetic week:

Daniel 9

²⁶ And after threescore and two weeks shall Messiah be cut off.

²⁷ And in the midst of the week He shall cause the sacrifice and the oblation to cease.

The Spirit of Christ in the prophet also testified of the glory that should follow, in these words:

Daniel 7

¹³ I saw in the night visions, and behold one like the Son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought Him near before Him.

¹⁴ And there was given Him dominion, and glory, and a kingdom.

The blessed Christ of the New Testament had the supervision of giving this important prophecy to Daniel. In proof of this proposition we first cite the statements of the angel that appeared to Daniel in his vision of the 10th chapter:

Daniel 10

²¹ There is none that holds with me in these things but Michael your prince.

There were only three persons connected with the giving of the prophecy: Daniel, Michael, and another, which *Daniel* shows to be Gabriel:

Daniel 8

¹⁶ And I heard a man's voice between the banks of Ulai which called and said, Gabriel, make this man to understand the vision.

This command to Gabriel to further instruct the prophet came from Michael, as no other held with Him in the things of the prophecy. Hence Michael, or the Son of God, having received the great things of the prophecy from the Father, shows them to the angel Gabriel, with the order for him to reveal them to the prophet Daniel.

There is a striking similarity in the manner in which the prophecy of this book was given in the Jewish dispensation, and the manner in which the last book of the New Testament was given in the Christian dispensation. Both came from the Father to the Son, and both were shown to angels by the Son, to be revealed by them to Daniel and to John, for the benefits of the servants of God. The object of one was to show...

Daniel 2

²⁸ ...what shall be in the latter days.

And the object of the other is to show the...

Revelation 1

¹ ...things which must shortly come to pass.

The Spirit of Christ was in Isaiah, testifying of the sufferings of Christ in these words:

Isaiah 53

³ He is despised and rejected of men; a man of sorrows and acquainted with grief.

⁵ 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.

The Spirit of Christ in Isaiah also testifies of His glory:

Isaiah 9

⁷ Of the increase of His government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth, even forever.

We might continue these quotations to almost any length. The whole ground, however, is briefly covered by these remarkable words of the Saviour:

Luke 24

⁴⁴ All things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me.

Moses was a prophet. The Spirit of Christ was in this leader of the tribes of Israel, and testified, as quoted by Peter:

Acts 3 [Deuteronomy 18:18]

²² A prophet shall the Lord your God raise up unto you of your brethren *like unto me*.

The phrase “like unto me,” in the above passage, has reference to Christ and Moses as prophets or teachers. In many respects Moses and Christ were unlike; but as prophets they were alike. The principles which they declared to the people came from Him who has said,

Malachi 3

⁶ I change not.

God spoke through them both. Neither Moses nor Christ were law makers. Christ disclaims having anything to do with legislation.

John 7

¹⁶ My doctrine is not mine, but His that sent me.

John 8

²⁸ I do nothing of myself but as my Father has taught me, I speak these things.

John 14

²⁴ The word which you hear is not mine, but the Father's which sent me.

And speaking of the Son, the Father says,

Deuteronomy 18

¹⁸ He shall speak unto them all that I shall command Him.

In their efforts to hold before the people the Jewish and Christian dispensations in as wide contrast as possible, certain religious teachers would make it appear that the doctrines and principles taught by Christ were unlike those taught by Moses.

But any amount of reasoning from false premises, or unwarrantable assertions on their part, cannot change the word "like" in the above passages to "unlike." There the word stands, challenging the efforts of those who would hold in wide contrast God's two grand ministrations of truth and love, covering the periods of the Jewish and Christian ages.

Jewish and Christian Ministration Compared

In the development of the plan of redemption through Jesus Christ in all the ages, from the time that hope first dawned upon fallen Adam to the crucifixion, resurrection, and ascension of Christ, and the glory of Pentecost, there have been degrees of light and glory. Hence the comparison of the dispensations.

The great plan is one, unfolding with degrees of increased light and glory in the successive ages. Paul's comparison of the two

ministrations is worthy of special study. Mark well the clearness and strength of his expressions, which we here give side by side not for contrast, but for comparison.

Jewish Ministration	Christian Ministration
But if the ministration of death, written and engraven in stones was glorious. Verse 7	How shall not the ministration of the Spirit be rather glorious? Verse 8
For if the ministration of condemnation be glory,	Much more does the ministration of righteousness exceed in glory. Verse 9
For even that which was made glorious had no glory in this respect,	by reason of the glory that excels. Verse 10
For if that which is done away was glorious,	Much more that which remains is glorious. Verse 11

The typical system did not originate with Moses. It came from Heaven. It originated with the God of love, and the merciful Christ of the New Testament.

The first covenant, of itself, in its time, was glorious with blessings to the obedient. It is an impeachment of the character of God as a changeless being of love and wisdom to say that any part of His plan to redeem fallen men is defective and bad, whether it be in figure in the first covenant, or in fact in the second.

The unqualified strength of scripture expression in a few instances in both the Old and New Testament seems at first reading hardly to agree with the position here taken. But these texts must be viewed in a comparative sense in harmony with the general scope of scripture testimony, the character of God and the special comparison of the apostle in declaring the ministration of the Jewish age glorious, while that of the Christian age is simply more glorious than the one that preceded it.

And why should the two ministrations be held in contrast? They both came from the same Divine Source, in behalf of the

same race of sinners, to perfect that holiness of character in all the saved from all the ages, necessary for the same holy Heaven.

Hence John in prophetic vision, looking forward, saw them all gathered to the immortal shores, from the time of the holy martyr Abel down to the last ransomed sinner near the close of the Christian age,

Revelation 7

⁹ ...a great multitude which no man could number, of all nations, and kindreds, and people, and tongues.

He heard them all unite in the same acclamation,

¹⁰ Salvation to our God which sits upon the throne, and unto the Lamb.

Why should there be a wide contrast between ministrations under which the unit family of the immortal world find eternal redemption? Why?

- God is the one Father of all the adopted sons and daughters of grace from all ages, and
- Christ is their only Saviour and Redeemer.
- Angels that excel in strength are the holy guardians of the obedient and faithful of every age, and
- The Holy Spirit is their sanctifier.
- The pious dead of all the ages sleep in the one Jesus;⁷⁶² and
- His voice will awaken them all at His coming.⁷⁶³
- They will all be caught up together to meet the Lord in the air, and
- Upon the sea of glass all will receive the crown of glory and the palm of victory from the hand of Jesus.

Then why should there be a wide contrast between God's moral government of fallen men in the Jewish and Christian ages?

⁷⁶² 1 Corinthians 15:17-18.

⁷⁶³ John 5:28-29.

2. The Sabbath in the New Testament

WE AFFIRM that the only weekly Sabbath of the Old and New Testaments is the seventh day. The terms, Jewish Sabbath, and Christian Sabbath, are not Bible terms. The term used by the Author of the moral code is:

Exodus 20

¹⁰ ...the Sabbath of the Lord your God.

The Jews had annual sabbaths which are termed “your sabbath,” and “her sabbaths;” but the weekly Sabbath of the Bible is called by way of eminence, *The Sabbath*, in both the Old and New Testaments.

Only One Sabbath

The Bible does not recognize two weekly Sabbaths, one in the Old Testament, to be observed on the seventh day of the week, and one in the New Testament, to be observed on the first day of the next week. There is but one weekly Sabbath taught in all the Bible. The Sabbath of the Old Testament is the Sabbath of the New Testament.

On the seventh day of the first week of time God rested from the work of creation. This He did not do on any other day of that week. He sanctified the very day of His rest. That is, He set it apart to a holy use. This He did not do with regard to any other day of the week.

He put His blessing upon the seventh day, the day of His rest. This He has not done to any other day of the week. God has commanded the sacred observance of the day of His rest. He has not commanded the sacred observance of the first, or of any other of the six secular days of the week.

As indicated by the heading of this book, we invite attention to the Sabbath as taught in the New Testament. While it is freely admitted that the seventh-day Sabbath is taught in the Old Testament, the general impression is abroad in the Christian world that

the observance of another day is taught in the New Testament. It is in hope of removing this false impression from the minds of candid readers that we come directly to the New Testament, and risk the discussion of this subject at this time on the testimony of inspired Christian writers.

Background of the New Testament

And, first, we inquire,

“When was the New Testament written?”

Answer: In the Christian age. Matthew, it is said, wrote his gospel six years after the resurrection of Christ. The other books of the New Testament were written later, and at different dates during a period of sixty-five years, after the establishment of the Christian church. Again we inquire,

“Who wrote the New Testament?”

Answer: Christian men, who had been converted from Judaism.

“And for whose benefit was the New Testament written?”

Answer: The men of the Christian age.

“How was the New Testament written?”

Answer: By inspiration of God. Then, if the New Testament was written in the Christian and not in the Jewish age; by Christian and not by Jewish men; for the benefit of the men of the Christian and not the men of the Jewish age; and by inspiration of God; it follows that the terms used in the New Testament are the inspired terms for the Christian church.

First Day of the Week

Now there are two days named in the New Testament, standing side by side, each claimed by different bodies of Christians as the Sabbath of the Christian church. These are the last and the first days of the week. The Seventh-day Baptists, and the Seventh-day Adventists observe the seventh day of the week as the Lord’s Sab-

bath, while the Christian world generally hold that the first day of the week is the Sabbath for Christians. But how does this matter of these two days stand in the New Testament?

The first day of the week is mentioned in the New Testament only eight times, and is not in a single instance spoken of as a Sabbath, a day of rest, or a sacred day. It is simply called the first day of the week.

On the other hand, inspiration gives the seventh day of the week in the New Testament the sacred title of the Sabbath fifty-nine times. We will here give the eight texts which mention the first day of the week, and see if they prove what they are said to prove.

FIRST TEXT

Matthew 28

¹ 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 sepulcher.

Here two days are mentioned. One is called the Sabbath, and the other, the day following it, is called the first day of the week. Which of the two days is the Sabbath for Christians? Is it the one that is simply called the first day of the week, and is never called the Sabbath, or spoken of as a day of rest in the New Testament? Or, is it the day which inspired Christian writers, in the Christian age, writing for the benefit of the men of the Christian age, called the Sabbath?

SECOND TEXT

Mark 16

² And very early in the morning, the first day of the week, they came unto the sepulcher at the rising of the sun.

We give this passage, and the following three, because we are giving every text in the New Testament that mentions the first day of the week. They only show that the first day of the week is called simply the first day of the week.

THIRD TEXT

Mark 16

⁹ Now when Jesus was risen early the first day of the week, He appeared first to Mary Magdalene, out of whom He had cast seven devils.

FOURTH TEXT

Luke 24

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

FIFTH TEXT

John 20

¹ The first day of the week came Mary Magdalene early, when it was yet dark, unto the sepulcher, and saw the stone taken away from the sepulcher.

SIXTH TEXT

John 20

¹⁹ Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst and said unto them, Peace be unto you.

From the 19th verse, it is asserted that the disciples met on the day of our Lord's resurrection to commemorate that event, and that Jesus sanctioned this meeting by uniting with them. To this assertion we reply: The disciples at that time did not believe that their Lord had been raised from the dead. *Mark* 16:9-14 proves this. It is there stated that He first appeared to Mary, who...

Mark 16

¹⁰ ...went and told them that she had been with Him, as they mourned and wept.

¹¹ And they, when they had heard that He was alive, and had been seen of her, believed not.

They did not believe Mary.

Mark 16

¹² After that He appeared in another form unto two of them as they walked, and went into the country.

¹³ And they went and told it unto the residue; neither did they believe them.

They would not believe the two disciples to whom Jesus had that day made himself known at Emmaus. Read *Luke 24:13-36*.

¹⁴ Afterward He appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen Him after He was risen.

Jesus reproved the disciples for their unbelief in regard to His resurrection. And it is not remarkable that He should find His disciples together that evening, inasmuch as they had one common abode.

Acts 1 [see also Mark 3:19]

¹³ And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James.

And our Lord appeared to them...

Mark 16

¹⁴ ...as they sat at meat.

The simple facts in the case, then, are that Jesus appeared to His disciples at their home, as they were enjoying a common meal, and that they did not, two excepted, believe that He had arisen from the dead.

But ministers gravely assert that they were assembled for religious worship, commemorating the resurrection of their Lord! Whether assertions of this kind be made in ignorance of the facts in the case, or to deceive the people, it is time that those who

make them be rebuked, and the people read the facts in the case for themselves out of the New Testament.

It is also asserted that Christ often appeared to His disciples on the first day of the week. But only one text is cited to prove this assertion, and this proves nothing to the point:

John 20

²⁶ And after eight days again His disciples were within and Thomas with them; then came Jesus, the doors being shut, and stood in their midst, and said, Peace be unto you.

The text says, the disciples were within, which does not mean that they had gone out to meeting. They were at home. Again, after eight days does not mean seven but carries us past the next Sunday to Monday night, at least.

But here we are met with the assertion that the phrase, “after eight days” is indefinite, therefore does not prove that Christ appeared to His disciples on Monday evening. But if it be indefinite who knows that it means just one week?

In the name of common sense we protest against making the phrase indefinite in order to remove the circumstance from Monday, and then making it definite to establish it on Sunday. The phrase is either definite, or it is not; if it is not definite, then no one can tell the day on which Jesus met with His disciples the second time. If it be definite, then the second time that Jesus appeared to His disciples was as late as Monday night.

SEVENTH TEXT

Acts 20

⁷ And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow, and continued his speech until midnight.

It is asserted that the disciples after the ascension of their Lord, assembled on the first day of the week to commemorate His resurrection by the breaking of bread. We reply that the communion

does not commemorate the resurrection, but the crucifixion of our Lord.

1 Corinthians 11

²⁶ For as often as you eat this bread, and drink this cup, you do show the Lord's death till He come.

And as it was celebrated at Troas on a different day from that on which it was first instituted by our Lord, we conclude that it was not designed to be celebrated on any one particular day of each week. The meeting at Troas seems to have been an occasional meeting to break bread as Paul was to depart on the morrow.

From the circumstance of there being "many lights in the upper chamber" where the disciples were assembled to break bread, we conclude that it was an evening meeting. Paul preached all night, and at day-break started off on foot to Assos, and there joined his brethren in a ship, and came to Mitylene.

Now comes the inquiry,

"On what day of the week did that meeting hold all night?"

Answer: "Upon the first day of the week." As each day commences at sunset, according to God's division of time,⁷⁶⁴ that meeting at Troas was held on what is called Saturday night, and Paul and his brethren started off on their long journey to Jerusalem in the morning of the first day of the week. Here is apostolic example for labor on the first day of the week.

If it be said that the meeting at Troas was held on Sunday night, and that the disciples started on their journey Monday morning, we reply that in that case the meeting was held on the second day of the week; and those who with this position plead apostolic example from *Acts 20:7*, should keep Monday as the Christian Sabbath.

⁷⁶⁴ *Genesis 1.*

But leaving the question in regard to what night this meeting was held, there is an important fact which places the subject beyond all controversy. The first part of each of the seven days of the week is night, the last part is the day. The disciples held a meeting in the first part of the day at Troas, and journeyed on the last part of the same day. If, then, this day received the stamp of sacredness by this meeting of the apostles in the first part of it, their journeying in the last part of it removed the stamp of sacredness from it.

EIGHTH TEXT

1 Corinthians 16

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

It is inferred from this text that Paul enjoins a public collection; therefore the Corinthian church met for worship each first day of the week; therefore it is the Christian Sabbath. But it is an important fact that the apostle enjoins exactly the reverse of a public collection. He says, "Let every one of you lay by him in store." This is an individual work for each to attend to at home.

Justin Edwards, in his notes on the New Testament, comments on this text thus:

Lay by him in store; at home. That there be no gatherings; that their gifts might be ready when the apostle should come.

Prof. J. W. Morton, Late missionary to Haiti, in his *Vindication of the True Sabbath*, says:

The whole question turns upon the meaning of the expression, "by him"; and I marvel greatly how you can imagine that it means "in the collection-box of the congregation."

Greenfield, in his *Lexicon*, translates the Greek term, "by one's self, *i.e.*, at home."

Two Latin versions, the Vulgate and that of Castellio, render it, *apud se*, with one's self, at home.

Three French translations, those of Martin, Osterwald, and De Sacy, *chez soi*, at his own house, at home.

The German of Luther, *bei sich selbst*, by himself, at home.

The Dutch, *by hemselven*, same as the German.

The Italian of Diodati, *appresso di se*, in his own presence, at home.

The Spanish of Felipe Scio *en su casa*, in his own house.

The Portuguese of Ferreira, *para isso*, with himself.

The Swedish, *naer sig sielf*, near himself.

I know not how much this list of authorities might be swelled, for I have not examined one translation that differs from those quoted above.

The Lord's Day

There is another text which is so commonly urged in favor of the first day of the week as the Sabbath, that it may properly be noticed here.

Revelation 1

¹⁰ I was in the Spirit on the Lord's day.

It is claimed that this was the well-known title of the first day of the week when John wrote. How then does it happen that the same writer in his gospel, which was written two years later,⁷⁶⁵ calls the first day simply "first day of the week," without any title whatever?⁷⁶⁶

So far from its being true that Sunday was then called the Lord's day, history conclusively shows that no authoritative instance of the application of that term to the first day can be found till the time of Tertullian, 200 AD.

What day, then, does John mean by the term Lord's day? That he means some day of the week is evident; for it would be absurd to refer the expression to the gospel dispensation, and untrue to

⁷⁶⁵ See *Bible Dictionary*, *Barnes' Notes*, etc., *History of the Sabbath*, p. 189.

⁷⁶⁶ *John* 20:1, 19.

refer it to the future day of Judgment. And insomuch as the day of the week is not specified in the text, we must look to other scriptures to determine which day is meant.

We lay it down as a self-evident proposition that this day must be the Lord's day which He has claimed as His. He has never so claimed the first day in any manner either by word or act. He never rested upon that day, never blessed it, never set it apart, never attached any title of sacredness to it, and never gave any command for its observance.

But all these things He has done in reference to the seventh day. He rested upon it and sanctified it, or set it apart to a holy use, at creation.

Genesis 2

² 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.

In the fourth commandment He styles it,

Exodus 20

¹⁰ ...the Sabbath of the Lord your God.

In *Isaiah* He emphatically calls it:

Isaiah 58

¹³ ...my holy day.

And finally Christ himself declares,

Mark 2

²⁷ The Son of man is Lord also of the Sabbath.

Whether therefore it is the title of the Father or the Son that is involved, it pertains equally to the seventh day and to no other. If anywhere in the New Testament a record could be found stating that the Son of man is Lord of the first day of the week, that fact would be held as conclusive in favor of that day; and any man who should question it would be reviled for his obstinacy. Why

then not give the same weight to the fact that such a record is found for the seventh day of the week, the Sabbath of the Lord?

Sabbath Texts in the New Testament

We have noticed in the foregoing pages the eight texts which mention the first day of the week in the New Testament, and find no commandment to keep the day, no intimation of a change of the day of the Sabbath, and no grounds for inference that the day possesses any more sacredness than the five days that follow it.

In contrast, we find that the Sabbath is mentioned fifty-nine times in the New Testament, and in every instance reference is made to the last day of the week, on which the Creator rested from His work, the day He set apart as His, the day on which He put His blessing.

We here give reference to the texts in the New Testament which call the seventh day of the week the Sabbath:

- *Matthew* 12:1, 2, 5 (twice), 8, 10, 11, 12; 24:20; 28:1.
- *Mark* 1:21; 2:23, 24, 27 (twice), 28; 3:2, 4; 6:2; 15:42; 16:1.
- *Luke* 4:16, 31; 6:1, 2, 5, 6, 7, 9; 13:10, 14 (twice), 15, 16; 14:1, 3, 5; 23:54, 56.
- *John* 5:9, 10, 16, 18; 7:22, 23 (twice); 9:14, 16; 19:31 (twice).
- *Acts* 1:12; 13:14, 27, 42, 44; 15:21; 16:13; 17:2; 18:4.

We do not propose to notice all these texts at this time, as many of them contain no other proof to the point than that the Sabbath is the inspired name of the seventh day of the week in the Christian dispensation.

And we might here add, that if the phrase, "Christian Sabbath," be admissible, the seventh day of the week is the Christian Sabbath. We will notice a few of the above texts.

Matthew 24

²⁰ And pray you that your flight be not in the winter, neither on the Sabbath day.

It is generally believed that this text has reference to the flight of Christians from the city of Jerusalem at the time of its destruction. Then our Lord recognized the existence of the Sabbath, 70 AD, as verily as the seasons of the year.

The text also shows that our Lord regarded the Sabbath as a definite day in the week. Some teach that the Sabbath is not a definite day of the week, but only “a seventh part of time,” or “one day in seven and no day in particular.” If this be a proper definition of the Sabbath, we may use the definition for the word in the text defined. This would make our Lord say,

“But pray you that your flight be not in the winter, neither on a seventh part of time!”

If such a prayer had been answered so that the poor Christians might not leave on one day in seven, we would like to know when they could have made their flight.

Mark 2

²⁷ And He said unto them, The Sabbath was made for man, and not man for the Sabbath;

²⁸ Therefore the Son of man is Lord also of the Sabbath.

The Jews supposed that the Sabbath was Jewish-made for them alone. They had the institution buried up with their traditions so that in their bigotry they even dared to charge the Lord of the Sabbath and His followers with desecrating it. Jesus rebuked them. “The Sabbath,” said He, “was made for man”—for the entire race.

Many hold the limited view of the Sabbath which the Jews held, and cry, “It’s Jewish”; but Christian Sabbath-keepers are happy to know that Jesus is Lord of the Sabbath of the fourth commandment which they observe and teach.

Luke 23

⁵⁶ And they returned, and prepared spices and ointments, and rested the Sabbath day according to the commandment.

This is spoken of Christ's intimate friends who had followed their Lord to the sepulcher. It was probably near the close of the sixth day when Jesus died upon the cross. He was taken down and borne to the sepulcher. The Marys returned and prepared the spices. The Sabbath came, as the sun went down. They rested. How?

Luke 23

⁵⁶ ...according to the commandment.

The Sabbath, and the commandment guarding it, lived after the death of Christ, and Luke, writing as is supposed twenty-eight years after the crucifixion, records the observance of the Sabbath according to the commandment by Christians after the death of Christ, as an important fact for the Christian church.

Apostolic Example

We now come to the book of *Acts*. Those who would follow apostolic example will come with us to this book with peculiar interest. But first we would remark that apostolic example when in harmony with divine precept is clothed with authority. Without precept, it has no real force. Paul and Barnabas had a sharp contention,⁷⁶⁷ yet no one feels bound to follow their example in this respect.

Now if it could be shown that the disciples often assembled in the day-time of the first day of the week, this would fall short of proving a change of the Sabbath. But only one text⁷⁶⁸ is claimed from the book of *Acts* for first-day observance, and we have shown from the facts stated in the chapter that the disciples were in meeting the first part of that day—Saturday night—and journeyed the last part—Sunday.

We will now show that apostolic example is on the side of the Sabbath.

⁷⁶⁷ *Acts* 15:29.

⁷⁶⁸ *Acts* 20:7.

Acts 13

⁴² And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath.

The Gentiles had no respect for the Sabbath, but, rather, were opposed to the institution honored by the Jews; yet they invite this Christian minister to preach the same discourse to them the next Sabbath.

⁴⁴ And the next Sabbath day came almost the whole city together to hear the word of God.

Acts 16

¹³ And on the Sabbath we went out of the city by a river side, where prayer was wont to be made, and we sat down and spoke to the women which resorted there.

This Sabbath meeting was not held in a Jewish synagogue. Lydia believed, and was baptized, and her household. But was the Sabbath Paul's regular preaching day? Was this his manner? Let the following answer:

Acts 17

² And Paul, *as his manner was*, went in unto them, and three Sabbath days reasoned with them out of the Scriptures.

Acts 18:1-11, contains important testimony on this subject. Paul at Corinth abode with Aquila and Priscilla, and worked with them at tent-making.

Acts 18

⁴ And he reasoned in the synagogue every Sabbath, and persuaded the Jew and Greeks.

How long did he remain at Corinth?

¹¹ And he continued there a year and six months, teaching the word of God among them.

Here is apostolic example for seventy-eight successive Sabbaths. And it will be seen by verses 5-8, that the apostle occupied

the synagogue a part of these Sabbaths, until the Jews opposed and blasphemed, then he went into the house of Justus, where he preached the remaining portion to the Gentiles.

That Paul never had, at any time during his ministry, regarded the seventh day of the week as a secular day, and never had regarded the first day of the week as the Sabbath in its stead, is evident from his testimony in the last chapter of the book of *Acts*, before an assembly of the chief of the Jews at Rome. He addresses them with great boldness thus:

Acts 28

¹⁷ Men and brethren, though I have committed nothing against the people or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans.

It was the custom of their “fathers” to observe the seventh day of the week as the Sabbath concerning which the Jews were very strict in Paul’s day. If the apostle had left the observance of the seventh day, and had given the influence of his teachings and his example in favor of the first day of the week as the Sabbath for Christians, his mouth would have been closed at once after testifying that he had done...

¹⁷ ...nothing against the...customs of the fathers.

But the closing verses of the book of *Acts* show that the Apostle remained at Rome preaching the gospel with great confidence, unmolested by any one, which could not have been the case had he ceased to be a Sabbatarian.

³⁰ And Paul dwelt two whole years in his own hired house, and received all that came in unto him,

³¹ Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

Here, dear reader, is apostolic example in harmony with that divine precept which was spoken under circumstances of awful

grandeur from Sinai, and written with the finger of God, hence it has tremendous force.

Creation and Redemption

Christians who take the Bible as the rule of truth and duty freely admit that before Christ, the seventh day of the week was observed in commemoration of the rest of the Creator on the seventh day of the first week, after He had completed the six days of creation. This position is fully sustained by the record of the first seventh day, *Genesis* 2:1-3, and by the Sabbath precept of *Exodus* 20:8-11.

But it is asserted that the work of redemption is greater than the work of creation, and that Christians should no longer observe the seventh day in commemoration of the completion of the work of creation; but they should now observe the first day in commemoration of the completion of the work of redemption at the resurrection of Christ on the first day of the week.

These assertions sound out well from Sunday pulpits, and read smoothly in print to those who wish them true; and if they were sustained by the Bible, the Christian world could safely receive them. But what spoils this pleasing fable is the fact that there is not a single text in all the word of God to sustain it.

Redemption greater than creation? Our first day friends themselves are compelled to admit that God has never said this. What right, then, has any man to make such an assertion, and then base the change of the Sabbath upon it?

But suppose that redemption is greater than creation, who knows that we should observe a day of the week to commemorate it? God has not required men to keep any day as a memorial of redemption.

But if it were a duty to observe one day of the week for this reason, most certainly the crucifixion day presents the strongest claims. It is not said that we have redemption through Christ's

resurrection; but it is said that we have redemption through the shedding of His blood.

Revelation 5

⁹ And they sung a new song, saying, You are worthy to take the book, and to open the seals thereof; for you were slain, and have redeemed us to God by your blood, out of every kindred, and tongue, and people, and nation.

Ephesians 1

⁷ In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace.

Colossians 1

¹⁴ In whom we have redemption through His blood, even the forgiveness of sins.

Hebrews 9

¹² Neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us.

¹⁵ And for this cause He is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

Then redemption is through the death of the Lord Jesus; consequently the day on which he shed His precious blood to redeem us, and said,

John 19

³⁰ It is finished,

—is the day that should be kept as a memorial or redemption, if any day should be observed for that purpose. Nor can it be pleaded that the resurrection day is the most remarkable day in the history of the first advent of our Lord. It needs but a word to prove that in this respect, it is far exceeded by the day of the crucifixion.

Which is the more remarkable, the act of the Father in giving His beloved and only Son to die for a race of rebels, or the act of that Father in raising that beloved Son from the dead? There is only one answer that can be given: It was not remarkable that God should raise His Son from the dead; but the act of the Father in giving His Son to die for sinners was a spectacle of redeeming love on which the universe might gaze, and adore the wondrous love of God to all eternity.

Who can wonder that the sun was veiled in darkness, and that all nature trembled at the sight! The crucifixion day, therefore has far greater claims than the day of the resurrection. But God has not enjoined the observance of either. And is it not a fearful act to make void the commandments of God by that wisdom which is folly in His sight?

1 Corinthians 1

¹⁹ For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

²⁰ Where is the wise? where is the scribe? where is the disputer of this world? has not God made foolish the wisdom of this world?

The learned and godly Paul lived, and preached, and wrote after the resurrection of Christ. And he is so far from teaching that the first day of the week should be observed to commemorate redemption, that he exhorts the church in view of a future day of redemption.

Ephesians 4

³⁰ And grieve not the Holy Spirit of God whereby you are sealed unto the day of redemption.

And Christ speaks of His second coming, and the signs of that event, in these words:

Luke 21

²⁷ And then shall they see the Son of man coming in the clouds with power and great glory.

²⁸ And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draws nigh.

The day of redemption is still future. But when the Lord shall appear the second time to finish the plan of redemption, to give immortality to all His saints, to remove the curse from the earth, and...

Revelation 21

⁵ ...make all things new.

Then if it please God that the redeemed family shall observe the first, or any other day of the week, to commemorate the completion of redemption, those who observe the Bible Sabbath here will be very happy to take part in that grand celebration. But meanwhile we will be content, while waiting for the day of redemption, to celebrate the Rest of the Lord on the day in which the Creator rested from His work of creation. Our Sunday friends are just one dispensation ahead of time.

But if Christians would commemorate our Lord's death and resurrection, the great events which lie at the very foundation of the plan of human redemption, there is no need of robbing the Lord's rest-day of its holiness in order to do it. When truth takes from us our errors it always has something better to take their place. So the false memorial of redemption being taken out of the way, the Bible presents in its stead those which are true. God has provided us with memorials, bearing His own signature; and these we may observe with the blessings of Heaven.

Would you commemorate the death of our Lord? You need not keep the day of His crucifixion. The Bible tells you how to do it:

1 Corinthians 11

²³ For I have received of the Lord which also I delivered unto you, that the Lord Jesus the same night in which He was betrayed took bread;

²⁴ And when He had given thanks, He broke it, and said, Take eat; this is my body, which is broken for you; this do in remembrance of me.

²⁵ After the same manner also He took the cup, when He had supped, saying, This do you as oft as you drink it, in remembrance of me.

²⁶ For as often as you eat this bread, and drink this cup, you do show the Lord's death till He come.

Would you commemorate the burial and resurrection of the Saviour? You need not keep the first day of the week. The Lord ordained a very different and far more appropriate memorial:

Romans 6

³ Know you not that so many of us as were baptized into Jesus Christ were baptized into His death?

⁴ Therefore we are buried with Him by baptism into death; that, like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

⁵ For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection.

Colossians 2

¹² Buried with Him in baptism, wherein also you are risen with Him through the faith of the operation of God, who has raised Him from the dead.

The Catholic and Protestant churches have changed this ordinance to sprinkling, so that this divine memorial of the Lord's resurrection is destroyed. And that they may add to sin, they lay hold of the Lord's Sabbath and change it to the first day of the week, thus destroying the sacred memorial of the Creator's rest, that they may have a memorial of Christ's resurrection.

May God help the reader to decide for truth, obey the word, taste the sweets of obedience, stand in the coming contest, and suffer with Christ here and reign with Him in His kingdom forever.

3. The Old Moral Code Not Revised

WE HAVE shown in the preceding pages that the first day of the week is mentioned only eight times in the New Testament, and is not in a single instance spoken of as a sacred day, or a day of rest.

In contrast, we have shown that the Sabbath is mentioned fifty-nine times in the New Testament, and in every instance reference is made to the day of the week on which the Creator rested from His work, the day he set apart as His, the day on which he put His blessing.

We have also shown that the observance of the first day of the week cannot gather strength from the example of Christ and the first apostles, but that the example of the apostles is decidedly on the side of the divine precept in support of the observance of the seventh day of the week as the sanctified Rest-day of the Lord.

Nine Commandments Re-affirmed?

But here we are met by a certain class of opponents of the primeval Sabbath with the assertion that only nine of the ten commandments are given in the New Testament, and that the Sabbath is purposely left out. This view is expressed in different terms. It is sometimes stated that:

Every other precept of the Decalogue is re-affirmed in the New Testament excepting the Sabbath.

And it is not infrequently the case that ministers will so far presume upon the ignorance and credulity of the people as to affirm that nine of the ten commandments are given *verbatim* in the Old Testament, and that the Sabbath of the Old Testament is carefully kept out of the New.

With these statements which, as we shall show, are utterly void of truth, they give the impression that the Sabbath is not as important in the Christian, as in the Jewish dispensation. And those who can accept such statements without investigation, will not

only rest satisfied with a false position, but they will regard the agitation of the Sabbath question as unnecessary and even wrong. The fact that our opponents make a stronger impression on the public mind with their broad assertions on this point than by any other attack, is our apology for testing their statements in a plain and thorough manner by the word of God.

We appeal to men of candor, who will respect truth and love it for the truth's sake. Of men who will through prejudice reject the plain truth of God's word, and trample it under their feet, we have no hope. We freely admit that the fourth commandment is not given *verbatim*, that is, word for word, in the New Testament. And it is just as true that only the three short commandments are thus repeated. The sixth, seventh and eighth only are repeated in the New Testament. Does this fact release men from keeping the first, second, third, fourth, fifth, ninth and tenth? No, indeed.

Romans 13

⁹ You shall not commit adultery, You shall not kill, You shall not steal...

These are the only precepts of the Decalogue which are repeated word for word in all the New Testament. Let the most critical eye search this matter fully. We state the facts in the case.

What, then, can be said of those ministers who will state to audiences hasting to the bar of God to be judged by the moral law, and in the very face of Heaven, that nine of the ten commandments are given *verbatim* in the New Testament? Their egregious assertions must be attributed either to inexcusable ignorance on the subject, or to the custom of handling the word of God deceitfully. If they are so grossly ignorant of the subject as to shield them from the charge of clerical trickery, and uttering deliberate falsehood in the house of God, they have no business meddling with the subject, until they have studied it.

The ten precepts of the moral code did exist from the days of fallen Adam, and were binding on the people before they were spoken from Sinai, and written upon tables of stone. This is evi-

dent from the fact that the Bible contains a record of the very sins which are the violation of each one of the ten commandments, as existing before the law was declared in the hearing of the people at Sinai. Where there is transgression there must be law. Remove law, and sin ceases to exist.

Romans 4

¹⁵ For where no law is, there is no transgression.

The sin of Sabbath-breaking was rebuked as early as thirty days before the ten commandments were spoken from Sinai. This fact is fully established by comparing *Exodus* 16:1, 23-30; 19:1.

And there is no intimation in all the Old Testament that God would at any time change any of the precepts of His moral code. That law being in its nature changeless as the very throne of Heaven, once written in the Old Testament, accompanied with the record of the circumstances of awful grandeur that attended its rehearsal at Sinai, the Lord has not seen fit to have it written a second time in the New Testament. The Holy Ghost never undertook to give the divine law over again on a new account in the New Testament.

The apostles in their writings long years after the death and resurrection of Christ appeal to the moral code as given in the Old Testament as the highest living authority in Heaven, or on the earth. They state moral duties and obligation, and refer to the precepts of the moral code to sustain their propositions. If it had been left to Paul, Peter, James, John and Jude, to give the moral code, or nine tenths of it over again in the New Testament, those faithful men would have done it, and we should be able to read those precepts word for word in their writings.

Our opponents see as clearly as we do that it is necessary to their position that nine of the ten commandments should appear in the New Testament, word for word. Hence the temptation before the minds of those ministers who felt that they must preserve the unity of their flocks to give a false impression to quiet the minds of the people upon the Sabbath question. This fact

crops out in the statement of those opponents who manifest more regard for party than a clear conscience in the statement that:

“Nine of the ten commandments are given *verbatim* in the New Testament.”

They see the need that it should be so; and, feeling it important that the people should view the matter thus, in order that they be shielded from the claims of the fourth commandment, they seem to adopt the policy of the Roman church, that “the end justifies the means,” and give themselves up, even in the house of God, to the utterance of a deliberate untruth.

We stand upon the grand old moral code, the only document in the universe that has the honor to have been spoken by the voice of God in the hearing of the assembled people, and to have been engraven with His finger on the tables of stone. Do our opponents declare that moral code revised, so that only nine of its precepts should be observed by Christians? Then we inquire:

- What prophet has foretold that this should be done?
- What apostle has recorded the facts that this has been done?

The Bible is silent upon the subject. No such revision of the moral code has taken place. Do any still urge that the apostles have revised the moral code so as to release men from the claims of the fourth commandment? Then we again inquire:

- Where is the revised code?
- What scribe ever copied it?
- What printer ever printed it?
- What book-seller ever sold it?
- What colporteur ever carried it about the country to throw into laps of the dear children to impress them with the fact that there are nine commandments, and only nine, for Christians to observe?

Our pen is at this time dealing with plain facts in a pointed manner. And, may be, we shall be pardoned by the candid reading public for inquiring:

Do these men who have the moral code revised, or changed in some way, so as to release Christians from the observance of the Sabbath of the fourth commandment, really believe that any such revision has taken place? If they do, why not produce a copy of the revised code?

Please pass it in, gentleman. When you produce the new code, brought into existence by as good authority as that which originated the old, we will be happy to accept it as the moral law for Christians, and cease to agitate the public mind with the Sabbath question. But until you do this, we shall cling to the original document, and plead for the observance of all its precepts by Christian men.

The Ten Commandments Still in Common Use

Again we inquire:

Do these men believe what they say, when they tell the people that the fourth precept of the moral code has been revised, or so changed that Christians are released from the observance of the last day of the week?

We make this pointed appeal with the fact in full view, known everywhere, that in the several branches of the mammoth Sunday-school institutions the old moral code of ten commandments has been thrown into the laps of a million of the dear youth of our land, printed word for word as God spoke it from Sinai, and as he wrote it on the tables of stone.

If the divine law has been revised, why do not the managers of the *American Tract Society*, which has the support of nearly a score of the leading denominations of our land, publish the new code for all the Sunday-schools? Why send out from their publishing houses in New York cart-loads of primers and cards in which are printed the ten commandments to make a false impres-

sion on the tender minds of the lambs of Christ's fold, if that moral code is not to be understood, and observed word for word, just as it reads? Why not print the revised code, make a correct impression on the minds of the youth, and free the subject from present embarrassment, if they believe what they teach?

It will appear evident to every candid mind that these religious bodies who are printing and circulating the original moral code do not really believe that it has been revised. To say the least, lack of faith in the revision doctrine has kept them from getting the several precepts of the revised code together in due form, and publishing it to the Christian world. And so they continue to print the ten commandments just as they read in *Exodus* 20.

We are delighted to see that one of the fair pages of the Baptist hymn book is devoted to the ten commandments, word for word, just as we teach and observe them. Most certainly they did not put the ten commandments in their beautiful hymn and tune book, that they might sing them. No, they have put this grand old moral code with the sacred songs of the house of God, from reverence and love for its Divine Author, and that while under the inspiration of worship their hearts may be impressed with the sacred duty to observe all His commandments. God bless the Baptists.

In making the commandments thus prominent they remind us of the word of Lord to the Hebrews by Moses:

Deuteronomy 6

⁷ And you shall teach them diligently unto your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise up.

⁸ And you shall bind them for a sign upon your hand, and they shall be as frontlets between your eyes.

⁹ And you shall write them upon the posts of your house, and on your gates.

An Example of the “Revised Code”

Prof. Martin of the Christian College, Woodland, Cal., in response to our request before a crowded audience in that place, that the revised copy of the moral code should be produced, presented the right hand column below to his people the following evening. We give the two codes side by side.

Original Code	Revised Code
1. You shall have no other gods before me.	1. Get behind me, Satan; for it is written, You shall worship the Lord your God, and Him only shall you serve. <i>Luke 4:8.</i>
2. You shall not make unto you any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. You shall not bow down yourself to them, nor serve them; for I the Lord your God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and showing mercy unto thousands of them that love me, and keep my commandments.	2. Then Paul stood in the midst of Mars’ hill, and said. You men of Athens. I perceive that in all things you are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription. TO THE UNKNOWN GOD. Whom therefore you ignorantly worship, him declare I unto you. God that made the world and all things therein, seeing that He is Lord of Heaven and earth, dwells not in temples made with hands. <i>Acts 17:22-24.</i>
3. You shall not take the name of the Lord your God in vain; for the Lord will not hold him guiltless that takes His name in vain.	3. But above all things, my brethren, swear not, neither by Heaven, neither by the earth, neither by any other oath; but let your yea be yea, and your nay, nay, lest you fall into condemnation. <i>James 5:12.</i>
5. Honor your father and your mother, that your days may be long upon the land which the Lord your God gives you.	5. Children, obey your parents in the Lord, for this is right. Honor your father and mother, which is the first commandment with promise, that it may be well with you, and you may live long on the earth. <i>Ephesians 6:1-3.</i>

6. You shall not kill.	6. You shall not kill. <i>Romans</i> 13:9.
7. You shall not commit adultery.	7. You shall not commit adultery. <i>Romans</i> 13:9.
8. You shall not steal.	8. You shall not steal. <i>Romans</i> 13:9.
9. You shall not bear false witness against your neighbor.	9. You shall not bear false witness. <i>Romans</i> 13:9.
10. You shall not covet your neighbor's house; you shall not covet your neighbor's wife, nor his man servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is your neighbor's.	10. You shall not covet. <i>Romans</i> 13:9.

Fallacies in the Argument

Before calling special attention to the quotations which are said to constitute the new moral code for Christians, we wish to make some general remarks.

1. As there is general agreement among our opponents as to the passages in the New Testament which constitute the new code of nine precepts, we have given Mr. Martin's, which were gotten up by him to order. If, however, any feel dissatisfied with his nine, they are urgently invited to make improvements as shall please him. We are anxious to meet the real positions of opponents.
2. All talk about the "re-affirming of the nine commandments," and the "revised moral code," is on the supposition that the ten commandments were abrogated at the death of Christ. Mark this: The position is that all ten of the commandments were in full force up to the time of the death of Christ, and that, with the death of the world's Redeemer, the moral code also died.
3. As the Decalogue was the living moral code throughout the entire ministry of the Son of God until the hour of His death upon the cross, it would be more than childish to quote any of Christ's words spoken during His public min-

istry, as re-affirming any of its precepts. Whatever, therefore, may be claimed from the New Testament as re-affirming nine of the precepts of the Decalogue, must be found in the *Acts* and *Epistles* of the apostles.

4. But, bad for their theory, this gives a period between the death of the moral code at the cross and the re-affirming of the nine precepts by the apostles, in which there is no law. And “where no law is, there is no transgression.”⁷⁶⁹ This view gives a sinless period to the world of more than twenty long years. Not sinless however because of any change in men; but because of the supposed decease of God’s Moral Detector, “For by the law is the knowledge of sin.”⁷⁷⁰

The First Commandment

Beginning with the first, we now briefly notice the passages which these gentlemen who have the divine law abolished, and a part of it re-enacted, would have the Christian world believe are the new code for the Christian age. For their first commandment they cite *Luke* 4:8. The reader will please notice the passage as we have placed it in juxtaposition with the original first commandment of the Decalogue. But right here these gentlemen face fearful absurdities.

1. According to their position, the first commandment for the Christian church was addressed to the devil. We naturally inquire whether this Christian precept was given for the special benefit of his Satanic majesty. Or did the great Head of the church give the second edition of the first commandment to the Christian church through the devil?!
2. The original first commandment was announced from Sinai by the voice of the Lord, as the trembling people stood before the burning, quaking mountain. The scene was awfully grand. But in this case the first commandment was re-affirmed in the wilderness of temptation when but two be-

⁷⁶⁹ *Romans* 4:15.

⁷⁷⁰ *Romans* 3:20.

ings were present: one the Son of God in His humility; the other the devil! "Be astonished, O you heavens, at this!"⁷⁷¹ Right here, in the desolate wilderness we are told, the first commandment of the divine law was re-affirmed to the Christian church through the devil!!

3. But as the very climax of all absurdities, the position of these gentlemen has the first commandment re-affirmed at the commencement of Christ's ministry, at least three years and a half before the supposed decease of the ten at the close of His ministry. This gives eleven commandments for the period of three and a half years! And if, according to our law-abolishing friends, all the precepts of the divine law were swept by the board at the cross, clean work was made, not only of the ten, but of the one prematurely re-affirmed to Satan, leaving the Christian church but eight precepts in the new moral code, instead of nine, and the devil not one!

So much for the first precept of the new code.

The Second Commandment

And of the second re-affirmed precept we will here state that it is simply a record of facts in Paul's visit and labors in Athens that is given in *Acts* 17:22-24, having no form of a precept whatever. Neither can the second precept of the Decalogue be found in any of the books of the New Testament. Reference is made to the sin of violating the second commandment, and Christians are warned against it; but we search in vain for the second precept of the Decalogue in the New Testament.

When the second commandment has been urged against the images of the Romish church, Papists have proudly trampled it under their feet as a Jewish precept, declaring that it was not in the New Testament. Hence the second commandment is left out of their numerous catechisms. And now a host of Protestants use the same old papal argument to excuse their practice relative to

⁷⁷¹ *Jeremiah* 2:12.

the fourth commandment. When we urge the claims of the Sabbath law upon Protestants, they in their turn reply,

“The Sabbath precept is not given in the New Testament.”

But if it be still urged that Paul did re-affirm the second precept of the Decalogue from Mars’ Hill for the Christian church, then we reply that there is no evidence that there was a single follower of Christ in the city of Athens to hear it. Read *Acts 17*. It was when Paul’s attendants had returned to Berea, leaving the apostle alone, that he addressed the people. And did the great apostle then and there re-affirm the second precept of the Decalogue for the Christian church through the curious, Christless crowd of that city wholly given to idolatry, and not one Christian present?

And further it may be worthy of note that Paul’s speech at Mars’ Hill was full twenty years after the death of Christ. If, therefore, the Decalogue was abrogated at the cross, and the second precept was really re-affirmed in the apostle’s memorable address at Athens, all men were released from the second commandment for the space of twenty years!

The Third Commandment

We pass to the third commandment, and again call the reader’s attention to the old moral code, and to those passages supposed to constitute the new Christian code, as we have placed them side by side. Please read the two, and then answer the inquiries.

- Has the apostle James re-affirmed the third commandment in the text quoted?
- If he has, why change the language employed?
- Has the apostle improved upon the style of the High and Holy One?

The Friends, and thousands besides, hold that the apostle here opposes the judicial oath. He probably refers to that which is forbidden by the third commandment, but it is preposterous to say

that the apostle is here resurrecting the third commandment, and giving it over a second time for the Christian church.

The apostle claimed no such thing; but in the same epistle he says:

James 4

¹² There is one lawgiver, who is able to save and to destroy.

If the work of revising, or re-affirming the moral code, was left to the apostles, then there were twelve lawgivers instead of one, as affirmed by the apostle. He wrote 60 AD. Was there no third commandment for more than a quarter of a century?

The Fifth Commandment

We pass to the fifth precept. Paul states a moral duty, and cites the fifth commandment as his authority. He is not re-affirming the fifth precept of the Decalogue in his letter to the church at Ephesus, therefore does not repeat it *verbatim* and entire.

This epistle was written 64 AD. Did the fifth commandment lie dead, from the blow it received at the death of Christ, for more than thirty years?

The Sixth, Seventh, and Eighth Commandments

The sixth, seventh and eighth precepts are repeated in Paul's epistle to the church at Rome *verbatim*. And why? Is it because the apostle is re-affirming them, or giving them over again on a new account? No! He is doing no such thing! If this work of re-affirming nine of the precepts of the Decalogue had been left to the trusty men who wrote the New Testament, we should find all nine precepts in the New Testament word for word.

These three short precepts only of all the ten are quoted *verbatim*, because of their brevity. The writers of the New Testament state moral duties, and appeal to the moral code, which was to them in the first century, and is to us in the nineteenth century, the highest authority in all Heaven and earth. Paul's letter to the

Romans was written 60 AD. Were the precepts against murder, adultery and theft lying dead more than twenty-five years?

The Tenth Commandment

We now come to the last, the tenth. What difference between the two! There is in the old edition the sum of thirty-three good words. But in what is supposed to be the new, re-affirmed precept, there are only the first four words of the old.

- Was the Lord too lengthy in the first edition, making it necessary for the learned apostle to improve upon His work?
- Or, was “the law of the Lord perfect”⁷⁷² as it came from its Author, and was Paul unfaithful to duty?

These inquiries are made on the supposition that it was left to Paul to re-affirm the tenth commandment for the benefit of the Christian church. But no; the apostle assumed no such position as belonging to a fraternity of lawgivers. He simply cites the tenth precept of the Decalogue, quotes enough of it to be understood, and honors it, a quarter of a century after the death of Christ, as resting on its original, immutable basis, the highest living authority in the universe.

Their Theory Supports the Sabbath

Driven from the position that all the precepts of the divine law, excepting the fourth, are re-affirmed in the New Testament, this class of opponents are compelled to admit that in the case of the second commandment reference is made only to the principle or facts upon which the precept is based. This is all they can possibly maintain.

When fairly and squarely on this ground, then we are prepared to say to them that the term “Sabbath,” in the singular number, which expresses the very institution sustained by the fourth precept of the moral code, is mentioned fifty-nine times in the New Testament.

⁷⁷² *Psalm* 19:7.

So that when it comes to this, that in some of the nine precepts reference is made by the apostles to only the principle or fact which gave rise to the precept, then it will be seen that Sabbatarians are ahead, having fifty-nine references to the Sabbath of the fourth commandment in the New Testament. Can as many references be shown from the New Testament to any other one of the ten precepts of the Decalogue? Search and see.

But why labor to dodge the point? The Sabbath is either abrogated, or it is not. The Sabbath is not partly right and partly wrong. It has either been changed from the seventh to the first day of the week, or it has not been changed. We should observe the first day of the week as the Christian Sabbath, or we should not. We should observe the seventh day, or we should not.

- Where is the plain proof from the New Testament that the Sabbath has been abrogated or changed?
- What prophet of God has declared that the moral code of the Infinite One should be abolished, or changed?
- And what apostle has stated in plain terms that anything of this kind has taken place?

But Christ, in His memorable sermon on the mount, seems to anticipate the discussion of the law question in the Christian church, and as a rebuke of wrong positions upon the subject, and as a guide to correct thoughts, says:

Matthew 5

¹⁷ Think not that I am come to destroy the law or the prophets: I am not come to destroy but to fulfill.

¹⁸ 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.

Psalms 106

⁴⁸ And let all the people say, Amen.

Review & Herald Articles

1871-1881

and

Signs of the Times, 1880

This is not a complete collection,
but merely an assortment of articles
found on a brief search through a few years
of *Review and Herald* periodicals,
especially the last few years
before James White's death.

1. Western Tour

Review and Herald, June 6, 1871

WE HAD hoped to leave Battle Creek a week sooner; but a pressure of business at the publishing house, relating to our periodicals and publications, the new building, the Health Institute, and matters relative to the prosperity of our people in the city, detained us till May 30, when we left in company with Mrs. W. and Bro. and sister Abbey. We had been laboring so intensely, that the freedom and rest of a good seat with friends in the elegant coach of the fast train upon the Michigan Central Railroad, was a luxury that words cannot express. But what greatly added to the pleasure of the afternoon was the copious shower of rain that fell about noon, which laid the dust, and cooled the air.

We took the train at Battle Creek at 1:25 PM, and sped on past grove and meadow, luxuriant fields of grain and corn, orchard and woodland, hill, valley, and brook, farm-house and villa, with almost lightning speed, and in five hours and thirty-five minutes we reached the city of Chicago, a distance of one hundred and sixty miles. We know of no better road, or one better managed than the Michigan Central.

Business demanded a brief delay in Chicago, so we put up at the Massasoit House, close by the Central Union Depot, where we had good attention, and enjoyed abundance of sleep and rest. This morning, the 31st, felt greatly refreshed, had success in business items, and at 10 AM, with bag and baggage safely on board, our company were happily seated in an elegant coach upon the Rock Island and Pacific Railroad, enroute for Fairfield, *via* Washington, Iowa.

This road leads through a very fine portion of the western country, made extremely interesting and beautiful to those who delight in the glory with which the closing vernal month clothes the almost boundless farming interests of the great West.

The heat of the afternoon is intense. Happy for us, there is no dust upon the track; hence, doors and windows are all open. And now, as we look up from our imperfect pencilings (which enlists our deepest sympathy for the printer), we look as far as the sight of the eye can extend, over the ever-varying scenery that rapidly passes to the rear, or over which we pass, of meadow, and pasture covered with herds of cattle and horses, of corn and grain, and of groves, natural and planted. Way yonder, on the distant prairie, are a dozen teams cultivating corn, which to a real Yankee, might somewhat resemble so many small boats off the New England coast.

There is no labor in travel here. The eye is ever feasting upon nature's grandest, ever-shifting, and most beautiful scenery. The mind goes out, with the sight of the eye, in more expanded views of the glory of God in nature, and the heart warms, and beats more freely and firmly as it partakes in sympathy of the general good cheer. This to the man of care, and mental toil, is recreation.

Here, upon the train, we met a man of marked physical and mental powers, just returning from his missionary field in China. Early he had the advantages of the highest schools of New England, and has spent twenty-four years of the best of his life in China. He has now returned with his family to find homes for his four children, the eldest of which is but nine years of age, and then will return to spend the balance of his energies in that distant land.

As we conversed with this gentleman, feelings of profound respect were aroused for the sacrifice he has made, and is still making. Would God that a similar spirit of self-sacrifice would get hold of our people in behalf of benighted men and women in our own land.

This missionary seemed very liberal in his feelings toward all Christians. But after catechizing us upon the trinity, and finding that we were not sound upon the subject of his triune God, he became earnest in denouncing Unitarianism, which takes from

Christ His divinity, and leaves Him but a man. Here, as far as our views were concerned, he was combating a man of straw. We do not deny the divinity of Christ. We delight in giving full credit to all those strong expressions of Scripture which exalt the Son of God. We believe Him to be the divine person addressed by Jehovah in the words,

Genesis 1

²⁶ Let *us* make man.

He was with the Father before the world was.⁷⁷³ He came from God, and He says,

John 16

⁵ I go to Him that sent me.

The apostle speaks of Christ as He now is, our mediator, having laid aside our nature.

1 John 2

¹ If any man sin, we have an advocate with the Father, Jesus Christ the righteous.

The simple language of the Scriptures represent the Father and Son as two distinct persons. With this view of the subject there are meaning and force to language which speaks of the Father and the Son. But to say that Jesus Christ “is the very and eternal God,” makes Him His own son, and His own father, and that He came from himself, and went to himself. And when the Father sends Jesus Christ, whom the Heavens must receive till the times of restitution, it will simply be Jesus Christ, or the eternal Father sending himself.

We have not as much sympathy with Unitarians that deny the divinity of Christ, as with Trinitarians who hold that the Son is the eternal Father, and talk so mistily about the three-one God. Give the Master all that divinity with which the Holy Scriptures clothe Him. Our adorable Redeemer thought it not robbery to be

⁷⁷³ *John* 17:5, 24.

equal with God,⁷⁷⁴ and let all the people say, Amen! Thank Heaven! Here we may sing, Worthy, worthy, is the Lamb;⁷⁷⁵ and on the other shore, by the grace of God, we will join all the redeemed in the highest ascriptions of praise for their salvation to both Him that sits upon the throne, and the Lamb, forever and ever.⁷⁷⁶

We have crossed the Mississippi, and are now at a hotel at Wilton Junction, where we stop for the night, and take the first train to Washington at half-past eight o'clock, tomorrow morning. And here we must say to the reader, Good night, and close up this writing ready for the eastward train, at five o'clock in the morning.

June 1. Our accommodations at the McIntire House at Wilton Junction were good, much better than we expected at so small a place. The family are Presbyterians. We were treated very kindly. Mrs. McIntire is sick. We left a copy of the *Reformer*, and recommended our Institute. At 8:50 AM we are on the train. The heat is intense. This part of the country suffers for rain. At Muscatine we are along side of the grand old Mississippi. We are all well this morning. Good and great is the Lord, and greatly to be praised!

⁷⁷⁴ *Philippians* 2:6.

⁷⁷⁵ *Revelation* 5:12.

⁷⁷⁶ *Revelation* 5:13.

2. Leadership

Review and Herald, December 1, 1874

Matthew 23

⁸ One is your Master, even Christ; and all you are brethren.

JESUS addressed these words to the twelve, in the hearing of the multitude. And while they were a rebuke to the scribes and Pharisees, they were also designed to impress the disciples with the great truth, that should be felt in all coming time, that Christ is the head and leader of the church.

The prophetic eye of the Son of God could look forward to the close of the Christian age, and take in at a glance the errors and dangers of the church. And we may look back over her sad history and see that strict adherence to the principle set forth in the text has been important to the purity of the church, while departure from it has marked the progress of different forms of corrupted Christianity. The most prominent among these is the Roman church, which has set one man over the church whose claims to infallibility are sustained by that corrupt body.

In the discussion of the subject of leadership, we propose to bring out evidence from the words of Christ, and from the teaching and practices of the early apostles, that Christ is the leader of His people, and that the work and office of leadership has not been laid upon any one person, at any one time, in the Christian age. And for the views presented in this discourse we wish to be alone held responsible.

At the very commencement, in laying the foundation of the Christian church, as Jesus was walking by the Sea of Galilee, He saw...

Matthew 4

¹⁸ ...two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea; for they were fishers.

¹⁹ And He said unto them, Follow me, and I will make you fishers of men.

Matthew 9

⁹ And as Jesus passed forth from thence, He saw a man, named Matthew, sitting at the receipt of custom; and He said unto him, Follow me.

Luke 5

²⁷ And after these things He went forth, and saw a publican, named Levi, sitting at the receipt of custom; and He said unto him, Follow me.

Matthew 19

²⁷ Then answered Peter and said unto Him, Behold, we have forsaken all, and followed You; what shall we have therefore?

²⁸ And Jesus said unto them, Verily I say unto you, That you which have followed me in the regeneration when the Son of man shall sit in the throne of his glory, you also shall sit upon twelve thrones, judging the twelve tribes of Israel.

The transfiguration was designed, not only to illustrate the future kingdom of glory, after the resurrection and change to immortality, but to impress the church with the glory of Christ as her head and leader. No part of that grand scene could bit more impressive than the bright cloud that overshadowed them, and the...

Matthew 17

⁵ ...voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear Him.

And at no time during his public ministry does Christ intimate that any one of His disciples should be designated as their leader. He does say, however, that:

Matthew 23

¹¹ He that is greatest among you shall be your servant.

And on the occasion of submitting the great commission to His first ministers, to be perpetuated in the Christian ministry to the close of the age, Christ gives the pledge that ever has been and ever will be the supporting staff of every true minister,

Matthew 28

²⁰ Lo, I am with you always, even to the end of the world.

Christ's ministers have ever had a world-wide message.

¹⁹ Go therefore and teach all nations.

And wherever their footprints have been seen upon the mountains, or in the valleys, there Christ has been by the ministration of His holy angels, and the teachings of the Holy Ghost.

²⁰ ...I am with you,

—is the soul-inspiring promise to every true minister. Christ proposes to lead His servants, and it is their privilege to approach the throne of grace, and receive from their sovereign Leader, fresh rations, and orders direct from headquarters.

And there is no intimation that the apostles of Christ designated one of their number above another as their leader. Paul would have the Corinthians follow him only as he followed Christ. He says,

1 Corinthians 11

¹ Be followers of me, even as I also am of Christ.

² Now I praise you, brethren, that you remember me in all things, and keep the ordinances, as I delivered them to you.

Paul, so far from claiming to be the head of the church at Corinth, and securing their obedience, sympathy, and benevolence on this ground, would shake them off from seeking to be directed by him. He exalts Christ as their leader in the first sentence of the very next verse.

³ But I would have you know, that the head of every man is Christ.

The typical system related to redemption no less than the Christian. And everything in the Bible, whether in the figures of the Old Testament, or in the facts of the New, has been revealed to a lost world through our adorable Redeemer.

Christ, then, is the leader of His people in all the ages. At the opening of the Jewish system, He chose one man as a subordinate leader of the people. At the beginning of the Christian church, He chose twelve. Moses was a faithful servant in the former. And Christ said of the twelve in the latter,

Matthew 23

¹¹ He that is greatest among you shall be your servant.

As a servant in the Jewish church,⁷⁷⁷ Moses led the Hebrews in the wilderness, not by his own wisdom, however superior, but by direct communications from Christ, who was the angel that was with him in the church in the wilderness.⁷⁷⁸ And Christ leads the Christian church, by His ambassadors, through the ministration of angels, attended by the Holy Spirit, in harmony with the written word.

The foregoing expresses our solemn convictions relative to the leadership of Christ, and the relation which His ministers sustain to their great Leader, to one another, and to the church. But too many have left the great question of leadership here, with the truth expressed only in part. They have passed over the teachings of Christ and His apostles, relative to discipline, and the proper means of securing unity in the ministry and in the church, and do not let them have their proper qualifying bearing upon the subject.

This has opened a wide door for men to enter the ministry who had not submitted their judgment and will to Christ as their leader, while at the same time they take the broadest ground, and exercise the greatest freedom relative to the right of private judgment. Creed power has been called to the rescue in vain. It has been truly said that:

“The American people are a nation of lords.”

⁷⁷⁷ *Hebrews* 3:5.

⁷⁷⁸ *Acts* 7:37-38.

In a land of boasted freedom of thought and of conscience, like ours, church force cannot produce unity; but has caused divisions, and has given rise to religious sects and parties almost innumerable. And there are not a few professing Christians who reject church organization on account of the use that has been made of creed and church power. Some of these, however, in their mistaken zeal, in the advocacy of religious freedom, are disposed to trample on the rights of others, and use their boasted...

1 Peter 2

¹⁶ ...liberty for a cloak of maliciousness.

The remedy, however, for these deplorable evils is found in the proper use of the simple organization, and church order set forth in the New Testament Scriptures, and in the means Christ has ordained for the unity and perfection of the church. That He has appointed officers, and also other means by which to lead His people, and for the good order, purity, and unity of the church is abundantly proved by such texts as *1 Corinthians* 12:28-30; *Ephesians* 4:11-13. And no man can show proof that these have been removed from the church by the authority that placed them there, or give any good reasons why they should be removed.

But here we wish it distinctly understood that officers were not ordained in the Christian church, to order, or to command the church, and “to lord it over God’s heritage.”⁷⁷⁹ In the case of difference of opinion that arose in some of the primitive churches relative to circumcision and the keeping of the law of Moses, recorded in the 15th chapter of *Acts*, the apostles and elders at Jerusalem acted as counselors, in a manner to give room for the Holy Ghost to act as Judge. Christ will lead His people, if they will be led. He came into that assembly by His Spirit, and found apostles, elders, and all the brotherhood in a teachable frame of mind and at once led them out of their difficulties.

In this case, at an early date in the Christian church the true doctrine of the leadership of Christ and the equality of the minis-

⁷⁷⁹ *1 Peter* 5:3.

terial brotherhood stands the test, and the triumphant record is immortalized among the acts of inspired men. The report of that meeting at Jerusalem to settle a festering difficulty, commences on this wise:

Acts 15

²⁸ For it seemed good to the Holy Ghost and to us...

And the brethren which were from among the Gentiles in Antioch, and Syria and Cilicia,

³¹ ...rejoiced for the consolation.

Differences settled in this way frequently seem more than settled, and generally remain settled; while those disposed of by the exercise of mere church authority are seldom really settled at all.

But when we say that the ambassador for Christ cannot yield his judgment to any but Christ, we do not mean that a young minister, or any one whose ministry has been marked with serious imperfection, and even grave mistakes, should exalt his opinion above his brethren, and turn away his ear from their entreaties and admonitions, under the plea that Christ is his leader. And, on the other hand, the minister who submits his ministry to a superior, the bishop, the president, or one in authority in the church, to be sent out and directed in his ministry, cannot in the fullest sense, be Christ's ambassador. Again we repeat the golden text:

Matthew 23

⁸ One is your Master, even Christ; and all you are brethren.

Between the two extremes we find the grand secret of unity and efficiency in the ministry and in the church of God. Our attention is called to this in a most solemn appeal from the venerable apostle Peter to the elders of his time.

1 Peter 5

¹ The elders which are among you I exhort, who am also an elder and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:

² Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind;

³ Neither as being lords over God's heritage, but being ensamples to the flock.

⁴ And when the chief Shepherd shall appear, you shall receive a crown of glory that fades not away.

⁵ Likewise, you younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility; for God resists the proud, and gives grace to the humble.

⁶ Humble yourselves, therefore, under the mighty band of God, that He may exalt you in due time.

When Christ's ministers sustain the relation to each other as exhorted in the foregoing, Christ, their glorious head and leader, will be with them in power, and lead them on in unity and in love.

In painful contrast with the foregoing are those ecclesiastical conferences and assemblies of our time, where ministers distinguish themselves by a spirit of strife and debate, and in the use of language which would be regarded as ungentlemanly, not to say unchristian, in all other respectable associations.

We affirm that there is not a single apology in all the book of God for disharmony of sentiment or spirit in the church of Christ. The means are ample to secure the high standard of unity expressed in these words of Paul:

1 Corinthians 1

¹⁰ Now I beseech you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no division among you; but that you be perfectly joined together in the same mind and in the same judgment.

Again he appeals to the church at Rome:

Romans 15

⁵ Now the God of patience and consolation grant you to be like minded one toward another according to Christ Jesus:

⁶ That you may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.

We can find no better words to close our remarks upon this subject than the triumphant appeal of the great apostle. Hear him, as he sets forth the proper condition of mind of the true disciple, and the oneness and efficiency of the ample means to secure the unity and perfection of the church of Christ.

Ephesians 4

¹ I therefore, the prisoner of the Lord, beseech you that you walk worthy of the vocation wherewith you are called,

² With all lowliness and meekness, with longsuffering, forbearing one another in love;

³ Endeavoring to keep the unity of the Spirit in the bond of peace.

⁴ There is one body, and one Spirit, even as you are called in one hope of your calling;

⁵ One Lord, one faith, one baptism,

⁶ One God and Father of all, who is above all, and through all, and in you all.

The more definite means ordained in the church of God for her perfection and unity, should by no means be overlooked. Let the reader bear in mind that these were all given at the same time, for the same purpose, and all to cease at the same time. Have a part ceased? all have ceased. Do a portion continue? then all continue. Paul speaks of Christ's endowment of the church thus:

¹¹ And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

¹² For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

¹³ Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.

Afterword

Review and Herald, May 23, 1878

Original title: Leadership

IT IS very well known to most of the readers of the *Review* that some five years since a mistaken view was taken of this question, insomuch that the position was taken that one man was to be recognized as the visible leader of Seventh-day Adventists, as Moses was the visible leader of the Hebrews; and what made this a very painful subject to us was the fact that the position was taken that we should be recognized as that leader.

The position of Moses was a very laborious and trying one, and good counsel suggested that a large number should be appointed to assist him in his work. We have but one leader, which is Christ, and the entire brotherhood of the ministry, while they should counsel with each other out of due respect for the judgment of each other, should, nevertheless, look to our great Leader as their unerring guide.

Our long experience in the general, successful management of matters pertaining to the cause gave our people confidence in us, and has had a tendency to lead them to look to us and lean upon our judgment too much. This experience we gained by anxious study and earnest prayer. Our brethren can obtain it in the same way. They should have looked to God more and gained individual experience. For the wrong, God has in wisdom removed us from them for a time, and we fear that the removal will be final unless they learn to look to God for themselves.

We do not object to counseling with our brethren, if it can be taken as simply the opinion of one who is frail and liable to err, but when it comes to this that brethren demand of us our opinion, and add that they shall do just what we say, we shall withhold our opinion.

We now expect to be present at our General Conference, when and where we shall hope that these suggestions may be carried out. A servant of the church and a counselor with the brethren,

James White

3. Resurrection of the Dead

Review and Herald, March 8, 1877

OUR first parents lost their hold on immortal life, for which they were put on probation. In obedience they soon would have developed righteous characters, been placed beyond the reach of sin, and would have secured endless life in favor with God. In disobedience they and their offspring passed under the sentence and dominion of death.

Genesis 3

¹⁹ Dust you are, and unto dust shall you return.

Romans 5

¹² Wherefore, as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned.

The death, resurrection, and the ascension, of the Son of God were events of great importance in the plan of human redemption; but with no one of these is the plan finished. The Redeemer was to make two distinct advents to this world. At the first, He lived our example, preached His own gospel, wrought miracles to confirm His divine mission, died our sacrifice, rose from the dead for our justification, and ascended to the Father's right hand to plead the cause of the repenting sinner. But He will appear in this world the second time to execute other parts of the grand scheme. The plan of redemption in its second stage provides for the resurrection of the just from the dominion of death and the grave to life immortal and eternal.

The moral fitness for the next life must be obtained in this. The change to immortality is not a moral change. It is simply an exchange of the corruptible body for one that will be incorruptible. This second stage in the stupendous work of man's redemption is expressed by the apostle thus:

Philippians 3

²¹ Who shall change our vile body, that it may be fashioned like unto His glorious body.

And the Redeemer will not complete His work of redemption in a manner to leave man invisible and immaterial. When redeemed, the just will stand in all the tangible perfection of Adam's un-fallen manhood, with the exceeding glory of bodies fashioned like unto Christ's glorious resurrected body. And the doctrine is made prominent in the gospel that the resurrection of Christ is a pledge to the church that all the righteous shall be raised at His second appearing.

In *1 Corinthians*, 15th chapter, the apostle bases the doctrine of the resurrection of the righteous dead and the future life of the just, upon the fact that Christ did rise from the dead. The apostle affirms at the opening of the chapter that Christ died, was buried, and...

1 Corinthians 15

⁴ ...rose again the third day according to the scriptures.

He then argues:

¹² Now if Christ be preached that He rose from the dead, how say some among you that there is no resurrection of the dead?

¹³ But if there be no resurrection of the dead, then is Christ not risen:

¹⁴ And if Christ be not risen, then is our preaching vain, and your faith is also vain.

¹⁵ Yea, and we are found false witnesses of God, because we have testified of God that He raised up Christ, whom He raised not up, if so be that the dead rise not.

¹⁶ For if the dead rise not, then is not Christ raised:

¹⁷ And if Christ be not raised, your faith is vain; you are yet in your sins.

¹⁸ Then they also which are fallen asleep in Christ are perished.

Evidently there were those in Paul's day who denied the resurrection of the dead as there are many who reject the doctrine in

our day. But the great events designed to immortalize the sacred fact of the resurrection of Jesus Christ from the dead were rehearsed in the ears of the people, and kept fresh in the memory of the church. This great truth, that Christ did rise from the dead, and did walk forth from the sepulcher a triumphant victor over death, is the great central fact of the gospel, and constitutes the staple to which all gospel truth is fastened. Paul rests all upon the resurrection of Christ, and states that if He be not risen, his preaching was vain, the faith of the church was vain, they were in their sins, the apostles were false witnesses, and, as the climax,

1 Corinthians 15

¹⁸ ...they also which are fallen asleep in Christ are perished.

Remove the grand staple of the resurrection of Christ, and all gospel truth and the hope of the church fall to the ground.

Demons held hellish Jubilee over the tomb where Christ lay in death. Wicked men exulted, but with a degree of trembling caused by the darkening of the sun and rending of the rocks. So the sepulcher was made sure. The great stone which Joseph rolled to the door was sealed, and a watch was set to guard the place. But one of the holy angels that excel in strength came down and rolled away the stone, and the attending glory prostrated the strong sentinels to the ground like dead men. Jesus arose, and, as Paul states,

⁵ ...was seen of Cephas, then of the twelve.

⁶ After that, He was seen of above five hundred brethren at once, of whom the greater part remain unto this present, but some are fallen asleep.

⁷ After that, He was seen of James, then of all the apostles.

Jesus arose with the marks of the crucifixion in His divine form, that He might be identified as the very person who had the nails driven through his hands and feet, and who had the spear thrust into His side while hanging on the cross. Thomas, who had settled into stubborn unbelief upon witnessing the death of Christ, said,

John 20

²⁵ Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe.

When he saw and felt the marks of the crucifixion he exclaimed,

²⁸ My Lord and my God.

The evidences of Christ's messiahship and His divinity were such as to carry conviction to all minds, excepting those blinded by error and hardened by sin. And these evidences grew more overwhelming until He left the world from Olivet to appear in the presence of God for sinners. Matthew records a series of these evidences connected with His death and resurrection, which closes the sacred history of his first advent:

Matthew 27

⁵¹ And behold the veil of the temple was rent in twain from the top to the bottom, and the earth did quake, and the rocks rent;

⁵² And the graves were opened; and many bodies of the saints which slept arose,

⁵³ And came out of the graves after His resurrection, and went into the holy city, and appeared unto many.

⁵⁴ Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly, this was the Son of God.

And not only was Christ in the world forty days after His resurrection, teaching, comforting and confirming the disciples at certain seasons, but during this same period the resurrected worthies of past ages, who came out of their graves after Christ's resurrection, were mingling with mortal men, and bearing testimony to His resurrection. And when Christ ascended, He took these resurrected ones with Him, as affirmed by Paul in these words:

Ephesians 4

⁸ When He ascended up on high, He led captivity captive.⁷⁸⁰

⁷⁸⁰ The marginal reading is "a multitude of captives."

With these evidences of the resurrection of the Son of God before the reader, he will please return with us to Paul's argument. The apostle illustrates the relation of the resurrection of Christ to that of all His people at His second coming by the beautiful figure of the first-fruits and the harvest, as set forth in the typical law:

Ephesians 4

²⁰ But now is Christ risen from the dead, and become the first-fruits of them that slept.

²¹ For since by man came death, by man came also the resurrection of the dead.

²² For as in Adam all die, even so in Christ shall all be made alive.

²³ But every man in his own order; Christ the first-fruits, afterward they that are Christ's at His coming.

The Hebrews were to present to the priest a sheaf of the first ripe grain for him to wave before the Lord to be accepted for them. The sheaf was taken from the first ripe grain, and was called the first-fruits. This sheaf typified the resurrection of Christ, while the remaining grain in the wide harvest field represented the resurrection of all His people at His second coming. And, as the handful of ripe grain that was waved before the Lord was like all the grain that remained in the field until the general harvest, so Christ's resurrected form was a model of the resurrected bodies of His people.

The order of the resurrection mentioned by the apostle includes only Christ, the first-fruits, and all the saints at His second coming. Forceful indeed is the figure, that as the first ripe grain waved before the Lord was a sample of all the grain that remained in the field until the harvest, so the resurrected body of Christ was a model of the bodies of His people who should remain in the grave until the resurrection of the just at His second coming.

²³ Christ the firstfruits, [says the apostle,] afterwards they that are Christ's at His coming.

The testimony of Paul respecting the change to immortality at the second coming of Christ, is to the point:

Philippians 3

²⁰ For our conversation is in Heaven, from whence also we look for the Saviour, the Lord Jesus Christ:

²¹ Who shall change our vile body, that it may be fashioned like unto His glorious body.

Notice two points in the text:

1. In the future life, the fashion of the bodies of the redeemed is like the body of the Redeemer;
2. The fashioning is done when He comes to raise the dead.

1 John 3

² When He shall appear, [writes another apostle,] we shall be like Him.

In all the range of Christian theology, no doctrine is more clearly stated or more forcibly illustrated in the Scriptures than the resurrection of the dead. And yet ministers and people of the several denominations whose creeds maintain the doctrine, are retreating from this stronghold of the Christian faith before the cavils of infidelity respecting the identity of the resurrected body.

“It is impossible,” says the skeptic, “for the same particles of matter which composed the human body in this mortal life to compose the immortal body in the future state.”

He affirms that particles of matter which compose the body here at any given time, and are gradually thrown off to give place to new matter, may, through the vegetable and animal productions, enter into other human bodies, to pass, by the same process, into still others. He urges that at death, under certain circumstances, the transfer of matter to other human bodies to almost unlimited numbers is highly probable. Hence, he concludes that in the resurrection many might claim the same particles, on the ground that at some period in their mortal existence these very particles had constituted a part of each of them. And as it is not possible for the same particles to hold places in numerous im-

mortal forms at the same time, the skeptic fancies that he has overthrown the doctrine of the resurrection of the dead.

The question of the transfer of the same particles from one human body to another we leave for others to argue. However groundless the propositions, and flimsy the arguments of those who labor to build up the transfer supposition, in order to pull down the Bible doctrine of the resurrection of the dead, may be regarded, it will not be denied, that it has tremendous power to remove one of the plainest landmarks of the Christian church in the minds of the thousands who are adopting the spiritual second advent, the spiritual resurrection, and the spiritual reign of Christ.

We sympathize with Paul, who had similar, if not the same, theological follies to meet in his day, that curse the church and the world in our day. In continuation of his argument upon the resurrection, as he touches the identity question, he rebukes the stupid cavilings of his shallow opponents. He says:

1 Corinthians 15

³⁵ But some man will say, How are the dead raised up? and with what body do they come?

³⁶ You fool, that which you sow is not quickened, except it die:

³⁷ And that which you sow, you sow not that body that shall be, but bare grain, it may chance of wheat, or of some other grain.

³⁸ But God gives it a body as it has pleased Him, and to every seed his own body.

With *what* body do the dead come forth is the question under consideration. And the apostle more than intimates that foolishness had been exhibited over the subject.

The question is clearly before us:

“Will the resurrected body contain the identical particles of matter which composed the mortal body? Or, is it necessary in order to the resurrection of the being, that the same particles should be gathered to make up the immortal body?”

“Does the identity of the immortal being with the corruptible consist in both being composed of the same matter? Or does not

their identity rather exist in that organization by which the saints in glory connect the then immortal present with the mortal past, so that they will know themselves, and each other?"

"Finally, is it necessary that a single particle of the old body pass into the new in order that there be a resurrection of the dead?"

God formed man of the dust of the ground. And after the transgression He passed this sentence upon Adam:

Genesis 3

¹⁹ Dust you are, and unto dust shall you return.

Adam was an organized being. After dissolution he passed back to dust again and was no more. This is as true of Paul or of Luther. They passed to dust and do not exist, in any other form of matter than that from which man was first created. Open the graves of holy men of God who have slept for centuries, and there cannot be found the least trace of those who were buried there. Their names and their record are in Heaven, and their works follow them on earth, and this is all that remains of them.

The resurrection of the righteous dead is the act by which men are re-organized and brought back from the dust of the earth, with an immortal nature. This is to all intents and purposes a re-creation. And we have not the most distant thought that the Redeemer will search through creation for the identical particles of matter which had composed the mortal body from which to constitute the immortal being. Man was formed from the dust of the earth. After death he returns to dust. At the resurrection he will be brought again from the dust of the ground without respect to that matter of which he had once been composed.

The obvious application of the figure of the grain employed by the apostle to illustrate the resurrection of the dead, fully sustains the foregoing position. The farmer does not harvest the identical wheat which he sows. Long before the new kernel forms, the parent grain has, entirely passed into the straw, and the roots of the plant gather from the ground that which produces the new grain.

These evident facts in the production of the grain are expressed by Paul in these words:

1 Corinthians 15

³⁷ You sow not that body that shall be.

Although it is not necessary that a single particle of the parent kernel should enter into the new grain, the identity of the old is preserved in the new. If the farmer sows wheat, the harvest is wheat, and this is true of all other grains. So in the resurrection, Paul will be Paul, and Martin Luther will be Martin Luther. And they will be re-organized so as to connect the mortal past with the immortal present. And there with open face beholding the glories of redemption complete, they will recount their toils and perils, and sing of the victories of divine grace which sustained them in their ministry until they had finished their course with joy.

If it be objected, that to re-organize the being at the resurrection with other matter than that which constituted the mortal form would be a re-creation, and not a resurrection, then we reply, that as the form after death returns to dust, the resurrection of the form is to all intents and purposes a re-creation, whether it be re-organized from the matter which composed the mortal form, or from other matter.

But if it still be urged that the resurrected body must be composed of material that made up the mortal body in this life, then we inquire,

“Will the immortal being contain that matter which was put into the grave, or that which constituted the mortal man at middle age?”

If the position be taken that the same matter, no more and no less, that was buried in the grave, will be brought into the immortal being, then we invite attention to the fact that men who may be alike in size at middle life frequently become emaciated, or exceedingly full in flesh, and pass into their graves in these condi-

tions. In the resurrection, will some men be immortal skeletons, while others shall be endowed with immortal corpulency?

Should it be thought more consistent to have the immortal body made up of the exact material which composes the mortal form at the age of forty years to find the best proportioned man to be raised from the dead, then we will suppose that this very man lives to the age of seventy five, until a large portion of his body shall change five times, when he dies and is buried. The resurrection of the man as he stood at forty would have but very little to do with the same man who was put into the grave at seventy-five. The particles of matter which composed this man at forty would be gathered from the four winds of heaven where they had been scattered during the long period of his changes, and the grave where he was buried at seventy-five need not be disturbed.

If the position be taken that it is not necessary in order that there be a resurrection of the dead, that the immortal being be made up wholly of matter which composed the mortal form at any given time in this life, but lest the immortal body be the result of an entire new creation, and not of the resurrection, a portion, more or less, of the old being must help constitute the new, then, according to the distinction made between re-creation and resurrection, the immortal man will be partly resurrected and partly created!

4. The Camp-Meetings

Review and Herald, August 9, 1877

AS WE have frequently stated the past ten months, we were anxious to make a complete round of all the camp-meetings last year, as we did not expect to attend any of them in 1877. We then expected to remain in California until the spring of 1878. We were fearfully worn last fall, so that we nearly lost the winter's work in California.

But the wants of our institutions at Battle Creek called us home last May. And we have found here each week twice the amount of work we have been able to do. We have been urged to attend all the camp-meetings. But our strength is not sufficient to attend these meetings, provided we had no duties at head-quarters. At present we cannot be spared from Battle Creek, besides, the best medical authorities decide that we should not be exposed to the toils, hardships and cares of camp-meeting life.

“Old men for counsel and young men for war.”

If it please God to so direct, and the young men to do the work, we may be able to join the counsels of our people in camp during the year 1878. It becomes us at present to take heed to the following.

James White

To Whom It May Concern

FOR the benefit of those who are calling loudly for the labors of Elder James White, we would state that having carefully investigated the condition of his health we feel justified in urging upon both himself and his friends the necessity of his abstaining wholly from taxing labors for a time, that he may have opportunity to recruit his worn energies and improve the condition of his health.

Sanitarium Physicians, Battle Creek, Mich., Aug. 7, 1877

5. Faith and Works

Review and Herald, August 16, 1877

Sermon preached by Elder James White, at Battle Creek, sabbath morning, Aug. 11, and reported for the Review and Herald.

James 2

¹⁸ Yea, a man may say, You have faith, and I have works: show me your faith without your works, and I will show you my faith by my works.

THE drift of the apostle's reasoning is evidently to show the absurdity of salvation by faith without works. In this connection he conveys the idea that a man shows by his works all the faith he has; or that works are the measure of the Christian's faith.

I have so much Scripture to present upon this subject that my comments must be very brief. In fact, I would rather let the apostles, James, Paul, and John speak upon this subject of faith and works than to speak myself. I will read from the 2nd chapter of *James*, commencing with verse 10:

James 2

¹⁰ For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.

What law? Let the next verse answer:

¹¹ For He that said, Do not commit adultery, said also, Do not kill...

By law he means the moral code, as he quotes two of its precepts.

¹¹ ...Now if thou commit no adultery, yet if you kill, you are become a transgressor of the law.

¹² So speak, and so do, as they that shall be judged by the law of liberty.

The moral code, in contrast with the law of types which presented redemption only in figure, is called the law of liberty.

James 2

¹³ For he shall have judgment without mercy, that has showed no mercy; and mercy rejoices against judgment.

¹⁴ What does it profit, my brethren, though a man say he has faith, and have not works? can faith save him?

If James' brethren were here, we should hear a chorus of voices answer,

“No, no indeed, faith alone cannot save him.”

The apostle illustrates:

¹⁵ If a brother or sister be naked, and destitute of daily food,

¹⁶ And one of you say unto them, Depart in peace, be warmed and filled; notwithstanding you give them not those things which are needful to the body; what does it profit?

Answer, “nothing.”

¹⁷ Even so faith, if it has not works, is dead, being alone.

Will the formalist have works alone? God pity him. Will the fanatic have faith alone? God pity him also.

¹⁸ Yea, a man may say, You have faith, and I have works: show me your faith without your works, and I will show you my faith by my works.

Both the formalist, who trusts in his good works, and the fanatic, who trusts in his faith without works, are here rebuked.

¹⁹ You believe that there is one God; you do well: the devils also believe, and tremble.

This reference to the believing devils, who do not hold to good works, is a most biting rebuke of the heresy that men may be saved by faith alone.

²⁰ But will you know, O vain man, that faith without works is dead?

Next comes an illustration. An eminent patriarch is introduced to illustrate this great subject of faith and works.

James 2

²¹ Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?

²² See how faith wrought with his works, and by works was faith made perfect?

Abraham believed fully, and obeyed. His act in offering Isaac is the measure of his faith. It is said that he was justified by works, faith being understood as the measure of his act in offering his only son. The full statement according to the doctrine set forth by the apostle would be, that he was justified before God because he believed God, and because he obeyed God, and that is the way we may stand justified before God.

James 1

²² But be you doers of the word, and not hearers only, deceiving your own selves.

²³ For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:

²⁴ For he beholds himself, and goes his way, and straightway forgets what manner of man he was.

²⁵ But whoso looks into the perfect law of liberty, and continues therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his...

...*faith*? Did I read that right?

²⁵ He being not a forgetful hearer, but a doer of the work, this man shall be blessed in his *deed*.

I now call your attention to that blessed white-robed throng.

Revelation 7

¹³ And one of the elders answered, saying unto me, What are these that are arrayed in white robes? and whence came they?

¹⁴ And I said unto him, Sir, you know. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

There is work in washing. What would you think of the washer-woman who should get around her basket of soiled clothing, and then sit down and talk of washing them by faith? It is no less absurd to denounce works and hold that the Christian can believe himself into Heaven without obedience.

Conversion is to cease to do evil, and learn to do well. Not in our own strength, however, but in the strength of Christ. The washing is done in the blood of the Lamb. The Christian works in Christ. What the formalist does out of Christ is not accepted of God.

How did the unnumbered throng pass through great tribulation up to the shining shore? How did their robes become white? How did they obtain a moral fitness to stand in the presence of the great God and His Son, and of the holy angels? Here is the process, and be assured there is work in it:

Revelation 7

¹⁴ These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

Oh may the Spirit of God flash the truth home to every mind and heart that hears the living word of God read here this day. We are living in an age of extremes, and on no subjects are men prone to go to extremes as upon religious subjects. There is one class who see no beauty in Christ. They do not discern the efficacy of His blood. They have counted the blood of the covenant an “unholy [common] thing.”⁷⁸¹ They regard Christ’s atoning blood as of no more value than that of any good man. Here is one extreme, laboring to build up a moral fitness for Heaven, leaving Christ out of the question.

Another extreme is seen in those who set aside good works, and hang their hopes of eternal life on a sham faith in Jesus Christ, while their lives are not in harmony with the command-

⁷⁸¹ *Hebrews* 10:29.

ments of God. Which of the extremes is the more dangerous and fatal, God will judge.

Not long since, I heard the statement that the Scriptures say that our righteousness is filthy rags. That expression occurs but once in all the Bible, and that is in:

Isaiah 64

⁶ But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.

Is this the language of the living church of Christ, standing in the freedom of the gospel? No, indeed. Read verse 7:

⁷ And there is none that calls upon your name, that stirs up himself to take hold of You; for You have hid your face from us, and have consumed us, because of our iniquities.

To apply these words to the church of Jesus Christ is the highest insult to our adorable Redeemer and His dear people.

Some people talk as though they had nothing to do but to sit down and wait, and believe that by-and-by a white robe, manufactured, may be, up in Heaven, is to be brought forth and put upon men and women to cover the stains of sin that are upon them, as the light falling snow covers the dung-hill. God save us. The white-robed throng came out of great tribulation, and washed their robes and made them white in the blood of the Lamb. They had worked in Christ, and in Him had cleansed their robes of character.

Christ identifies himself with His working people in:

Matthew 25

³⁴ Then shall the King say unto them on His right hand, Come, you blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

³⁵ For I was a hungered, and you gave me meat; I was thirsty, and you gave me drink; I was a stranger, and you took me in:

³⁶ Naked, and you clothed me; I was sick, and you visited me; I was in prison, and you came unto me.

³⁷ Then shall the righteous answer Him, saying, Lord, when did we see you a hungered, and fed You? or thirsty, and gave You drink?

³⁸ When did we see You a stranger, and took You in? Or naked, and clothed You?

³⁹ Or when did we see You sick, or in prison, and came unto You?

⁴⁰ And the King shall answer and say unto them, Verily I say unto you, Inasmuch as you have done it unto one of the least of these my brethren, you have done it unto me.

There is doing all through this blessed scripture. If you do these things to the smallest, and poorest, and feeblest disciple of the Lord, you do them to Christ.

Matthew 25

⁴¹ Then shall He say unto them on the left hand, Depart from me, you cursed, into everlasting fire, prepared for the devil and his angels:

⁴² For I was a hungered, and you gave me no meat; I was thirsty, and you gave me no drink:

⁴³ I was a stranger, and you took me not in; naked, and you clothed me not; sick, and in prison, and you visited me not.

⁴⁴ Then shall they also answer Him, saying, Lord, When did we see You a hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto You?

⁴⁵ Then shall He answer them, saying, Verily I say unto you, Inasmuch as you did it not to one of the least of these, you did it not to me.

⁴⁶ And these shall go away into everlasting punishment [because they did not do anything]: but the righteous into life eternal.

And this was because they did something. They believed in Christ, and this was why they worked. Wherever doing is mentioned, there believing is understood. Our works are the measure of our faith.

God will judge men according to their works.

2 Corinthians 5

¹⁰ For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he has done, whether it be good or bad.

This text needs no comment. Read also:

Revelation 20

¹² And I saw the dead, small and great, stand before God; and the books were opened and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books according to their works.

Now, if we are to be saved by faith alone, why are not the angels writing the sum of our faith in the books in Heaven as we pass along toward the final Judgment? But the dead are to be judged according to their works, which are the measure of their faith.

The reward in Heaven is to be according to works.

Revelation 22

¹² And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.

Paul says,

2 Timothy 4

⁶ For I am now ready to be offered, and the time of my departure is at hand.

⁷ I have fought a good fight, I have finished my course, I have kept the faith.

He is not speaking of his faith alone, but of what he had done.

⁸ Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day.

Romans 2

⁶ Who will render to every man according to his...

...faith alone? No!

Romans 2

⁶ ...according to his deeds.

⁷ To them who by patient continuance in well doing, seek for glory, and honor, and immortality,—eternal life.

This is the reward.

⁸ But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,

⁹ Tribulation and anguish, upon every soul of man that does evil, of the Jew first, and also of the Gentile.

¹⁰ But glory, honor, and peace, to every man that works good, to the Jew first, and also to the Gentile.

In the very last book of the Bible there is a most remarkable statement. It is the benediction of the Son of God upon the doers.

Revelation 22

¹⁴ Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

Christ is the speaker. He speaks of His Father's commandments. Hear Him, my beloved congregation. Hear Him, you doubting souls. Hear Him, you who think to enter the pearly gates by faith without keeping the commandments of God. Hear the Son of God.

6. The Two Bodies

Review and Herald, August 16, 1877

UNDER this caption we gave an article in the *Review* for October 12, 1876, relative to “the relation which the S. D. Baptists and the S. D. Adventists sustain to each other.” From that article we copy the following paragraph, which contains our statement in substance upon the point, made before the S. D. Baptist General Conference at Walworth, Wis., on the evening of September 27, 1876:

Both bodies have a specific work to do. God bless them both in all their efforts for its accomplishment. The field is a wide one. And we further recommend that Seventh-day Adventists in their aggressive work avoid laboring to build up Seventh-day Adventist churches where Seventh-day Baptist churches are already established. If ministers or members from the Seventh-day Baptists regard it their duty to come with us, under the impression that they can serve the cause of God better, we shall give them a place with us. But we see no reasons why there should be any effort put forth on the part of our people to weaken the hands of our Seventh-day Baptist brethren in order to add to our numbers from those who were before us in revering the ancient Sabbath of the Lord.

It will be seen that we, in our article in the *Review*, from which we take the foregoing paragraph, did fulfill all that we pledged to the S. D. Baptist General Conference. In a few week after returning from the S. D. B. Conference, we went to California, where we remained until May, since which time our labors have been confined to Battle Creek. And during all the time since our very pleasant visit to the S. D. Baptists we had known nothing of the movements of our people in Minnesota only what was reported in the *Review*, neither had we heard a word of complaint from Elder James Bailey of the S. D. Baptists, or from any of his brethren, until we saw in the Sabbath Recorder, the organ of the S. D. Baptists, that to which Elder Curtis calls attention in another column.

Under these circumstances we greatly deplore the rashness of Elder Bailey and his brethren of the North-western Association. According to the statement of Elder Curtis, real grounds of complaint from our S. D. Baptist brethren have not existed. But admitting that our brethren in Minnesota have not acted fully up to our view of the matter expressed at the S. D. B. General Conference, Elder Bailey and his brethren should have appealed to us in the matter before publishing our name and our people to the world in so prejudicial a manner. If Elder Bailey did not hold us responsible for the action of our people in their relations to the S. D. Baptists in Minnesota, why publish us to the world? If he did hold us responsible, why did he not communicate with us in the matter before acting with the North-western Association in rashly passing sentence in the case, and giving our name, and that of our people, to the world in a manner calculated to excite bitter prejudice?

For more than twenty years we have urged our people to treat the S. D. Baptists with great respect. We stood with Elder Andrews in the first Address from our General Conference to theirs, in 1868, which brought about relations enjoyed since that time by both bodies. We deeply regretted the havoc made in some of the S. D. Baptist churches in Pennsylvania, more than twenty years since, by men who do not now stand with us. For while that work weakened the S. D. Baptists, it brought but very little strength to our cause.

In some localities there now exist both S. D. Adventist and S. D. Baptist churches. We cannot advise our brethren to give up the ground. We exhort them to respect the S. D. Baptist brethren, and seek to be in peace with them. We cannot shut our doors against the S. D. Baptists. And if under convictions of duty they wish to change church relations, we cannot refuse to receive them.

But we do recommend that our preachers choose other localities for labor to raise up churches besides those where the S. D. Baptists have churches, and we have none. In most cases, the

same amount of labor that would convert ten S. D. Baptists, and make them S. D. Adventists, would convert as many from the Roman Sunday and from the infidel world to all the doctrines of the S. D. Adventists.

And with all respect to our S. D. Baptist brethren, we pen the honest convictions of our own mind that the best timber to build up our cause is that hewn from the forest, upon which there has been no theological lining and hewing. S. D. Adventists could hardly be tempered down to the moderation of S. D. Baptists, and it would be equally difficult for the S. D. Baptists to come under the inspiration of the advent faith, and keep pace with the vigilant movements of our people. Both bodies have been called into existence in the direct providence of God, and both have places to fill. The wide harvest field is before them, and each should labor to bring numerical strength to themselves without weakening the other.

7. Faith and Works Again

Review and Herald, August 23, 1877

Sermon preached by Elder James White, at Battle Creek, sabbath morning, August 18, and reported for the Review and Herald.

LAST Sabbath our subject was faith and works. We stated that a man's works are the measure of his faith; or that a man will show what faith he has by his works.

We presented the testimony of the apostle James where he makes the emphatic statement that:

James 2 [also vs. 20, 26]

¹⁷ Faith without works is dead, being alone.

Again he says:

¹⁸ I will show thee my faith by my works.

And what a biting rebuke there is in that very same connection in his reference to the believing devils that do not hold to good works.

¹⁹ You believe that there is one God, you do well: the devils also believe and tremble.

As much as to say,

“If you simply have faith without works, that faith will not save you any more than the faith of the trembling devils will save them.”

Not one of these devils, poor fellows, hold to good works. And with these the apostle has classed those Christians who are all faith and no works. A backwoods preacher once represented them by frogs who have large mouths and small hands, always croaking about the power of faith to save, while doing little or nothing.

Paul speaks of the heroes of faith in the 11th chapter of his epistle to the *Hebrews*. And did these cherish the easy doctrine that

they were to do nothing, but believe themselves into Heaven? In the first verses of chapter 12 the apostle speaks of these men of God under the figure of a cloud of witnesses. They are set forth as examples, as far as holy men may be examples to those who live after them. With these men before us as examples, the subject becomes an easy one. How do these heirs of glory obtain the eternal reward? In this chapter Paul goes on to speak of Abel and Enoch and Noah:

Hebrews 11

⁷ By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house.

Did Abel, Enoch, Noah, Abraham, Isaac, Jacob, and all those ancient worthies, just sit down and believe, and let the Lord work out the problem for them, without any special effort on their part? They are presented as our pattern. Do they, in this way, believe themselves into Heaven? or did they take hold and work?

⁴ By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he being dead yet speaks.

In this verse we have Cain and Abel brought before us. Abel was accepted and Cain was rejected. They both brought their offerings. Abel's was accepted because he united works with his faith in the Redeemer to come.

⁷ By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

Now suppose that Noah should have sat down and said,

“There is a flood coming, but I cannot do anything. I believe the flood is coming; I have full faith in this, but all my efforts would be in vain; God would not accept them.”

Preposterous! Noah believed that the flood was coming; and he showed how much he believed it by his works. We have a measure of Noah's faith in this matter. He had a faith that moved him, that bore him right out to build the ark. There was mental effort in planning, and work in building that immense ship, which was to endure for a year or more the rough winds and waves of the flood; and to contain the beasts that God was to send into it to preserve them.

But if Noah had taken the position which some take at the present time, that is, merely to believe and live, and not to do and live, he would not have built the ark, and have saved his family. Supposing, however, that Noah had folded his hands, and said,

“I cannot do anything; I will leave this for the Lord to do,”

—and there waited as though he expected a balloon to come, and take him up and suspend him in the air until the flood should have passed, and then let him down upon the earth again. Do you suppose that this faith would have saved him without works? Oh, no!

But Noah had faith. He was warned that the flood was coming, and he was wise enough to know that for his own safety, and for the safety of his house, he must prepare an ark. And he built it; and in the act of building the ark he showed his faith in what God had told him about the approaching flood.

Now Paul presents another grand character, and remember, my friends, these have been put here for ensamples to us who should live after them.

Hebrews 11

⁸ By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

⁹ By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise.

There was some labor in that tent life.

Hebrews 11

¹⁰ For he looked for a city which has foundations, whose builder and maker is God.

¹⁷ By faith Abraham, when he was tried, offered up Isaac; and he that had received the promises offered up his only begotten son.

Was there not an effort in the offering up of Isaac? Please read the history. God points out a mountain where Abraham is to offer his only son, his beloved son. He is required to take him and go to that mountain, and there offer him. Now what could have been done if Abraham had just sat down and said,

“I cannot do anything. I believe God, but I have nothing to do in this matter.”

Abraham was required to show his faith by his works. He had fallen, through polygamy, and he had an opportunity to redeem himself. The circumstances in the case are all recorded in the Old Testament. He could not see how the promise of God, in reference to the promised seed, could be fulfilled. He had not implicit confidence in God; and when he heard those foolish pleas of Sarah, that he should take one of her handmaids to wife, that the promise might be fulfilled, he was led astray. What an astonishing weakness that marred the life of the patriarch!

But God gives him the privilege of redeeming himself; and he has orders to take that son, his very son Isaac, who had been a subject of promise; a subject of that promise over which he had stumbled, and offer him as a burnt sacrifice before the Lord. How much more trying was this than if Abraham had believed God and left the promise to be fulfilled in God's way! That must have been a terrible scene for the patriarch. Imagine the struggle that the fearful test which God brought to bear upon him must have caused him! That terrible test wrung the patriarch's soul.

Under what a weight of mental agony must Abraham have taken Isaac, taken his servants, taken the wood, etc., and passed

up that mountain to offer Isaac as a burnt sacrifice before God! Was there not work in all this? Imagine the patriarch on his way up the mountain. What is this for? It is to show to the world, and to future generations, that he believed in God. Would the character of Abraham have been redeemed if he had refused obedience in this matter?

If Abraham had had no sense of his duty as regarding God, and taken a sort of easy position, and said,

“The Lord must do all this, and bring it all about,”

—he would never have redeemed himself; he would never have stood out so prominently on the page of sacred history as God’s faithful servant. He took his son, he took his servants, he took the wood, he took the fire, he took the knife; and he marched up the mountain; he made all the preparations necessary for the sacrifice, and he there perfected his faith in the eyes of all who knew him then, and in the eyes of all future generations. And he stands out as a father of the faithful. Why? It was because he did not simply believe, but he went forward and did. By works he perfected his faith. God save us from this sleepy lullaby doctrine, that the Lord will save us if we only believe on Him.

The apostle next mentions Moses.

Hebrews 11

²³ By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king’s commandment.

²⁴ By faith Moses, when he was come to years, refused to be called the son of Pharaoh’s daughter;

²⁵ Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season.

How convenient for Moses would the doctrine of faith without works have been! He might then have had the pleasures and honors of Egypt; he might then have avoided the care, perplexity and toil of leading the hosts of Israel from Egypt to Canaan. If he

could only have believed himself into Heaven what a blessed thing it would have been for him! But he refuses to remain in the house of Pharaoh.

Now Moses was a financier.

Hebrews 11

²⁶ Esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompense of reward.

What! the reproaches of Christ in the days of Moses! Moses figured upon the value of the reproaches of Christ in his day.

“No Christ in the Jewish age,”

—some people will say, and,

“No law in the Christian age. It is all law in the old dispensation; and in our dispensation it is all gospel, it is all Christ.”

My friends, I am happy to know that Moses sat down and estimated the reproaches of Christ in the Old Testament—the same blessed Christ of the New Testament. The blessed Saviour was with His people in Moses’ day the same as He is with His people in our day. The Son of God was and still is in perfect harmony with the moral code. He says,

Matthew 5

¹⁸ 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.

But time will fail me if I dwell longer upon this 11th chapter of *Hebrews*. I wish to call your attention to the words of the Saviour upon this subject. We have His first address recorded in the 5th, 6th, and 7th chapters of *Matthew*. It is His inaugural address as He enters upon His public ministry. I wish you would all read that address. You will, doubtless, find time to do so this afternoon. The Lord Jesus in this address lays out a great deal of work for the church. I can only refer to the summing up of that address, chapter 7:21, and to its closing part.

Matthew 7

²¹ Not every one that says unto me, Lord, Lord, shall enter into the kingdom of Heaven; but he that does the will of my Father which is in Heaven.

It seems to me that this text is a rebuke to that class of persons who cry,

“I believe in the Lord Jesus Christ;”

–and at the same time trample the commandments of the Father under their feet. He continues,

²² Many will say to me in that day, Lord, Lord, have we not prophesied in your name? and in your name have cast out devils? and in your name done many wonderful works?

²³ And then will I profess unto them, I never knew you: depart from me you that work iniquity.

²⁴ Therefore, whosoever hears these sayings of mine and does them, [Mark the *doing*] I will liken him unto a wise man, which built his house upon a rock.

Now there is work in building.

²⁴ Whosoever hears these sayings of mine and does them...

Does them by faith? Does them by sitting down and doing nothing? No.

²⁴ ...I will liken him unto a wise man, which built his house upon a rock.

He built; he went to work. There is the figure. And so hearing the words of Christ and doing them is represented by the putting up of a building.

²⁵ And the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell not, for it was founded upon a rock.

²⁶ And every one that hears these sayings of mine, and does them not...

You may hear the sayings of the Lord and you may believe; you may believe in the gospel and in Christ; you may have all the faith you please; but if you leave out the doing you shall be like what?

Matthew 7

²⁶ ...[he] shall be likened unto a foolish man which built his house upon the sand.

He could not stop to dig deep and remove the sand to get down where he could find a solid foundation. It is work to lay a good foundation.

²⁷ And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

The men who are building their hopes of Heaven upon faith without works, are building upon a sandy foundation that will not stand the storms of the coming day.

The apostle Peter speaks of Christian works as follows:

2 Peter 1

⁵ And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge;

⁶ And to knowledge temperance; and to temperance patience; and to patience godliness;

⁷ And to godliness brotherly kindness; and to brotherly kindness charity.

In order for this scripture to suit those who trust to faith without works, it should read:

“Giving all diligence, believe that the Lord will add to your faith virtue; and to virtue knowledge;” etc.

Here is work for the church in adding grace to grace.

2 Peter 1

⁸ For if these things be in you, and abound, they make you that you shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

⁹ But he that lacks these things...

...that does not work; that does not add these graces one to the other,

⁹ ...is blind, and cannot see afar off, and has forgotten that he was purged from his old sins.

¹⁰ Wherefore the rather, brethren, give diligence to make your calling and election sure: for if you do these things, you shall never fall.

Thank God, we have not got to go our whole journey, our whole pilgrimage, before we find that we are among the elect; that we were elected from the foundation of the world for Heaven; or that we were reprobated from the foundation of the world for perdition. We have not got to go clear through the Christian life to find this out, but it is our privilege now to make our election sure. Here is the true doctrine of election. The apostle explains this in another place:

1 Peter 1

² Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ.

Yes, God foreknew and God fore-elected that all the obedient and believing should be saved. This how men were elected. You are to go about the work yourself, and make your election sure by obedience of the commandments of God, and the faith of Jesus Christ. God bless you. Every one of you may be among the elect.

But how is our election made sure? It is through obedience and the blood of sprinkling. With this agrees that remarkable statement in the *Revelation*, that the redeemed millions on the shining shore had washed their robes and made them white in the blood

of the Lamb.⁷⁸² The Spirit of God will come down and sanctify every soul that believes and works.

2 Peter 1

¹⁰ Wherefore the rather, brethren, give diligence to make your calling and election sure.

How shall we make our calling and election sure? Oh! how can I make my calling and election sure? Says one,

“I would go to Jerusalem, or I would go to Mecca, I would spend this short life in afflictions and tortures if I could only make my calling and election sure; if I could only have eternal life, a life that will run parallel with the life of God.”

But you do not need to go to Jerusalem; you do not need to go to Mecca. You may worship God in the Spirit and in the truth, and He will accept that worship;⁷⁸³ for He says that where two or three are gathered together in His name, He is with them.⁷⁸⁴

We cannot believe our way into Heaven while doing nothing. If you try to get there in that way you will fall. Peter is my authority.

¹⁰ Wherefore the rather, brethren, give diligence to make your calling and election sure: for if you do these things, you shall never fall.

Now, brethren, do you want to be saved? Do you want to make your calling and election sure so as not to fall? This morning, dear brethren, I feel very anxious to enter the city of God, and to see for myself how it looks inside the pearly gates. I want to see Abraham, Isaac, and Jacob there; I want to see all the redeemed there; and I want to see my blessed Lord there; and I am determined that by the grace of God I will make my calling and election sure, by the way of the old apostolic line of obedience, and the blood of sprinkling.

⁷⁸² *Revelation 7:14.*

⁷⁸³ *John 4:23-24.*

⁷⁸⁴ *Matthew 18:20.*

Will you meet me there?

2 Peter 1

¹¹ For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

Take the pledge, brethren, on this Sabbath morning before Heaven, that you will do these things, that you may never fall; that we may all meet within the pearly gates of the city of God. Amen.

8. Unfulfilled Prophecy

Review and Herald, November 29, 1877

THE Bible was given as a lamp to our feet and a light to our path. It was designed for the benefit of the people in this world and not the next. It is the sure word of prophecy that shines in this dark world. It was not designed for angels or for immortal saints. Therefore we shall not have to wait until we reach Heaven before we understand what the Lord has said to us in his word.

The Bible is what God has revealed to man, and if he does not understand it, the fault is because he does not search its pages as he should, or because he does not live as near Him as he should, so that he can understand what the Lord has revealed. To say that the Bible was given to be understood—and who will deny this plain proposition?—is one thing, and to say that we do understand every chapter and every verse, is quite another thing.

Fulfilled prophecy may be understood by the Bible student. Prophecy is history in advance. He can compare history with prophecy and find a complete fit as the glove to the hand; it having been made for it. But in exposition of unfulfilled prophecy, where the history is not written, the student should put forth his propositions with not too much positiveness, lest he find himself straying in the field of fancy.

There are those who think more of future truth than of present truth. They see but little light in the path in which they walk, but think they see great light ahead of them.

Positions taken upon the Eastern question are based upon prophecies which have not yet their fulfillment. Here we should tread lightly, and take positions carefully, lest we be found removing the landmarks fully established in the advent movement. It may be said that there is a general agreement upon this subject, and that all eyes are turned toward the war now in progress between Turkey and Russia as the fulfillment of that portion of

prophecy which will give great confirmation of faith in the soon loud cry and close of our message. But what will be the result of this positiveness in unfulfilled prophecies should things not come out as very confidently expected, is an anxious question.

Wars, pestilences, famines, and earthquakes are not the surest signs of the end. These have ever existed. We may have war, then peace, pestilence, then health, famine, then plenty, earthquakes, then the bowels of the earth may be quiet; but the message of the third angel is given but once. The progress of this work in fulfillment of prophecy is the highest and brightest light now shining in the religious heavens.

Those looking at the Eastern question will probably be disappointed; but we may bear our whole weight upon the last message without fear of disappointment. As we now see our worldwide message extending to the nations, we see the fulfillment of prophecy, and the clearest sign of the close of the work, and the consummation of the hope of the church.

Let us take a brief view of the line of prophecy four times spanned in the book of *Daniel*. It will be admitted that the same ground is passed over in chapters 2, 7, 8, and 11; with this exception that Babylon is left out of chapters 8 and 11. We first pass down the great image of chapter 2, where Babylon, Persia, Greece, and Rome are represented by the gold, the silver, the brass, and the iron. All agree that these feet are not Turkish but Roman. And as we pass down, the lion, the bear, the leopard, and the beast with ten horns, representing the same as the great image, again all will agree that it is not Turkey that is cast into the burning flame, but the Roman beast. So of chapter 8, all agree that the little horn that stood up against the Prince of princes is not Turkey but Rome.

In all these three lines thus far Rome is the last form of government mentioned. Now comes the point in the argument upon which very much depends. Does the 11th chapter of the prophecy

of *Daniel* cover the ground measured by chapters 2, 7, and 8? If so, then the last power mentioned in that chapter is Rome.

Daniel 11

⁴⁵ And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain [margin, *of delights of holiness*], yet he shall come to his end and none to help him.

Is it said that Palestine is such a glorious land, and that the Turkish seat of government is to be removed to that land? Then we will remark that:

Palestine has had the curse of God resting upon it ever since the death of the Son of God. Whatever it may have been, it is not now at the time the prophecy speaks to us any such a country. If there is any portion of our world that God has forsaken more than another, it is that which drank up the blood of prophets, the Son of God, and His holy apostles.

But the western continent is now at the time of the fulfillment of the prophecy just such a land. Here, stretching between the Atlantic and the Pacific is a country which is the desire of all nations. Even the poor Chinaman with all his idolatry and filth flocks to our comparatively delightful land by thousands.

It is here that all nations are represented. Three years since, in a Catholic procession which was three hours passing a given point, one carriage flung to the breeze thirty-two flags, representing that number of nations. Our free schools, the freedom of the press, and freedom of religious liberty, added to the fertility of our vast country, make it at this time the land of delight.

We close this article with the inquiries: Viewing the past and present, is there not more probability that the seat of the beast will be moved to our country, than that the seat of the Turkish government will be moved to Palestine? And in advancing opinions upon unfulfilled prophecy, is it not safer to move slowly?

9. Christ Equal With God

Review and Herald, November 29, 1877

PAUL affirms of the Son of God that He was in the form of God, and that He was equal with God.

Philippians 2

⁶ Who being in the form of God thought it not robbery to be equal with God.

The reason why it is not robbery for the Son to be equal with the Father is the fact that He is equal. If the Son is not equal with the Father, then it is robbery for Him to rank himself with the Father.

The inexplicable trinity that makes the godhead three in one and one in three, is bad enough; but that ultra Unitarianism that makes Christ inferior to the Father is worse. Did God say to an inferior,

Genesis 1

²⁶ Let us make man in our image?

The great mistake of the Unitarian is in taking Christ when enfeebled with our nature as the standard of what He was with the Father before the creation of the world, and what He will be when all divine, seated beside the Father on His eternal throne.

True, Christ prayed to a superior. This is during the time of His humiliation, when enfeebled by the seed of Abraham. There was no such dependence before He humbled himself that He might reach the feeble sinner in all his weakness and shame. Neither will there be when Christ shall be seated at the right hand of power in Heaven.

We may look upon the Father and the Son before the worlds were made as a creating and law administering firm of equal power. Christ did not then rob God in regarding himself equal with the Father. Sin enters the world and the fall occurs. Christ steps out of this firm for a certain time, and takes upon himself

the weakness of the seed of Abraham, that He may reach those who are enfeebled by transgression. With His divine arm our adorable Redeemer has hold of the throne of Heaven, and with His human arm He reaches to the depths of human wretchedness, and thus He becomes the connecting link between Heaven and earth, a mediator between God and man.

We notice the steps leading from Christ's position with the Father before the worlds were made, down to His being made weak on account of the sinner, then up to His final position, strength, and glory.

1. Before the fall He was equal with God.
2. When He accepted the position as Redeemer with all its dependence and agony. Then He laid aside His glory as one of the creating and law administering firm. This glory He left with the Father, and then and there made himself of no reputation.
3. He next in due time became obedient to the death of the cross.
4. From this point He rises. God highly exalted Christ at the resurrection. Then and there He left the seed of Abraham, so that it was the divine Son of God that arose from the dead and ascended to Heaven.
5. Then was there given Him a name above men and holy angels.
6. Of all created intelligences in Heaven and on earth every knee will bow to Jesus Christ, and every tongue will confess. Redemption is then completed, and again the Son is equal with the Father.

The question of the state of the dead is not a practical subject. And yet we discuss it in order to warn the people against spiritualism. The question of the trinity and the unity is not practical, and yet we call attention to it to guard the people against that terrible heresy that takes from our all-conquering Redeemer His divine power.

10. The Sabbath a Test

Review and Herald, November 29, 1877

SEVENTH-DAY ADVENTISTS are charged with making the Sabbath a test. And some will have it that we denounce and reject all who do not believe as we do. It is true that we teach that God is testing the people by His law. But we deny the charge that we denounce and reject those that differ with us. Our course toward all men whom we can reach with our publications, our sermons, and our entreaties, proves the charge false.

We beseech all men, without respect to profession of religion, color, or rank in society, to turn from their sins, keep God's commandments and live. And we manifest zeal and earnestness in this matter somewhat in proportion to the importance of the testing message we bear. And because our testimony is pointed and earnest, condemning those who choose to pass along with the popular current, and violate the law of God, some are disturbed, and with feelings of retaliation, falsely charge us.

It is not our work to test, condemn, and denounce the people. It is not in our hearts to unnecessarily injure the feelings of any. But with our present convictions of truth and duty, we should do great violence to our own consciences, and sin against God, should we cease to declare to the people the purpose of God in testing the world by His law, just before the day of wrath.

And God has greatly blessed such testimony. As a people, Seventh-day Adventists were heard of, as it were, but yesterday. As a people, they do not claim to be more than a quarter of a century old. And yet in point of numbers and efficiency they have a little strength. And why? Because, when they have borne a pointed and earnest testimony, God has been with them, and added to their numbers and strength.

But if the Sabbath is not a test, it is not worth our while to be to the trouble of teaching and observing it in the face of decided opposition. If we can be as good Christians while breaking the

fourth commandment, as while keeping it, should we not at once seek to be in harmony with the rest of the Christian world? Why be so odd as to obey the commandment of God, if one can be as good a Christian while living in violation of it? And there are frequent inconveniences and pecuniary sacrifices, to be suffered by those who are so particular concerning the observance of the fourth commandment.

If the Sabbath is of so little importance as not to be a test of Christian fellowship and eternal salvation; if men who break the Sabbath should be embraced in our fellowship the same as if they observed it; and if they can reach Heaven as surely in violating the fourth commandment as in keeping it; why not abandon it at once, and cease to agitate the public mind with a question of no real importance which is so unpleasant and annoying?

Seventh-day Adventists believe that in the restoration of the Bible Sabbath, under the last message of mercy, God designs to make it a test to the people. Hence many of them labor with earnestness to teach it, and are ready to make any sacrifices in order to observe it, and do their duty in teaching it to others. Convince them that it is not a test, and they will not trouble the people nor themselves longer with it.

But should they give the people to understand that they regard the Sabbath of so little importance as not to be a test, “the sword of the Spirit,”⁷⁸⁵ on that subject at least, would become in their hands as powerless as a straw. They could not then convict the people upon this subject. Indeed, their position before the people, in earnestly calling their attention to a subject that is of so little importance as not to constitute a test of Christian character, and which would subject them to a heavy cross, much inconvenience, sacrifice, and reproach, would be but little less than solemn mockery.

⁷⁸⁵ *Ephesians* 6:17.

With our present view of the importance of the subject, we have sufficient reason for earnestly urging the claims of the fourth commandment upon our fellow-men.

11. Baptist Hymn Book

Review and Herald, January 24, 1878

WE have made the statement in the *Signs* that one of the fair pages of the Baptist hymn book was devoted entirely to the ten commandments, word for word, just as we find them in the 20th chapter of the book of *Exodus*, and as Seventh-day Adventists teach and observe them.

This fact has gone abroad, and probably public notice of it had been made in the vicinity of Vacaville previous to the late discussion. And, strange to tell, the Baptists seeing that this had a bearing on the Sabbath question, have torn the leaf on which was printed the holy law of the great God out of many of their hymn books. But this does not remove it from the Bible.

Be it known unto the Baptists that, although with sacrilegious hands they remove the law of God from their hymn book, it still remains in the Bible nevertheless, and it is safely deposited in the ark of God in the most holy place of the sanctuary in Heaven. Over that ark is the mercy seat, before that ark stands the Son of God, our great High Priest, pleading for these who have transgressed that law in the ark.

That holy law, given as a rule of life here, will be brought forth in the great day of Judgment as the rule of judgment there. Know this, O you Baptists, that the law which you treat so rudely and Heaven-daringly here, will in the day of Judgment appear as a flaming reality to burn to the very depths of the transgressor's soul like a flame of fire.

The reader will be astonished at this shortsighted action put forth by the Baptists at Vacaville, the seat of their college in California.

But blind men, who have become such by shutting their eyes to the law of God, in their confusion will act strangely. Men will use their best arguments. The best argument the Vacaville Baptists

had against the ten commandments, and their shortest way to abolish them, was to tear them from their hymn book.

12. Sermon to the Conference

Review and Herald, March 14, 1878

To the General Conference of Seventh-day Adventists convened at Battle Creek, Mich., March 1, 1878.

DEAR BRETHREN: For the first time since our Conference was organized we are deprived of the pleasure of meeting you and taking part in our annual council. And as it seems necessary that we should remain on the Pacific Coast this season we briefly address you relative to the rapidly growing cause to which we have given our life. Matters of grave importance will come before you. God give you wisdom in all your councils, and grace to deliberate to His glory in laying plans wisely and as broad as the cause demands.

It requires but a glance at our past brief history to see that we as a people have taken too narrow views of the work to be accomplished by the message of the third angel, consequently our sacrifices have been small, our offerings stunted, and the results of our feeble labors have corresponded with our efforts. This has resulted from want of real faith in the last message. True faith, to the possessor, is as good as knowledge. At least, if he has real faith he will act the same as if he knew. No man can act as God would have him act in the closing message unless his course is the same as if he knew that the present period was the time for this work, and that it is really being accomplished.

We have no need to call your attention to the evidences of our position. These you understand. You will agree with me that proofs are not wanting, that evidences are sufficient.

You have often reviewed these, and as the result, each time you have come to the conclusion that additional proofs would not add to the strength of our positions. Those that we have are complete. You have not assembled to search for a position as a body of Christians, but to act upon the one you have, and discharge those obligations which you have assumed in consenting to become the proclaimers and guardians of the last message.

Our people have chosen you to act. They acknowledge you to be the highest earthly authority. They confide much to you. They virtually say,

“Let the General Conference lay plans, and we will act the part God has assigned to us in their execution.”

Let me, therefore, as a father, admonish you to beware of taking too narrow views of the great work before us, lest in the very act you raise doubt in the minds of our people. They see as well as you that the work is vast, and that broader plans and increased facilities will ever be demanded in order to keep pace with the opening providence of God. If you lay plans in faith they will act in faith. If you plan feebly and in doubt, they will put forth corresponding action.

You are aware that for more than a quarter of a century the publishing department has claimed our first attention; and we rank this as first in importance among our institutions. Men who are called of God to be Christ’s ambassadors hold the first rank in the church. They are God’s precious instrumentalities. But experience has proved to you that the preacher can do but little without publications; and it is as true that publications can accomplish but little without the living teacher of the word. The preacher who furnishes the people with books, who urges them and our periodicals on the people wherever he labors, adds nine-tenths to his usefulness. God bless the dear ministers of Jesus. They should preach with their hands in scattering the books and in obtaining subscribers for our periodicals and not overwork their speaking organs.

We rejoice in the prosperity of our Offices of publication at Battle Creek, Mich., at Oakland, Cal., and in Europe. One of the greatest levers of the age to lift along society is steam, and thank God that it can be utilized in preaching the last message. Why go on foot twenty miles per day when the cars, impelled by steam, will take you two hundred?

Our publications are a power in the land. The writers of them have not aimed at popular style, but with the book of God in hand they have sought wisdom from Heaven. They are books of ideas expressed in earnest words of simple style. Here lies the power of preaching the gospel. Here is the power of our publications. Paul would not preach the gospel with wisdom of words, lest the cross of Christ be of none effect. *1 Corinthians* 1:17. Let the facts of the cross be laid upon the sinner's conscience in all our sermons and in print. The figure of the cross, whether it be brought out by the touch of the painter's brush, the artist's pencil, or engraven, or in fabric, always looks best plain. There is a fitness in things. What! dress up a figure of the cruel cross upon which my Lord died in agony? Ornamentation illy represents the bloody agony of Calvary.

Those preachers who spend a life in pleasing their people with beauty of style and wisdom of words could do nothing with the plain message God has committed to us, if they would; but they will not come up to the help of the Lord. Hence God has called farmers and mechanics, school-teachers, and men of other professions, to declare the solemn warning of the third angel of *Revelation* 14:9-12. These men of good natural powers and some education have taken to their Bibles and their knees, and have become strong in God and in His work. They would not use what the world calls fine style, and display what is called pulpit oratory, if they could. No; in harmony with the style of our publications, they seek to pour forth the living truth of God from a warm heart, in earnest words such as the common people can understand.

Was not Christ the greatest preacher the world ever knew? His style was plain. The Holy Ghost, which inspired the four apostles to make record of what the Master said, dictated a simple manner of expression. Why is it that when you sit down to read chapters in the Gospels you do not put Webster's or Worcester's dictionary by your side that you may turn to the definitions of the hard words? Ah! it is because they are not there. Christ never used

them. Paul would be like his Master. Though a profound scholar, and a man of great eloquence, when preaching the cross of Christ he would not spoil the effect in stooping to popular style.

Thus our books are written, and thus our preachers go forth with the gospel message, and the Spirit of God, which has clothed the great truths of our blessed Bible in garments of simplicity, goes with them, and gives them abundant harvest. Even men who are ignorant of the common rules of the English language have gone into the field, by the help of our publications, and have gathered many souls, some of these men of education, who have become abler in the word than were their teachers.

The Review and Herald should be the ablest and most select church paper in the land, and all our people should read it, and thus sustain this old, faithful preacher of truth and holiness. *The Youth's Instructor* should be more widely circulated. And God bless the Danish and Swedish monthlies, and may they go on their mission to the Scandinavian people in our good country and in Europe by thousands of copies. Untiring efforts should be put forth to circulate *The Health Reformer*, as a sort of John Baptist to prepare the way for the entrance of the message, and also to teach God's people how to live in order to secure the greatest physical power.

But when we come to our numerous tracts, pamphlets, and bound books, what shall we say? They are of such value and importance to the cause that we have no language in which we can do justice to the subject. Let the steam presses move, and let this right arm of our strength move the people. The greater the circulation of them the greater the demand, and this demand will increase more rapidly until the work shall close.

We mention last, but by no means the least, *The Signs of the Times*. This paper has reached the great circulation of 10,000. As a pioneer sheet it is adapted to the wants of the missionary field. In its behalf let us plead. We hope you will not only "Resolve" in reference to this paper and the Pacific Office, but that you will appoint suitable men and means to give the *Signs* still greater circu-

lation and usefulness. The stockholders of this Association, and those connected with the Office, are grateful for the support of the General Conference and our Eastern brethren, and pray you that this patronage and support may not only be continued, but that it may be increased with the increase of the work.

Our missionaries in Europe are doing a good and great work. They have thrown the pebble into the waters, and although the tiny circular wave resulting from it is small, in circumference now, it will widen until it shall embrace thousands of precious souls in all Europe. The time may be near when the \$10,000 we raised for the press there should be invested, and let that press groan with its burden of silent gospel in the French, German, and Italian languages. And when we shall have missionaries in Great Britain, and a demand there for publications, they can be issued from the press at Bâle⁷⁸⁶ better than from America, until they shall be printed in England.

Second among our institutions is our beloved Battle Creek College. While we as a people should make God our trust, we by no means put a small value upon true education. The first object of our school is the mental and moral improvement of those who are called of God to preach His word. What we have said of plainness and simplicity of style must not be understood as against true education. Would God there was more sanctified learning in our ministry. The times and the work do not call for educated exquisites, but sound men, men of God, men of deep thought, sobriety, prayer, and devotion, such as the Lord can make strong in Him. Should we pattern after others, our College would prove a terrible curse. There will ever be a battle. There is so much connected with the popular schools that is false and really superficial that we shall be in danger of drifting in the same direction others have gone.

⁷⁸⁶ PP Editor's note: James White must be referring to the press at Basel, Switzerland, established by J. N. Andrews sometime between 1874 and 1878.

God never designed that our beloved school should raise men so above the people that in order to preach to vulgar sinners they must stoop prodigiously. True education in a real Christian gentleman will cause him to regard the work of leading the sinner to Christ as the most elevated. Feeling himself unworthy for the holy office, he will adopt the words of Paul,

2 Corinthians 2

¹⁶ Who is sufficient for these things?

Mrs. White and the writer have not pleaded for our school because our country is destitute of schools where men can be educated. No; these abound. But we have felt the importance of a sanctifying influence being thrown around our young men and young women at school, such as can be expected at Battle Creek, to secure a pure education. The standard of moral and religious training must be kept high in the school, and by the church which have the responsibility of having it located in their midst. This maintained, the Battle Creek College will prove a great blessing to the cause. If not maintained, it will prove a curse.

We briefly mention the Sanitarium as an institution of no small importance. We have no appeals to make for our people to take stock in this institution. Properly conducted it will fully sustain itself and in a few years pay its debts. But let the General Conference bear this in mind that at present charity patients cannot be treated at the expense of the institution. It has a heavy debt on its hands, with annual payments and interest to meet. If the worthy poor are to be treated, the church or Conference to which they belong must settle the bills. In view of the continued outlay in fitting up rooms, with the present indebtedness of the Sanitarium, this position should be satisfactory to all the friends of the health reform.

But while we say we have no appeal to make to our people to take stock in Western Health Reform Institute we do not wish to convey the idea that we have lost interest in that institution. Although we took this position under the discouraging condition of

the institution brought on by unworthy men who professed to fill the position of physicians, we are happy to state that no such discouragement exists at the present time. We laid our plans to obtain thoroughly educated young men of mind as principal physicians at the Sanitarium, and have lived to see it accomplished. J. H. Kellogg, M. D., as a Physician and Surgeon, stands at the head of the profession. This is acknowledged by doctors of all schools. And Doctors Fairfield and Sprague return with their diplomas from the highest Medical College on the continent, to take their places beside Doctor Kellogg. Five years since we laid our plans, and thank God that we see them accomplished. These, with Miss Lindsay, M. D., and Miss Lamson, M. D., make up the strong fraternity of physicians at the Battle Creek Sanitarium. These are all Christians, Seventh-day Adventists, looking for the coming of the Son of man in the clouds of heaven. While it may be their happy yet laborious task to relieve the body of indisposition and pain, may their task be made joyful indeed in pointing the invalid to the Lamb of God, who takes away the sins of the world, and to that land upon the very borders of which we are almost treading, where the inhabitants will no more say, "I am sick."⁷⁸⁷

But, dear brethren, in behalf of our Publishing Houses, especially the one in Europe, we plead that they be fully sustained from the abundance in the hands of our people. It is a fact which should be felt by us, that our missionaries in Europe are not sustained as they should be. Elder Andrews could do much more if he had means. Elder Bourdeau is struggling with poor health, in poverty. Elder Ertzenberger needs German books. And our dear Brother Ribton, God bless him, is laboring in the most economical manner in Italy, in the territory of the seat of the beast. He calls for a paper and for tracts in the Italian tongue. He must have all the helps we can put into his hands.

The cause in Europe is brightening. The labors of Elder Bourdeau in France, which for a time seemed discouraging, were fruit-

⁷⁸⁷ *Isaiah 33:24.*

ful. On the evening of February 25 we received the following cheering note from him:

I am sure you will be anxious to know how we are getting along, therefore I hasten to send you these good tidings. Bro. Gabert is having wonderful success in France. God is with him in power. He is near Lyons, the second city in France, and reports that in one week fifteen have been converted to the truth, and he urges me to spend next Sabbath with him to meet three preachers. But next Sabbath we shall hold our first Sabbath meeting here. Satan has tried to hedge up the way; but we will triumph in God.

Let the Press be established with all the facilities of a complete office, as soon as consistent; and let our people feel that it is theirs and that it is their privilege to speak through it in the repetition of millions of copies of precious tracts which have been written and translated with great care.

And may wisdom, grace, mercy, and peace from God the Father, and from our Lord Jesus Christ, be with you in all your deliberations, and with all who keep the commandments of God and the faith of Jesus, till Christ shall come and reward every man according as his works shall be. Amen.

13. To the Desponding

Review and Herald, May 30, 1878

WE ARE aware that there are those who have long been Seventh-day Adventists that are now in a desponding state of mind. This despondency arises in most cases from serious mistakes in the past, with some we may say sins, and with a few, actual crime.

Now we would not plead the mercy of the Lord to that degree as to give the impression that he is not a God of strict justice; but we would extol His mercy through Jesus Christ our Lord. All manner of sins find forgiveness with God excepting the sin against the Holy Ghost. In the days of the Saviour that sin was attributing the power of Christ in working miracles to Satan. These very trembling souls may have committed great sins, but not *the* sin; then there is pardon and sweet mercy in reserve for them. We exhort these to thoroughly repent before God, then cast themselves upon Jesus, who is all-powerful to save.

Some of these were among the earliest to espouse the faith, and the most willing to sacrifice and work for the advancement of the cause. From some of those we have received means to spend in the cause. We have sat at their tables, have joined in their worship, and have seen many tokens of their sincerity. We expect yet to see them sitting at the feet of the dear Saviour, cherishing the happy, holy faith and hope of the gospel.

Let these make one desperate effort to break away from Satan, and emerge into light. The blood of Christ is all-powerful to cleanse sins for which there is godly sorrow and forsaking. This is true repentance. Mercy, sweet mercy, is in store for such. God pity, bless, and save the desponding.

14. Bogus Sanctification

Review and Herald, June 6, 1878

This article regarding some fanaticism which was being taught in the Indiana conference predates the "Holy Flesh Movement" which broke out 20 years later (1898-1901) in the same conference.

ELDER S. H. LANE, Dear Brother: We are pained to learn the condition of Bro. B., and to know that Satan is pushing him on to cause disaffection in the Indiana Conference under the pious guise of Christian holiness. Both you and ourselves fully believe that holiness of life is necessary to fit us for the inheritance of saints in light. We contend that this state must be reached in a Bible way. Christ prayed that His disciples might be sanctified through the truth, and the apostles preached of purifying our hearts by obeying the truth.

The professed church of Christ is full of the spurious article, and one distinct feature of it is, the more one drinks into the spirit of popular sanctification, the less he prizes the present truth. Many of those who are the open opponents of God's Sabbath, the third angel's message, and the health reform, are among the sanctified ones. Some of them have even reached the almost hopeless position that they cannot sin. These, of course, have no further use for the Lord's prayer, which teaches us to pray that our sins may be forgiven, and but very little use for the Bible, as they profess to be led by the Spirit.

Now we do not doubt the sincerity of Bro. B. Satan has taken advantage of the weakness of his body, with which his mind is of course in sympathy. We do not doubt but he is led by a strong spirit, which he thinks is the Spirit of God; but God's Spirit will never lead one in a course that is contrary to His word, or that leads to separation from that people who are giving the last message of mercy.

Is Bro. B. preaching the Laodicean message? That is well; but let it be borne in mind that the person who has become so sanctified

that he cannot sin is the veriest Laodicean. The true Witness appeals to such in these words:

Revelation 3

¹⁷ Because you say, I am rich, and increased with goods, and have need of nothing.

What a terrible deception! They think they are complete in Christ, and know not that they are wretched, blind, miserable, poor, and naked.

We would recommend that Bro. B. be treated at the Sanitarium, at Battle Creek, for the improvement of his health. It is hoped that this, in addition to the strong influence for the truth there, would greatly improve his physical, mental, and spiritual condition; for no matter what a man may preach under the spirit of strong delusion, he is sure to have some followers, however great may be the heresy. Unless he can be helped, loss will be sustained to himself and the Conference in Indiana.

We warn our brethren of the Indiana Conference and elsewhere. Our position has ever been that true sanctification, which will stand the test of the Judgment, is that which comes through obedience of the truth and of God.

The position which we have both taken in our writings is too plain to be misunderstood. Much of our most laborious labor for the past thirty years has been to meet that fanaticism which has grown out of the teachings of ultra holiness. God is leading out a people, but it has been Satan's effort all the way to induce certain ones to set up their judgment against that of the body, and thus lead them away from the body to certain ruin. Thus have self-deceived souls fallen all the way along during the history of the third angel's message.

Those who are led by fanaticism will gradually feel in harmony with those who fully reject the truth, and unless they can be arrested in their course will, sooner or later, be in the ranks of our bitterest opponents.

James White
Ellen G. White
Healdsburg, Cal., May 20

15. Elder Himes

Review and Herald, June 6, 1878

WE HAVE recently found a letter addressed to us by Elder J. V. Himes, soon after the Lansing camp-meeting. It is written in the spirit of kindness.

He speaks of the hospitality shown him upon the camp-ground in terms of gratitude. He speaks of his disappointment in not being able to confer with Mrs. White and the writer relative to the signs of the times and the near coming of Christ, because of Mrs. White's arduous labors and our many cares and feeble state of health. He states that although we differ on some points of practice, yet he would not say or do anything to wound our hearts, and that for what he has said which would have this tendency he asks forgiveness. Cheerfully and heartily we forgive.

And more, we never can forget to respect the man who acted so noble a part in the first angel's message, which message we fully believe was in the direct providence of God. Elder Himes acted a liberal part in publishing a defense in response to a wicked article that went through his paper against Mrs. White and her work.

Whatever may have been the mistakes and errors of Elder J. V. Himes, we shall ever extend to him the friendly hand, and bid him a hearty welcome to our hospitalities should we have opportunity to do so. We wish that those who have tried to crush him were as willing to confess their faults and sins as he is.

16. Christian Union

Review and Herald, December 4, 1879

THERE is no sentiment in all the New Testament more strongly expressed than that of Christian union. While Christ was with His disciples, their leader and teacher, He secured to them unity and love. And when about to leave them without a visible leader, to go up to His Father, we should expect His great yearning heart of love would go out in petition for them in words expressive of true Christian union.

John 17

¹¹ And now I am no more in the world, but these are in the world, and I come to You. Holy Father, keep through your own name those whom You have given me, that they may be one, as we are.

¹⁵ I pray not that You should take them out of the world, but that You should keep them from the evil.

¹⁶ They are not of the world, even as I am not of the world.

¹⁷ Sanctify them through your truth; your word is truth.

²⁰ Neither pray I for these alone, but for them also which shall believe on me through their word;

²¹ That they all may be one; as You, Father, are in me, and I in You, that they also may be one in us: that the world may believe that You have sent me.

Accepting the testimony of the apostles as expressing the mind of Christ as breathed forth in earnest petition for the unity of His church, we have in Paul's epistles to the churches at Rome and at Corinth a more complete idea of the subject:

Romans 15

⁵ Now the God of patience and consolation grant you to be like-minded one toward another, according to Christ Jesus:

⁶ That you may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.

1 Corinthians 1

¹⁰ Now I beseech you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no

divisions among you; but that you be perfectly joined together in the same mind and in the same judgment.

Paul exhorts to unity in the high “name of our Lord Jesus Christ,” which means more than kindly feeling toward those who hold opposing views. It reaches almost infinitely beyond the insipid idea of modern times, that the highest type of Christian unity is expressed in the words,

“We will differ in love,”

—and embraces a oneness such as exists between the Father and the Son, expressed by the apostle as being “perfectly joined together in the same mind, and in the same judgment.”

This is the unity taught by the first apostles of Christ. For this they labored, and to this they exhort Christians of each successive generation since they wrote. But, oh, unhappy church of Christ! that she passed under the shades and into the mists of the great apostasy, down into the wilderness of papal corruptions of the word, where she gathered to herself traditions and superstitions, which even the power of the great Reformation did not tear completely off. What a pity that the reformers left off reforming! The Lutherans stopped with Luther; the Calvinists, with Calvin; the Methodists, with Wesley; and so on, bringing to the present century, as represented in nearly all our cities and towns, the various denominations, presenting a grand babel of confusion of creeds, church covenants, articles of faith, and different forms of church organization and government, for which there is not a single apology in all the New Testament.

But, thank God, above all this Babylonish chatter the Pauline note of more than eighteen centuries ago rings forth in all its entreating earnestness,

1 Corinthians 1

¹⁰ Now I beseech you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no

divisions among you; but that you be perfectly joined together in the same mind and in the same judgment.

Nothing short of the mind of Christ, as seen in His prayer for His church and as expressed in the earnest pleadings of Paul, is the full measure of Christian unity. Christ prays for this. The New Testament pleads for this in plainest terms, and the callings and gifts placed in the Christian church were designed to secure this state of complete unity.

Ephesians 4

¹¹ And He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers;

¹² For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

¹³ Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.

Just *how* this complete state of unity is to be perfected, *when* it will be reached, and *who* are to be embraced in it, it is not the design of this article to set forth. But the writer may be allowed to state that one of the happiest hopes that has cheered him on in battling for Bible truth for more than a quarter of a century, has been this, that pure truth that can be read out of the Bible will call forth a people who shall be keeping the commandments of God and the faith of Jesus Christ, looking for the coming of the Son of man. Then will the two ends of the Christian age be brought round to meet, when our adorable Redeemer shall come the second time and find His waiting people standing in unity and in power, such as was the crown of glory that adorned the church at His ascension.

We hold it to be wrong to differ with others where there are no good reasons to differ. Once an earnest sister asked the writer's opinion as to the importance of all the church coming to the unity of the faith. Being apprised of the fact that this good woman was dealing in small matters which could be no test of

Christian character, we answered, that on all important questions, such as keeping the commandments of God, we thought it very necessary that the church should stand in unity; but in such matters as whether our brethren should plant white beans or striped beans in their gardens we did not regard unity important.

Paul, standing at a period when outward circumcision had ceased, meets the mistaken zeal of those who would still urge it upon the church, with these words,

1 Corinthians 7 [Whiting's translation]

¹⁹ Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God is something.

Matthew 19

¹⁷ If you will enter into life, [says the Son of God,] keep the commandments.

In the divine law, and in the gospel of the divine Son, are the tests of Christian character. And it is with an ill grace that those who have been splitting up into petty sects during the nineteenth century over forms of church government, matters of expediency, free and restricted salvation, trinity and unity, whether we may sing any good hymn in church or only the Psalms of David, and other matters which constitute no test of fitness for Heaven, now pounce upon us, and display any amount of religious horror, simply because we regard strict conformity to the commandments of God and the faith of Jesus the only true test of Christian character.

17. The Lamb of God

Review and Herald, January 15, 1880

John 1

²⁹ Behold the Lamb of God, which takes away the sin of the world.

THE circumstances which called forth these words mark an important era in the history of the ages. The world's Redeemer had appeared in humility, as predicted by the prophets, and had been baptized of John, when:

Mark 1

¹⁰ ...the heavens opened, the Spirit like a dove descended upon Him,

¹¹ And there came a voice from Heaven, saying, You are my beloved Son, in whom I am well pleased.

Two persons of note are introduced in the text; one is John the Baptist, who is the speaker, the other is Christ, of whom he speaks.

The mission of John was to prepare the way for Jesus. His baptism was the great event of his time.

Matthew 3

⁵ Jerusalem, and all Judea, and all the region round about Jordan,

—went out to be baptized of him. John was not a settled pastor; but as the herald of Christ, to prepare the way for His mission, the field of John's labors and the range of his influence were extensive.

Luke 3

³ He came into all the country about Jordan, preaching the baptism of repentance for the remission of sins.

The life and habits of John were humble and simple, yet he was a mighty man of God. The prophetic description of his mission and of the greatness of his work is given thus:

Isaiah 40

³ The voice of him that cries in the wilderness, Prepare the way of the Lord, make straight in the desert a highway for our God.

⁴ Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain:

⁵ And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord has spoken it.

John was a plain and practical preacher. He appealed to the multitude that came to be baptized of him in these cutting words:

Matthew 3

⁷ O generation of vipers, who has warned you to flee from the wrath to come?

⁸ Bring forth therefore fruits meet for repentance.

And while he boldly and faithfully rebuked the sins of the people, he pointed them to the great remedy as expressed in the words of the text:

John 1

²⁹ Behold the Lamb of God, which takes away the sin of the world.

In the typical system the sacrificial lamb pointed to the great Sacrifice for the sins of the world. The people whom John addressed were familiar with this service. The time was at hand when the shadowy sacrifice was to be lost in the death of Christ. And as He who was soon to die for the sins of the world stood before the anxious multitudes, who were smarting under the lashes of truth by the unsparing hand of the Baptist, and were trembling on account of their sins, John raised his voice in that vast assembly, and pointing to Christ, said,

³⁶ Behold the Lamb of God!

Christ is called the Lamb of God, because the Father has given Him as a sacrifice for the sins of a lost world, and because a lamb

is an appropriate symbol of the meekness of our adorable Redeemer. The prophet speaks of Him in these touching words:

Isaiah 53

⁷ He was oppressed, and He was afflicted, yet He opened not His mouth: He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not His mouth.

When all was lost in Adam, the plan of redemption through Jesus Christ was immediately instituted; hence He is represented as the...

Revelation 13

⁸ ...Lamb slain from the foundation of the world.

In the patriarchal and Jewish ages, Christ was slain in figure. In the Christian age He is slain in fact. The Scriptures reveal but one plan by which fallen men may be saved. It is true that in the development of the plan of grace through Christ there has been in each dispensation an increase of light. But there is no intimation in all the Bible of three plans, one for the patriarchal age, one for the Jewish, and one for the Christian age. Jesus Christ is the Redeemer of sinners in all the ages of human probation.

Acts 4

¹² Neither is there salvation in any other; for there is none other name under heaven, given among men, whereby we must be saved.

It was not possible for sinful man in the ages past to secure a fitness for the inheritance of the saints in light by the divine law alone. There is no ability in law to redeem the transgressor. It is not the province of law, human or divine, to pardon the transgressor of law. The moral law is a rule of right action, condemning the transgressor, and holding him as such until he shall suffer the penalty. The divine law can do no more for the sinner. It is the gospel alone that offers pardon and salvation. And without the gospel of the Son of God none of the men of the patriarchal and Jewish ages could be saved.

The gospel is the joyful message of redemption through Jesus Christ. We inquire,

“How early in the sad history of the fallen race was the gospel proclaimed? Was it first given in the days of Christ? of Moses? of Abraham? or of Adam?”

We distinctly trace the faith and hope of the gospel of the Son of God in that early denunciation of wrath upon Satan, that the seed of the woman should bruise the serpent’s head.⁷⁸⁸ In this decree against the author of sin, and death, we hear the gospel of the Redeemer as verily as in the song of the angels over the plains of Bethlehem to the shepherds as they watched their flocks by night,

Luke 2

¹⁴ Glory to God in the highest, and on earth peace, good will toward men.

And when the first sons of Adam brought their offerings to the Lord, Cain in unbelief brought of the first-fruits of the ground. But Abel, in faith of the great Sacrifice for sin to be manifested in the distant future, brought of the firstlings of his flock. Through that lamb, Abel saw the Lamb of God, the Redeemer of the world, and set his hope upon Him. In the blood of that firstling, Abel saw the blood of Jesus Christ as truly as we see the dying Saviour in the broken bread and the fruit of the vine at the Lord’s supper. In these emblems we see Christ shedding His blood on the cross for our sins. Abel saw the same in the bleeding, dying firstling which he offered.

Genesis 4

⁴ And the Lord had respect unto Abel and to his offering:

⁵ But unto Cain and to his offering He had not respect.

The sacred narrative states that while Abel’s act of faith in the Redeemer to come sealed his righteous character, cost him his life, and placed him at the head of the holy martyrs of Jesus,

⁷⁸⁸ *Genesis* 3:15.

Cain's infidelity was regarded as sinful, and was the stepping-stone to the high crime of the murder of his brother, which sealed his character as a vagabond in the earth.

The apostle places Abel at the head of the faithful worthies. He speaks of his righteous act of faith in offering to the Lord in sacrifice the type of the Redeemer to come, in these emphatic words:

Hebrews 11

⁴ By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he being dead yet speaks.

Abel laid hold of the hope that was set before him of the Redeemer to come, and in type embraced Christ. And as he set the seal to his faith in presenting before the Lord the most fitting emblem of the dying Lamb of God that takes away the sin of the world, high Heaven bestowed the signal witness that he was righteous. And for nearly six thousand years this eminent preacher of the gospel, though dead, has been speaking of his faith in Christ.

The beloved John, in contrasting the infidelity and murderous spirit of Cain with the confiding faith, pure love, and obedience, of those who revere the commandments of God and lay hold of the faith of Jesus Christ, says,

1 John 3

¹² Not as Cain, who was of that wicked one, and slew his brother. And wherefore did he slay him? Because his own works were evil, and his brother's righteous.

Abel formed a righteous character, not only in laying hold of the Redeemer to come, by faith through the figure of the firstling of his flock, but by perfecting that saving faith in the act of presenting the sacrifice before the Lord his God.

We pass down the sacred record of the fallen race to Abraham, and there we find the joyful news of redemption through Jesus Christ, to be extended to the nations of the earth, proclaimed to

the trusting, obedient patriarch. Paul speaks of the gospel to the father of the faithful thus:

Galatians 3

⁸ And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In you shall all nations be blessed.

The apostle here quotes from the promise of God to Abraham, where the same promise is extended to his seed:

Genesis 13

¹⁵ All the land which you see, to you will I give it, and to your seed forever.

The gospel of the Son of God was proclaimed to Abraham in this promise, in that it is really a promise of Christ, as argued by the apostle in:

Galatians 3

¹⁶ Now to Abraham and his seed were the promises made. He said not, And to seeds, as of many; but as of one, And to your seed, which is Christ.

The promise to Abraham, that in him all the families of the earth should be blessed, embraces Jesus Christ as the only hope of salvation for men from all the nations, as stated by the apostle:

¹⁴ That the blessing of Abraham might come on the Gentiles through Jesus Christ.

The faith of Abraham embraced Christ as its glorious object. This is seen in Christ's reply to the Jews, who boasted in Abraham as their father:

John 8

⁵⁶ Your father Abraham rejoiced to see my day; and he saw it, and was glad.

The gospel was preached to the children of Israel in the days of Moses as truly as in the days of the apostles of Christ. That the gospel of the Son of God has been preached since the days of

John the Baptist is a settled fact in all Christian minds, while but few take in the idea that it was preached in the patriarchal and Jewish ages. But Paul, in his epistle to the *Hebrews*, treats the matter as settled beyond all doubt, that the gospel was preached to the Hebrews, and then states that it was preached to the Christians of his day, as well as unto them. He says:

Hebrews 4

² Unto us was the gospel preached, as well as unto them,

—making it appear that the gospel of the Son of God was common to the Jewish and Christian ages.

Moses and the believing Jews had the faith and hope of the gospel. Through the blood of the sacrificial offerings, they saw Christ, and by faith embraced Him. Their hopes of the future life were not in the law, but in Christ. The typical system was but the shadow of good things to come, of which Christ, as a sacrifice and mediator, is the center. These good things are the body that casts its shadow back into the Jewish age. The bleeding sacrifices of the former ages were but the shadow, while Christ bleeding on the cross was the great reality. The blood of beasts offered by the Jews, understandingly, and in faith, as clearly pointed forward to the blood of Christ as the Lord's supper and baptism point back to His sufferings, death, burial, and resurrection.

Christ was with Moses, in the wilderness, the invisible leader of the children of Israel. This appears evident from the remarkable statements of the apostle:

1 Corinthians 10

¹ Brethren, I would not that you should be ignorant, how that all our fathers were under the cloud, and all passed through the sea;

² And were all baptized unto Moses in the cloud and in the sea;

³ And did all eat the same spiritual meat;

⁴ And did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them, and that Rock was Christ.

Notice these points:

1. It was important that the matter of which the apostle speaks should be understood by the church at Corinth—"Brethren, I would not that you should be ignorant." The lesson taught is no less important to the Christian church of our time.

2. Christ is declared to be "that spiritual Rock" that followed the Hebrews. The marginal reading—"that went with them"—makes the point stronger.

3. The apostle did not regard the ministration of the visible leader of the children of Israel as void of the spiritual light and life of Christ, as popularly held in our day. He says that they "did all eat the same spiritual meat, and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them, and that Rock was Christ."

4. Paul exhorts:

1 Corinthians 10

⁹ Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.

18. Spirit of Prophecy

Review and Herald, January 22, 1880

Much of this article is included in the publication, *The Perpetuity of Spiritual Gifts*.

ONCE, man walked with God in Eden. With open face he beheld the glory of the Lord, and talked with God, and Christ, and angels, in Paradise, without a dimming veil between. Man fell from his moral rectitude and innocence, and was driven from the garden, from the tree of life, and from the visible presence of the Lord and His holy angels. Moral darkness, like the pall of death, has since cast its shadows everywhere, and everywhere the blight and mildew of sin have been seen. And amid the general gloom and moral wretchedness, man has wandered from the gates of Paradise for nearly six thousand years, subject to sickness, pain, sorrow, tears, and death. He has also been subject to the temptations and wiles of the devil, so much so that it is the sad history of man, throughout the entire period of his fallen state, that Satan has reigned with almost universal sway.

When all was lost in Adam, and the shades of night darkened the moral heavens, there soon appeared the star of hope in Christ, and with it was established a means of communication between God and man. In his fallen state, man could not converse face to face with God, and with Christ, and with angels, as when in his Eden purity. But through the ministration of holy angels could the great God speak to him in dreams and in visions.

Numbers 12

⁶ If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream.

The manifestation of the spirit of prophecy was designed for all dispensations. The sacred Record nowhere restricts it to any particular period of time, from the fall to the final restitution. The Bible recognizes its manifestation alike in the patriarchal age, in the Jewish age, and in the Christian age. Through this medium God communed with holy men of old. Enoch, the seventh from

Adam, prophesied, and so extensive was the range of his prophetic vision, and so minute, that he could look down over long ages, and describe the coming of the Lord, and the execution of the last Judgment upon the ungodly.⁷⁸⁹

God spoke to His prophets in the Jewish dispensation in visions and in dreams, and opened before them the great things of the future, especially those connected with the first advent of Christ to suffer for sinners, and His second appearing in glory to destroy His enemies, and complete the redemption of His people. If the spirit of prophecy nearly disappeared from the Jewish church for a few centuries toward the close of that dispensation, on account of the corruptions in that church, it re-appeared at its close to usher in the Messiah. Zacharias, the father of John the Baptist,

Luke 1

⁶⁷ ...was filled with the Holy Spirit, and prophesied.

Simeon, a just and devout man, who was...

Luke 2

²⁵ ...waiting for the consolation of Israel,

–came by the Spirit into the temple, and prophesied of Jesus as...

³² ...a light to lighten the Gentiles, and the glory of Israel.

And Anna, a prophetess,

³⁸ ...spoke of Him to all them that look for redemption in Jerusalem.

And there was no greater prophet than John, who was chosen of God to introduce to Israel...

John 1

²⁹ ...the Lamb of God, that takes away the sin of the world.

The Christian age commenced with the outpouring of the Holy Spirit, and the manifestation of various spiritual gifts. Among

⁷⁸⁹ *Jude*, verses 14-15.

these was the gift of prophecy. After commissioning His disciples to go into all the world and preach the gospel, Jesus said to them:

Mark 16

¹⁷ And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues;

¹⁸ They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

On the day of Pentecost, when the Christian dispensation was fully opened, some of these gifts were manifested in a most wonderful manner.⁷⁹⁰ Luke, in giving account of his travels with Paul and others, when a quarter of a century of the Christian age had already passed, after speaking of entering into the house of Philip the evangelist, says:

Acts 21

⁹ And the same man had four daughters, virgins, which did prophesy.

¹⁰ And as we tarried there many days, there came down from Judea a certain prophet, named Agabus.

Again, still later, we see the beloved John in the Isle of Patmos, imbued with the spirit of prophecy in all its fullness. The wonderful *Revelation* was given unto him when more than half a century of the Christian age had passed. And here the New Testament record leaves us, without a single intimation that the gifts of the Spirit should cease from the church till the day of glory should be ushered in by the second appearing of Jesus Christ.

Since the great apostasy, these gifts have rarely been manifested; and, for this reason, professed Christians generally suppose that they were designed to be limited to the period of the primitive church. But from the time of the primitive Christians to the present, there have been manifestations among the most devoted followers of Jesus, which have been recognized by nearly all of the leading denominations as the gifts of the Holy Spirit.

⁷⁹⁰ Acts 2:1-11.

Then should not the errors and the unbelief of the church be assigned as reasons why these manifestations have been so seldom, rather than that God has taken these blessings from the church? When the people of God attain to primitive faith and practice, as they most certainly will under the last message, the latter rain will be poured out, and all the gifts will be revived. The former rain was given at the commencement of the Christian age, in the time of the sowing of the gospel seed, to cause it to germinate and take good root. Then the church enjoyed the gifts. And when the latter rain shall be poured out at the close of the dispensation, to ripen the golden harvest for the garner of God, then will the gifts of the Holy Spirit be manifested in all their fullness.

To this agree the words of the prophet as quoted by Peter:

Acts 2

¹⁷ And it shall come to pass in the last days, says God, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

¹⁸ And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:

¹⁹ And I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke:

²⁰ The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come.

The spirit of prophecy is here seen among the especial signs of the last days. Its revival is to constitute one of the most noted signs of the approaching end. This is evident from its being classed with the most prominent signs, in the sun, in the moon, and in the stars, and such wonders in the heavens above, and in the earth beneath, as blood, and fire, and vapor of smoke.

Of all the blessings which God has bestowed upon His people, the gift of His Son excepted, none have been so sacred and so important to their welfare as the gifts of His holy law, and His Holy Spirit. And none have been so well calculated to thwart the plans of Satan, and consequently to stir his rage, as these. And when

that people arise in the last generation of men, who shall observe all ten of the precepts of God's holy law, and recognize the revival of the spirit of prophecy, they may expect to feel that bitterness from their opponents which can arise only from the direct inspiration of Satan.

Revelation 12

¹⁷ And the dragon was wroth with the woman, 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 dragon is a symbol of the first great rebel against God's government. The woman is a symbol of the true church. The common and well understood figure of the remnant represents a small body of Christians in the last generation of men, just prior to the second coming of Christ. This body of Christians, waiting for the coming and kingdom of the Redeemer, are keeping the commandments of God, and have the testimony of Jesus Christ.

We now inquire,

“What is the testimony of Jesus Christ?”

The angel gives John the answer to this question in its broadest signification.

Revelation 19

¹⁰ The testimony of Jesus is the spirit of prophecy.

The spirit, soul, and substance of prophecy, is the testimony of Jesus Christ. Or, the voice of the prophets relative to the plan and work of human redemption, is the voice of the Redeemer. Christ undertook the work of redemption, and who should inspire a book upon the subject but the Redeemer himself? The book of the *Revelation* opens with these words:

Revelation 1

¹ The Revelation of Jesus Christ, which God gave unto him, to show unto His servants things which must shortly come to pass; and He sent and signified it by His angel unto His servant John.

Men placed as the caption of this book, “The Revelation of St. John the Divine,” with the first clause of the inspired book before their eyes,—“The Revelation of Jesus Christ.” The reader will excuse the blunder of the compilers of our blessed Bible, and accept the inspired declaration.

Jesus, and not John, is the revelator. It is Jesus Christ who speaks through His angel to John, for the benefit of His church. And when the prophet of God, overwhelmed with what he heard and saw, fell at the feet of the angel to worship him, he said:

Revelation 22

⁹ See you do it not; for I am your fellow-servant, and of your brethren the prophets, and of them which keep the sayings of this book; worship God.

Notice the following points:

1. The angel was a fellow-servant with John. Both were servants of God, and both were doing service to the Christian church in receiving light and truth from Jesus Christ, and giving it to the people in the seven periods of the Christian age, symbolized by the seven churches.

2. This angel who visited John in Patmos was also a fellow-servant of the prophets. The angel who stood as a connecting link between the Son of God and the prophet John, in receiving and giving the book of *Revelation*, occupied the same position, doing the same work, in kind, with all the prophets of God.

3. He is not spoken of as one of Christ’s angels, whose number is said to be ten thousand times ten thousand and thousands of thousands, but:

Revelation 1

¹ ...HIS angel.

Who is this angel that stands in the presence of God as Christ’s special messenger, claiming to be a fellow-servant of all the

prophets? When we learn the name of that angel who visited any one of the prophets, we have an answer to this question.

Luke 1

¹⁹ I am Gabriel that stand in the presence of God,

–said the angel who addressed Zacharias relative to the birth of John. Daniel was a prophet of God,⁷⁹¹ and by command of the Son of God, Gabriel was dispatched from Heaven to instruct the prophet relative to his wonderful revelation.⁷⁹²

4. In the revelation of the will of Heaven relative to the plan of human redemption, God is first, His Son second, and Gabriel is third. That which is true of the book of the *Revelation* in this respect, is true of all the prophetic books of the Bible. The Father is the first great cause, the source of light and truth. He gives it to His Son, who reveals it to His people by His angel through the prophets. Hence it is the Redeemer who has revealed the plan of redemption, which reaches across all ages. That the voice of the prophets is the testimony of Jesus Christ, the apostle distinctly teaches when he speaks of them as...

1 Peter 1

¹¹ ...searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

5. Gabriel was a fellow-servant with John in receiving the *Revelation* from Jesus Christ, and in giving it to the church. He was also a fellowservant of the prophets through whom the testimony of Jesus has appealed to the people in past ages. But the work of Christ's special angel in this respect does not close with the prophets of the Bible. After stating,

Revelation 22

⁹ I am your fellow-servant, and of your brethren the prophets,...

–he adds,

⁷⁹¹ *Matthew* 24:15.

⁷⁹² *Daniel* 10:12, 21; 8:16.

Revelation 22

⁹ ...and of them which keep the sayings of this book.

The book of the *Revelation* relates to the fourth universal empire, and especially to that portion of the Christian age that remained when John wrote. The Divine eye, that sees the end from the beginning, could alone peer into the dark future. Hence the book of *Revelation* was a sealed book when given to John, to be unsealed and understood as fulfilled. This progressive work is illustrated by the opening of the seven seals of the 6th chapter. Admitting that the sayings of the *Revelation* could be kept as far and as fast as that book was unsealed, it is unquestionably true that no man could keep all the sayings of the book, until the period of the fifth seal should be passed and the sixth seal should be opened. This seal introduced the great earthquake of 1755, followed by the dark day of 1780, and the falling stars of 1833. The first six of the seven seals cover all probationary time, down to the period of the wrath of the Lamb. The period of the sixth seal closes with the three messages of the 14th chapter. And at the very close of the third, the last message of mercy, it is said,

Revelation 14

¹² Here are they that keep the commandments of God and the faith of Jesus.

And to this very time, and to the very people who are keeping the commandments of God and the faith of Jesus, do the closing words of the address of the angel to John apply:

Revelation 22

⁹ ...and of them which keep the sayings of this book.

Here is work for Gabriel. Here the remnant people of God can in the fullest sense of the phrase keep the sayings of this book. And here is one of the strongholds of the doctrine of the perpetuity of spiritual gifts to the close of probation.

The Jewish age, notwithstanding its apostasies, opened and closed with special manifestations, of the Spirit of God. And it is

not reasonable to suppose that the Christian age, the light of which, compared with the former dispensation, is as the light of the sun to the feeble rays of the moon, should commence in glory, and close in obscurity. And since a special work of the Spirit was necessary to prepare a people for the first advent of Christ, how much more important the work of the Spirit to prepare a people for His second advent.

God has never manifested His power to His people simply for their gratification; but according to their necessities has He wrought for them. Then we may safely conclude that, as His people are passing the perils of the last days in the final struggle with the aroused powers of darkness, when false prophets shall have power to show great signs and wonders, insomuch that, if it were possible, they would deceive the very elect,⁷⁹³ our gracious God will bless and strengthen His fainting people with the gifts, as well as the graces, of the Holy Spirit.

We have seen that the manifestation of the spirit of prophecy became necessary in consequence of man's being separated from the visible presence of God. But when the tabernacle of God shall be with men, and He shall dwell with them, and God himself shall be with them;⁷⁹⁴ when Christ shall come again with all the holy angels, and receive His people unto himself, that where He shall be, there they may be also;⁷⁹⁵ and when man redeemed shall walk and talk with God, and Christ, and angels, in Eden restored; then there will be no further need of the spirit of prophecy.

When man in Eden stood in all the perfection of his manhood, before the blight of sin had touched anything that God had made for him, and with open face beheld the glory of the Lord, he could have no need of the spirit of prophecy. But when Eden was lost in consequence of transgression, and man was doomed to grope his way from the gates of Paradise, enshrouded in the moral gloom

⁷⁹³ *Matthew* 24:24.

⁷⁹⁴ *Revelation* 21:3.

⁷⁹⁵ *John* 14:3.

that resulted from the curse and the reign of Satan, he needed the light of the spirit of prophecy. And his need in this respect will continue more or less urgent until the restitution, when the redeemed shall walk and talk with God, and with Christ, and with the holy angels, in Eden restored.

The apostle to the Corinthians clearly sustains this position. He introduces the subject by stating,

1 Corinthians 12

¹ Now concerning spiritual gifts, brethren, I would not have you ignorant.

He deemed the subject of too great importance to leave the church at Corinth in ignorance respecting it. He proposes to instruct them. We shall do well to avail ourselves of the benefit of his teachings.

In this chapter the apostle introduces the human body, with its several members acting in harmony, one dependent upon the other, as an illustration of the Christian church, with its members, and the several gifts God has set in the church. He then makes the application of the figure thus:

²⁷ Now you are the body of Christ, and members in particular.

²⁸ And God has set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

Let it be borne in mind that *God has set* prophets, miracles, and gifts of healings, in the Christian church as verily as He has teachers, helps and governments. And this expression, "God has set" them in the church, means more than that He would communicate with His people by His Holy Spirit in the Christian age the same as He had in former dispensations. It conveys the idea that God had especially endowed the Christian church with them. He had established them in the church, to remain until the return of her absent Lord. This was done because the church needed them. Did the primitive church need them? So did the true church need

them to light her pathway during the dark period of her persecutions and martyrdom. And much more does the church need the gifts in making her course through the perils of the last days, and in making ready to receive her soon-coming Lord.

The design of the gifts, and also the time of their continuance in the church, are definitely expressed by the apostle to the Ephesians:

Ephesians 4

¹¹ And He gave some, apostles; and some, prophets; and some, evangelists; and some pastors and teachers;

¹² For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

¹³ Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.

It cannot be shown that the church did, in the lifetime of Paul, reach the state of unity, knowledge, and perfection, here mentioned. And certainly the church did not enjoy these during her apostasy,⁷⁹⁶ and the period of her flight into the wilderness.⁷⁹⁷ Nor has she reached this state of unity, knowledge, and perfection, since the labors of Martin Luther. The church today is almost infinitely below this state of unity, knowledge, and perfection. And not until the Christians of the last generation of men shall be brought to the enjoyment of it by the last warning message, and all the means God may employ to prepare them to be translated to Heaven without tasting death, will the ultimate design of the gifts be realized.

But Paul, in *1 Corinthians* 13, has distinctly shown when the gifts would cease. In the first part of this chapter the apostle discourses upon the preeminence of love (improperly translated charity) over the gift of tongues, gift of prophecy, faith, liberality to the poor, and courage to give one's body to be burned. These,

⁷⁹⁶ *2 Thessalonians* 2:3.

⁷⁹⁷ *Revelation* 12:6.

in the absence of love, are valueless. He then describes the virtues and riches of love, closing with these words:

1 Corinthians 13

⁸ Charity [love] never fails: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

While love is not only the crowning Christian grace here, but will reach forward to all eternity and be the crowning glory of the redeemed, the gifts will cease with faith and hope. At the glorious appearing of the Lord, faith will be lost in sight, hope in fruition, prophecies will fail to be any longer a light to the church, tongues will cease to be a sign, and the faint knowledge of the present dim night will vanish before the perfect knowledge of the perfect day as the dim rays of the moon vanish before the light of the rising sun.

Next come the forcible words:

⁹ For we know in part, and we prophesy in part.

¹⁰ But when that which is perfect is come, then that which is in part shall be done away.

We still wait for that which is perfect to come. And while we wait, may our dear, absent Lord manifest himself to His waiting people through the gifts. “For,” says Paul, speaking of the present imperfect state, “we know in part, and we prophesy in part.”

How long shall the spirit of prophecy serve the church? When will it be done away? Answer:

¹⁰ But when that which is perfect is come, then that which is in part shall be done away.

This should settle the question of the perpetuity of the gifts in the Christian church.

The popular view, however, is this: The gifts were given to the primitive church, to remain only during the lifetime of Christ’s first apostles. At their death, the gifts were to be removed from

the church. But let it be remembered that a great change takes place when the gifts are to cease, and that change is from an imperfect state to that which is perfect; from the dimness of night to the glory of perfect day. We need not inquire if such a change took place at the death of the first apostles; for all who have any knowledge of the history of the primitive church, know that whatever changes did take place in the church about the time of the death of the apostles, were not for the better, but decidedly for the worse. Even in Paul's day, the mystery of iniquity already worked in the church.⁷⁹⁸ And the apostle, addressing the elders of the church at Miletus, says:

Acts 20

²⁹ For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

³⁰ Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

But if we apply this great change to the close of the present dispensation, and the introduction of the eternal day of glory, all is plain. Here we have the clearest proof that the gifts were not to be done away until the second appearing of Christ.

Paul continues with an illustration of the present imperfect state, and the future state of perfection and glory:

1 Corinthians 13

¹¹ When I was a child, I spoke as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things.

His childhood represents the present imperfect state; his manhood, the perfection of the immortal state. This is evident. Now suppose we are wrong, and that Paul's childhood represents the church in his day, endowed with the gifts; and that his manhood represents the church after his death, stripped of the gifts of the Holy Spirit, and fast sinking away toward the great apostasy! Absurdity!

⁷⁹⁸ 2 *Thessalonians* 2:7.

And still the apostle continues with another beautiful illustration of the change from the present dispensation (during which the church was to enjoy the comparatively dim light of the gifts, as she walked by faith and hope) to the open glories of the world to come, when the redeemed shall walk with God in Eden restored, and talk face to face with Christ and angels. He says,

1 Corinthians 13

²¹ For now we see through a glass darkly; but then, face to face.

To the view that the gifts were to cease at the death of the first apostles, and that with their death came the glorious change illustrated by these words of the apostle, we need only repeat, Absurdity!

The truth of God upon this subject is consistent and harmonious with itself, and with all divine truth. The spirit of prophecy, in consequence of the fall and man's separation from the visible presence of God, became a necessity. This necessity has not been obviated by any past change of dispensation. No dispensation needs the gifts of the Holy Spirit more than the Christian age; and at no time in the long period of man's separation from God's visible presence have they been so much needed as amid the perils of the raging tempests of the last days. But when the Redeemer shall come, the controversy be ended, the saints' rest given, and they, all immortal, meet around the throne with angels, and face to face behold the glory of God and the Lamb, the spirit of prophecy will be numbered among Heaven's choicest blessings of the past.

But the skeptical objector inquires,

“Where are the gifts? If your position is correct, why have they not been manifested in the church all along down ever since God set them in the church? Why are not the sick healed by faith now?”

We are aware that this is the principal objection brought against the scriptural doctrine of the perpetuity of the gifts, therefore it demands especial notice. We reply as follows:

1. The sick were not always healed by faith in Paul's day. He says,

2 Timothy 4

²⁰ Trophimus have I left at Miletum sick.

Again he says to Timothy,

1 Timothy 5

²³ Drink no longer water, but use a little wine for your stomach's sake and your often infirmities.

God could have answered the prayers of His servant Paul, and raised up Trophimus, and healed Timothy's infirmities, if this had been best. We conclude that God has not designed in any age of the church to manifest His power so far that there should be no sick among Christians. But in cases where it would be for the good of the afflicted, and for His own glory, He has manifested His power, and will manifest it.

2. The unbelief of the professed followers of Christ in the manifestation of spiritual gifts is sufficient reason why they are not more fully manifested. It is said of Christ,

Matthew 13

⁵⁸ And He did not many mighty works there because of their unbelief.

There is an impious unbelief with many at this day, even of some who profess to take the Bible as their guide, which resembles that of those who, mockingly, said of Christ as He hung on the cross,

Mark 15

³² Let Christ, the King of Israel, descend now from the cross, that we may see and believe.

It is sometimes said in reply to the Bible evidences of the perpetuity of spiritual gifts,

“Just work a few miracles, and we will believe your doctrine.”

It is not God's plan to gratify such spirits; for should they see as powerful manifestations as were seen in the days of Christ, Paul, and Peter, they would scoffingly attribute it to the power of Satan, or some other cause besides the power of God.

It is humble, confiding faith that moves Omnipotence. Those only who have this faith may expect the manifestation of the gifts.

Mark 2

⁵ When Jesus saw *their faith*, He said unto the sick of the palsy, Son, your sins be forgiven you.

Mark 9

²³ Jesus said unto him, If you can believe, all things are possible to him that believes.

Matthew 9

²¹ For she said within herself, If I may but touch His garment, I shall be whole.

²² But Jesus turned Him about, and when He saw her, He said, Daughter, be of good comfort, *your faith* has made you whole. And the woman was made whole from that hour.

Matthew 15

²⁸ Then Jesus answered and said unto her, O woman, great is *your faith*; be it unto you even as you will. And her daughter was made whole from that very hour.

3. The object of the gifts, as stated by Paul, was...

Ephesians 4

¹² For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

¹³ Till we all come in the unity of the faith.

But they have been superseded in the popular churches by human creeds, which have failed to secure scriptural unity. It has been truly said,

“The American people are a nation of lords.”

In a land of boasted freedom of thought and of conscience, like ours, church force cannot produce unity; but has caused divisions, and has given rise to religious sects and parties almost innumerable. Creed and church force have been called to the rescue in vain.

The remedy, however, for this deplorable evil is found in the proper use of the simple organization and church order set forth in the New Testament Scriptures, and in the means Christ has ordained for the unity and perfection of the church. We affirm that there is not a single apology in all the book of God for disharmony of sentiment or spirit in the church. The means are ample to secure the high standard of unity expressed in the New Testament. Christ prayed that His people might be one, as He was one with His Father.⁷⁹⁹ And Paul appeals to the church at Corinth in these emphatic words:

1 Corinthians 1

¹⁰ Now I beseech you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no divisions among you; but that you be perfectly joined together in the same mind and in the same judgment.

Romans 15

⁵ Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus:

⁶ That you may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.

The gifts were given to secure this state of unity. But the popular churches have introduced another means of preserving unity, namely, human creeds. These creeds secure a sort of unity to each denomination; but they have all proved inefficient, as appears from the New Schools and Reformed of almost every creed-bound denomination under heaven. Hence the many kinds of Baptists, of Presbyterians, and of Methodists, etc., etc. There is not an excuse for this state of things anywhere to be found in the book of God.

⁷⁹⁹ *John 17.*

These sects are not on the foundation of unity laid by Jesus Christ, and taught by Paul, the wise master-builder. And the smaller sects who reject human creeds, professing to take the Bible as their rule of faith and practice, yet rejecting the gifts, are not a whit better off. In these perilous times they shake to fragments, yet cry, "The Bible! The Bible!" We, too, would exalt the Bible, and would say to those who would represent us as taking the gifts instead of the Bible, that we are not satisfied with a part of the sacred volume, but claim as ours the Bible, and the whole Bible, gifts and all.

All the denominations cannot be right, and it may not be wrong to suppose that no one of them is right on all points of faith. To show that they cannot have their creeds and the gifts too, that creeds shut out the gifts, we will suppose that God, through chosen instruments taken from each sect, begins to show up the errors in the creeds of these different denominations. If they received the testimony as from Heaven, it would spoil their creeds. But would they throw them away and come out on the platform of unity taught by Christ, Paul, and Peter? Never! They would a thousand times sooner reject the humble instruments of God's choice. It is evident that if the gifts were received, they would destroy human creeds; and that if creeds be received, they shut out the gifts.

4. When we consider the great apostasy of the church, the corruption of her pure doctrines, and her sojourn of 1260 years in the wilderness, we are not surprised that we do not find on the pages of her sad history any clearer records of the manifestations of spiritual gifts. We would here call attention to a work entitled *Miraculous Powers*, published at the Office of the *Review and Herald*, in which may be found testimonies from not only the eminently pious, but from many of the learned, and from some of the most reliable historians, fairly representing the faith of the church upon the subject of spiritual gifts. We do not rely upon the testimony of men as proof of our position; but after being established in the doctrine of the perpetuity of spiritual gifts from the plain

testimony of God's word, it is a matter of unspeakable joy to find that on this vital doctrine our faith is in harmony with the good, the humble, and the prudent, ever since Christ said to His first ministers,

Mark 16

¹⁷ These signs shall follow them that believe.

Infinite wisdom has doubtless withheld the gifts to a great extent lest Satan take advantage of the ignorance and weakness of the people of God, and push them over into fanaticism. Many who have supposed that they were favored with manifestations of the Spirit of God, have regarded themselves as being quite out of danger. They soon became lifted up with pride in spiritual things, and were Satan's easy prey.

If it was necessary that Paul should have a thorn in the flesh, the messenger of Satan to buffet him, lest he become exalted through the abundance of revelations with which he was favored,⁸⁰⁰ it is a reasonable conclusion that all who seek to walk with God, and share all the spiritual blessings of the Christian age, are also in danger of exaltation and the wiles of the devil. If he can push one such to extremes and fanaticism, he disgraces the vital part of Christianity, and gains a greater victory than in holding a hundred souls in cold formality.

The history of Luther, the Wesleys, and others, who by the power of a living faith led the church from the dark shades of error and formality to a clearer light, proves the necessity of the mind's being well balanced with caution. And he who sees no need of caution here is not far from some delusive snare of Satan. But in walking softly and humbly before God, in strict watchfulness and fervent prayer to be kept by the power of God from the wiles of Satan, there is safety. God has great blessings in store for His people, and will bestow them as fast as they can make a right use of them to their good and His glory. Amen.

⁸⁰⁰ 2 Corinthians 12:7.

19. God is Love

Review and Herald, March 11, 1880

THE declaration, "God is love," is twice given in *1 John*, 4th chapter, where the beloved disciple labors to impress the Christian church with the importance of love. He says,

1 John 4

⁸ He that loves not, knows not God; for God is love.

¹⁶ And we have known and believed the love that God has to us.

God is love, and he that dwells in love, dwells in God, and God in him.

As evidence of the matchless love of God to fallen man, the apostle appeals to the fact that God had given His Son to save all who would believe in Him.

¹⁰ Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins.

And from this standpoint he appeals to the church in these forcible words,

¹¹ Beloved, if God so loved us, we ought also to love one another.

The mind and heart of the beloved John were imbued with the spirit of love, kindness, and affection. He was one of the favored three who were with Christ on the mount of transfiguration. They not only beheld His glory upon the mount, but sympathized with Him in the garden of Gethsemane. At the last supper, the beloved disciple rested his head upon the bosom of Christ and felt the throbbing of His great heart of love.

The love of Jesus and John was reciprocal. John is spoken of as the disciple whom Jesus loved. He had been with Christ, and had felt in his own loving heart the power of that love which Christ had bestowed upon him. Were he living in our time, when ministers and men are ever talking of the love of Christ, and seldom speak of the love of God, we might expect that the absorbing theme of John would be the matchless love of Jesus. But we go

back to the first century, about sixty years after the ascension, and we hear the disciple whom Jesus loved exclaiming,

1 John 3

¹ Behold, what manner of love the Father has bestowed upon us, that we should be called the sons of God.

Hammond, the sensationalist, in his revival meetings in San Francisco and Oakland, California, represented God as a cruel tyrant, seeking to destroy the sinner; and in contrast, represented the Son of God as a being of benevolence and love laboring to wrench the sinner from the hands of His Father. To illustrate, he said:

Mary had a little lamb. Mary loved her pet lamb, and the lamb followed her wherever she went. But when the lamb was grown to be a sheep, and Mary's father had forgotten her tender love for her lamb, he sold it to the cruel butcher. This well-nigh broke the tender heart of Mary; and a benevolent gentleman purchased the lamb, saved it from the cruel butcher's knife, and gave it back to Mary.

In Mr. Hammond's application, the sinner is represented by the lamb; God, by the cruel butcher; and Christ is represented by the gentleman, who, in love and benevolence, purchased the lamb from the butcher.

Mr. Hammond fairly represents thousands of popular clergymen of our day, who contrast the old covenant with the new, God with Christ, and make the Jewish and Christian dispensations antagonistic. These gentlemen do not seem to understand the relation the gospel of Christ sustains to the old moral code. These, too, they make antagonistic,—the gospel opposed to the law, and superseding it. Their difficulty arises from not clearly comprehending the mission and work of Christ at His first advent.

The Scriptures of the Old and New Testaments speak of Christ, not as a lawgiver, but as a prophet, or teacher of the will of His Father. Moses speaks of Christ in these words:

Deuteronomy 18

¹⁵ The Lord your God will raise up unto you a Prophet from the midst of you, of your brethren, like unto me; unto Him you shall hearken.

¹⁷ And the Lord said unto me, They have well spoken that which they have spoken.

¹⁸ I will raise them up a Prophet from among their brethren, like unto you, and will put my words in His mouth, and He shall speak unto them all that I shall command Him.

To this agrees the prophetic statement of the psalmist relative to the mission of Christ.

Psalms 40

⁷ Lo, I come; in the volume of the book it is written of me,

⁸ I delight to do your will, O my God; yea, your law is within my heart.

The mission of Christ was not to set aside the moral law, and supersede His Father by introducing the gospel in its stead; but to magnify the law, and honor its divine Author.

Isaiah 42

²¹ The Lord is well pleased for His righteousness' sake; He will magnify the law, and make it honorable.

The direct statements of the Son of God himself relative to His mission and work touching this subject, are decisive. In His first published sermon, His memorable sermon upon the mount, His inaugural sermon, in which He set forth the principles that were to govern His church, and the dangers to which His people would be exposed, He says:

Matthew 5

¹⁷ Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill.

¹⁸ 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.

¹⁹ 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; but whosoever shall do and teach them, the same shall be called great in the kingdom of Heaven.

²⁰ For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, you shall in no case enter into the kingdom of Heaven.

Christ, before the assembled Jews in the temple, announces:

John 7

¹⁶ My doctrine is not mine, but His that sent me.

John 8

²⁸ When you have lifted up the Son of man, then shall you know that I am He, and that I do nothing of myself; but as my Father has taught me, I speak these things.

John 12

⁴⁹ For I have not spoken of myself; but the Father which sent me, He gave me a commandment, what I should say, and what I should speak.

⁵⁰ And I know that His commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

On the occasion of the last supper, Jesus began to gently inform His disciples that He would soon leave them and go to His Father. They began to be exceedingly sorrowful. His presence was the joy of their confiding hearts; His absence, their grief. He would comfort them:

John 14

¹ Let not your heart be troubled, [said He,] you believe in God, believe also in me.

He continues:

John 14

⁷ If you had known me, you should have known my Father also: and from henceforth you know Him, and have seen Him.

⁸ Philip said unto Him, Lord, show us the Father, and it suffices us.

⁹ Jesus said unto him, Have I been so long time with you, and yet have you not known me, Philip? He that has seen me has seen the Father; and how say you then, Show us the Father?

¹⁰ Believe you not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself; but the Father that dwells in me, He does the works.

¹¹ Believe me that I am in the Father, and the Father in me; or else believe me for the very works' sake.

The Trinitarian understands that the words of our Lord to Philip prove that Jesus Christ is “the very and eternal God,” and that in this sense the Father and Son are one. This oneness between the Father and the Son is illustrated in the last agonizing prayer of Jesus for His disciples. He prays for them in these words:

John 17

²¹ That they all may be one; as You, Father, are in me, and I in You, that they also may be one in us.

When it can be proved that the object of the prayer of the Son of God was, that the disciples might be one body with twelve heads, then it can be shown that we have a Deity which has one body and three heads.

1 Timothy 3

¹⁶ Great is the mystery of godliness; God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

And we have never been able to see how the inexplicable doctrine of the trinity relieved that which Paul declares to be a mystery. Those who had been with Christ, heard His words of wisdom, and had witnessed His miracles, had not seen the invisible Father who had sent His Son, the very being to whom the Son prayed; but in Christ they had seen the mind, will, and love of the Father, which Christ had come to exhibit among the children of men.

God is love. In love He created man. Said the Father to the Son,

Genesis 1

²⁶ Let us make man in our image.

In creation, the love of both the Father and the Son appears the same. Life is a great blessing. The dying sons and daughters of Adam cling to life as God's greatest gift. Suppose this globe were a ball of purest gold, and that it were offered to the most wretched specimen of humanity, as the purchase of one year of his miserable existence, he would turn from it, exclaiming,

“Let me live.”

And when all was lost in the fall, and man was plunged in hopeless ruin by the representatives of the race, the love of both the Father and the Son was manifested in the remedy through Jesus Christ. What matchless, paternal yearning must have moved the great heart of the Eternal as He beheld a ruined race, made in His own image, and looked upon His dear, beloved Son, who alone could constitute an atoning sacrifice adequate to the transgression of the divine law.

And what yearnings must have heaved the bosom of the divine Son, as He contemplated the scene before Him—His separation from the Father, His agony in bearing the sins of the whole world, and the disgrace of the cross, that He might remove from those who would believe on Him, the disgrace of the fall. Here we see love and agony united in both the Father and the Son. No human mind can grasp it, and no language can tell the story. It is infinitely high, and glorious beyond our conception. So grand, so high, so glorious, that the beloved John could do no more than to point to it, and exclaim:

1 John 3

¹ Behold, what manner of love the Father has bestowed upon us that we should be called the sons of God.

By the divine law is the knowledge of sin, and in Jesus Christ the repenting sinner may find the remedy for his transgressions. The Holy Spirit is given as a comforter to the believing and con-

fiding, and as a reprover of the very sins which are written against the sinner in the ledger of Heaven.

If the sinner rejects the terms of salvation which are so easy to him, and spurns the plan which has been provided at immense cost,—if he tramples under his feet not only the law of God, but the blood of the covenant shed to redeem him from the transgressions of that law, what will our loving God do with him? Will He take him, reeking in his sins up to a holy Heaven to mingle with angels, and the good and holy of all ages, there to look into the face of an insulted God, and the face of a despised and rejected Redeemer? Heaven to him would be the veriest hell. Under an overwhelming sense of the oppression of the holiness of the scene, of which he had never had a foretaste, and which he had never learned to enjoy, he would call for the very gate of Heaven to be opened, to let him out into his natural element, among congenial spirits in transgression, and hatred of the spirit of holiness.

Again we inquire,

“What will the God of love do with the sinner? Will He consign him to an eternity of agony in the flames of an orthodox hell?”

Let the beloved John answer,

1 John 4

¹⁶ God is love.

What, then, will He do with him? Let the psalmist answer,

Psalm 37

¹⁰ Yet a little while, and the wicked shall not be; yea, you shall diligently consider his place, and it shall not be.

If the place of all sinners, after diligently considering it, shall not be, what disposition will be made of them? God in love will let them cease to be. In the language of the prophet,

Obadiah

¹⁶ They shall be as though they had not been.

When redemption shall be completed, and the earth shall be cleansed from sin and sinners, all the holy intelligences of a clean universe will respond, "God is love."

20. She Sleeps in Jesus

Review and Herald, March 11, 1880

A BRIEF obituary of Jennie R. Richards is given in this week's issue. Her remarkable experience and her godly life, demand more than a brief notice of her last sickness, death, and funeral services. Not less than eight years before her decease, Jennie R. Trembley, afterward Richards, handed us the following statement:

Having had some experience as a spirit medium, it is a privilege to me to write a few words concerning it. I had been a writing medium about two years, as nearly as I can recollect, when a copy of the first edition of the work, entitled *The Signs of the Times*,⁸⁰¹ fell into my hands. I began to read it with earnestness, as I was anxious to know more about this spirit with which I had been so familiar.

I did not read far before I came to some things which conflicted with what the spirit had taught me. So I called for the spirit to come, that, I might ask some questions; but it did not come. This surprised me, because I did not usually have to wait; but the moment I requested its presence, it came, and signified a willingness to converse with me.

But when I laid the book down, and left it, the spirit came without bidding, and told me I must not read another page of that book; if I did, I would be left to fall into darkness. I tried many times to secure its presence while holding the book, but failed every time. I experimented with other books; but this alone had that effect.

After giving the book a careful reading, and examining the texts of Scripture referred to, I resolved to have nothing more to do with spiritualism; but to give it up was not an easy matter. The spirit promised me if I would not forsake it, I should have all the power I could desire. I should have command of the different lan-

⁸⁰¹ *The Signs of the Times* was one of the earlier books written by James White. It was a study of the prophecies of *Matthew 24* and *Luke 21*, plus a section on Spiritualism.

guages, and be able to speak them fluently; I should have an understanding of the sciences, without study; I might be a spirit physician, a lecturer,—in short, perhaps it is all summed up in one sentence found in *Genesis* 3:5: “You shall be as gods.”

It was a long time before I succeeded in ridding myself of its powerful influence; but today, thanks to a kind Heavenly Father, I am free from this *terrible delusion*, spiritualism.

- Jennie R. Trembley

Some twelve years since, Jennie R. Trembley came to the Health Institute at Battle Creek, an invalid. After recovering her health, she filled an important position in this office, as compositor and proof-reader, and in 1871 was editor of the *Youth's Instructor*. In 1873 she received a medical diploma from the HygeioTherapeutic College, conducted by Dr. R. T. Trall. July 20, 1874, she gave her hand in marriage to Dr. D. B. Richards.

By invitation, she returned to this office December last, and after laboring a few weeks, as compositor, copyist, and proof-reader, was taken suddenly and violently sick from cold, which resulted in typhoid pneumonia. During the last days of her illness, we visited her several times and enjoyed precious seasons of prayer.

She sleeps in Jesus. Her work is done, and well finished.

Revelation 14

¹³ Blessed are the dead which die in the Lord from henceforth; yea, says the Spirit, they rest from their labors, and their works do follow them.

21. The Second Advent

Review and Herald, March 18, 1880

Sermon delivered at the Tabernacle, Sabbath, Feb. 7, 1880

PP Editor's note: This article ended with the bracketed words, "(Concluded next week)," but the conclusion never appeared.

THE custom of reading sermons is popular in our day. Such sermons are sometimes written by those who read them; sometimes they are bought, and sometimes borrowed. Some are theoretical, some practical. I will read a portion of a sermon from an eminent minister,—one who excelled in his day. As a practical reasoner, he probably excels all. His Christian experience has been regarded as very remarkable by Christians for eighteen hundred years. I will begin my extract from:

1 Thessalonians 4

¹³ But I would not have you to be ignorant, brethren, concerning them which are asleep, that you sorrow not, even as others which have no hope.

¹⁴ For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

¹⁵ For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.

¹⁶ For the Lord himself shall descend from Heaven with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first:

¹⁷ Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord.

¹⁸ Wherefore comfort one another with these words.

1 Thessalonians 5

¹ But of the times and the seasons, brethren you have no need that I write unto you.

² For yourselves know perfectly that the day of the Lord so comes as a thief in the night.

³ For when they shall say, Peace and safety, then sudden destruction comes upon them, as travail upon a woman with child; and they shall not escape.

⁴ But you, brethren, are not in darkness, that that day should overtake you as a thief.

⁵ You are all the children of light, and the children of the day: we are not of the night, nor of darkness.

⁶ Therefore let us not sleep, as do others; but let us watch and be sober.

⁷ For they that sleep, sleep in the night; and they that be drunken, are drunken in the night.

⁸ But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation,

⁹ For God has not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,

¹⁰ Who died for us, that, whether we wake or sleep, we should live together with Him.

¹¹ Wherefore comfort yourselves together, and edify one another, even as also you do.

¹² And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you;

¹³ And to esteem them very highly in love for their work's sake. And be at peace among yourselves.

¹⁴ Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men.

¹⁵ See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men.

¹⁶ Rejoice evermore.

¹⁷ Pray without ceasing.

¹⁸ In everything give thanks; for this is the will of God in Christ Jesus concerning you.

¹⁹ Quench not the Spirit.

²⁰ Despise not prophesyings.

²¹ Prove all things; hold fast that which is good.

²² Abstain from all appearance of evil.

²³ And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

²⁴ Faithful is He that calls you, who also will do it.

The subjects introduced by the apostle are the second coming of the Lord, and the practical duties necessary to a preparation for that glorious event. I think I hear the congregation say,

“That sermon of Paul’s is splendid.”

I might now sit down, for we already have more gospel truth than we usually find in the lean sermons read from the popular pulpits of our time.

There is something wonderful in the epistles, especially those of Paul, Peter, and John. Paul was a profound scholar and reasoner, and as he enters into the great truths of God, there may be some things difficult to understand. Peter expresses it when he says that in the writings of his beloved brother Paul,

2 Peter 3

¹⁶ ...there are some things hard to be understood.

And at the same time, Paul comes down to our wants. In expressing divine truth in his sermons, he has the preference. Peter, full of zeal and life, urges the church to faithfulness; and the beloved John announces, again and again, that “God is love.”

What these men have said about the coming of the Lord is of thrilling interest to us, and should be studied with care.

The position is taken by some, who reject our special message and work, that the apostles looked for the coming of Christ; that the martyrs and reformers looked for that event in their day; that it is right for us to look for the coming of the Lord as they did; and that there is no special message to be given upon the subject. These persons have not studied the subject. They arrive at their conclusions because they take a surface view of the matter.

We do not deny that the early Christians looked for the return of the Lord in their day. They did not understand the prophecies, and from the very nature of the case they could not understand them as we now may. Prophecy is history in advance, and noth-

ing but the lapse of time can unfold it. The prophetic pen gives a sketch of the future rise and fall of kingdoms. Time rolls on; the student of prophecy now has two histories covering the same ground, that which was given in advance, and the secular history. He may compare the two, and learn where in the history of the world he stands. But the clear light of prophecy, and the great object to which it points, can never be comprehended and fully understood until we reach the last generation, where all the specifications of the prophecy are fulfilled but one, and that is the coming of the Lord, and the resurrection of the dead.

That some of the early church looked for the coming of Christ in their day, appears evident from Paul's second epistle to the church at Thessalonica.

2 Thessalonians 2

¹ Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto Him,

² That you be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

³ Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;

⁴ Who opposes and exalts himself above all that is called God, or that is worshiped; so that he as God sits in the temple of God, showing himself that he is God.

⁵ Remember you not, that when I was yet with you, I told you these things?

⁶ And now you know what withholds that he might be revealed in his time.

⁷ For the mystery of iniquity does already work; only he who now lets will let, until he be taken out of the way.

⁸ And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming.

Some were looking for the second advent in Paul's day, and they were writing letters about it, which made it necessary for

the apostle to warn the church at Thessalonica against their influence. In his epistle he represents such as deceivers. There must come a falling away first. The great apostasy of the second, third, and fourth centuries, resulted in the establishment of the Papacy. The spirit of the Papacy was working in Paul's day. Paganism, which hindered the full development of the papal power, was taken away, and the man of sin had the supremacy in 538 AD. This blasphemous and persecuting power was to extend over a period of 1260 years, reaching down to 1798, when Berthier, a French general, entered Rome and took the pope prisoner, who died in exile in 1799. "That Wicked" is the power which is to exist until the coming of Christ. It was established in 538, and then it must continue 1260 years before Christ could come. Any man that would preach the coming of the Lord in the apostle's day, or in succeeding centuries, prior to 1798, is branded by Paul as a deceiver.

The Saviour takes up the signs in the sun, moon, and stars, the last of which was fulfilled in 1833 AD, and then illustrates the subject by the parable of the fig tree.

Matthew 24

³² Now learn a parable of the fig tree; when his branch is yet tender, and puts forth leaves, you know that summer is nigh:

³³ So likewise you, when you shall see all these things, know that it is near, even at the doors.

³⁴ Verily I say unto you, This generation shall not pass, till all these things be fulfilled.

³⁵ Heaven and earth shall pass away, but my words shall not pass away.

We have reached the very period when the great prophecies of Daniel and John have all been fulfilled, excepting the last specification. Now many shall run to and fro, and knowledge shall be increased. Daniel exclaimed,

Daniel 12

⁸ O my Lord, what shall be the end of these things?

The angel replied,

Daniel 12

⁹ Go your way, Daniel; for the words are closed lip and sealed till the time of the end.

The prophecy was sealed to the time of the end, not to the end itself. Daniel could not understand the things shown him; they related to the future, and therefore they were closed up and sealed.

The apostle introduces the state of the dead in words of condolence to those who had been bereaved of their Christian friends. He would dispel their grief by expelling their ignorance on the subject.

1 Thessalonians 4

¹³ But I would not have you to be ignorant, brethren, concerning them which are asleep, that you sorrow not, even as others which have no hope.

These impressive words of the apostle do not refer to natural sleep. When our friends retire for the night, and enjoy sweet rest, we do not sorrow, but rejoice.

John 11

¹¹ Our friend Lazarus sleeps; but I go, that I may awake him out of sleep.

¹² Then said his disciples, Lord, if he sleep, he shall do well.

¹³ Howbeit Jesus spoke of his death; but they thought that He had spoken of taking of rest in sleep.

¹⁴ Then said Jesus unto them plainly, Lazarus is dead.

Paul proposes to instruct the Thessalonians relative to the condition of the dead. Does he tell them that at death the immortal soul, or real man, is separated from the body, and goes up to God's right hand for the purpose of enjoying sleep? Paul is about to give some information that will give comfort to the church.

1 Thessalonians 4

¹⁴ For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him.

¹⁵ For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.

The living saints are not to receive the touch of immortality and ascend to meet their Lord in advance of the resurrection of those who sleep in their graves.

1 Thessalonians 4

¹⁶ For the Lord himself shall descend from Heaven with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first:

¹⁷ Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

¹⁸ Wherefore comfort one another with these words.

The apostle has now told the story without once intimating that at death the immortal spirit separates from the body, and goes up to God. He declares that the Lord himself is coming. But some say that the second coming of Christ took place at the destruction of Jerusalem; others place the event at death, or at conversion; and still others point to Spiritualism, or Shakerism, or Mormonism, as the second advent.

Still others say the outpouring of the Spirit on the day of Pentecost was the beginning of Christ's spiritual reign. Hence the fulfillment of the words of our Lord relative to those who should say,

“Lo, here is Christ; and, Lo, He is there.”⁸⁰²

Angels thus addressed the men of Galilee as they took the last view of their departing Lord:

Acts 1

¹¹ You men of Galilee, why stand you gazing up into heaven? this same Jesus, which is taken up from you into Heaven, shall so come in like manner as you have seen Him go into Heaven.

⁸⁰² *Matthew 24:23.*

Paul continues:

1 Thessalonians 5

1 But of the times and the seasons, brethren, you have no need that I write unto you.

He would seem to say to us,

“You have the books of Daniel and John, and have no need that I write to you as to the period of the second advent.”

The burden of this epistle is the practical duties necessary to a preparation for the coming of Christ. Paul continues:

² For yourselves know perfectly that the day of the Lord so comes as a thief in the night.

“That is what I thought,” says one, “that the Lord would come as a thief in the night, and the church would be in darkness on the subject until the event bursts upon them unexpectedly.”

Hear Paul again:

⁴ But you, brethren, are not in darkness, that that day should overtake you as a thief.

The church of Christ are not in darkness upon the subject. The event will not come upon them unexpectedly, Mark the difference between “you” and “they.” You, the true church, are not in darkness; they who say, Peace and safety, will be suddenly surprised when the Lord comes, and will not escape the destruction that will come upon them in that great day.

This epistle is prophetic, and evidently applies to our time, when the subject of the second advent is agitated. By no system of interpretation whatever can Paul’s words apply to the first centuries. The subject of the times and seasons was not to be agitated then. It is to be agitated now. There was no light then shining from the prophetic word upon the subject, as the words relative to the end were closed up and sealed to the time of the end. These prophecies are now unsealed; and, in the language of the apostle,

1 Thessalonians 5

⁴ You, brethren, are not in darkness, that that day should overtake you as a thief.

Although this epistle might have a general application to the Christian church during the entire Christian dispensation, yet it is evident that the apostle comes down over the centuries, and places himself in this generation, and speaks in behalf of those who are waiting for the coming of the Son of man. When Paul says *we* shall be changed, he means, literally, *you*. He is writing with his eye on our time. But did they say, "Peace and safety," relative to the day of God? Not in Paul's day. It is the generation that is to witness the coming of Christ, that hears this serene lullaby.

In writing to the church at Corinth, he says:

1 Corinthians 15

⁵¹ Behold, I show you a mystery; We shall not all sleep, but we shall all be changed,

⁵² In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

When Paul says "we shall not all sleep," (die,) and "we shall be changed," (made immortal,) he does not mean that he and his Corinthian brethren were not to see death, but were to live to the second coming of Jesus Christ. Stern facts in the case positively forbid the application of these words to Paul and his brethren.

Paul died a martyr for his Master. He and the Corinthian brethren long centuries since returned to dust, from which the first man was made. They will not be alive at Christ's second coming to receive the touch of immortality, without seeing death. This, however, will be the case with those whom Paul addresses in the prophetic portions of his epistles, which can have an application to no other period than the last generation, and to no other people than those who are actually looking for the coming of the Son of man. Many of these will be alive when Christ comes, and

will be changed to immortality without seeing death. But if it be urged that the words,

1 Corinthians 15

⁵¹ We shall not all sleep,

—embrace the great apostle as one that should not die, we would simply remark that in this case he must be a very aged gentleman, outliving Methuselah nearly twice over.

The view taken of the subject of the second coming of Christ by His first disciples, is good evidence in the case. Did they regard death, conversion, or the manifestations of the Holy Spirit, as the second coming of Christ? Peter, ardent Peter, whose active mind and good heart were ever awake to the interests of his Master and his fellow-disciples, makes an inquiry relative to the duty of John in these words:

John 21

²¹ Lord, and what shall this man do?

²² Jesus said unto him, If I will that he tarry till I come, what is that to you? Follow me.

²³ Then went this saying abroad among the brethren, that that disciple should not die; yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to you?

So far from regarding death as the second coming of Christ, the early Christians were impressed with the fact that those who should be living at the time of the second advent, would not die at all. Hence, at the least intimation that John would tarry till the coming of his Master, away flew the saying, as upon the wings of the wind, that that disciple should not die.

22. Bible Religion: An Appeal to Seventh-day Adventists

Review and Herald, April 8, 1880

WITH a deep sense of the want of Bible religion among our people generally, we appeal to our readers upon the subject. We are pained with existing wrongs among us, and what is really alarming is the fact that these evils are increasing, and that spiritual life is departing. It is true that but very few are leaving our ranks. This, however, can afford little consolation when it is evident that our people, as a body, are getting a stronger hold on this world, and in about the same ratio their hold on Heaven is growing feebler.

It is of no use to deny the fact that we are a backslidden people. God does not work with the proclamation of the present truth as in the earlier days of our cause. And the last message does not tell on the heart and life of converts as it did twenty years since. The increasing clearness and strength of our positions hold our people from renouncing the faith; but at the same time consecration to God and His cause is not maintained, and spiritual life is departing.

In this state of things the inquiry comes up,

“What shall be done? Where is the remedy?”

After prayerfully and carefully considering the matter, we are confident that God’s Spirit has led our mind to take a clear and Scriptural view of the fearful evils that exist among us, and that Bible religion is the only remedy. In returning fully to the Lord and to His living word, is our only hope.

Bible religion is that which when carried out in the life accords with the teachings of the Sacred Scriptures. This, we affirm, is the only kind worth having. The Bible speaks of “our religion,” “the Jews’ religion,” “vain” religion, and of “pure religion, and undefiled before God.” The latter is what we mean by Bible religion.

The principles set forth in the scriptures of the Old and New Testaments are pure principles. That religion which consists in actions and devotions which have their basis in these principles, is pure religion. And all who from the heart put forth such actions and devotions will attain to purity of life and character, and to a pure Heaven at last.

The apostle James speaks of pure religion and undefiled before God as though pure religion might be corrupted and defiled. And Peter speaks of those who...

2 Peter 2

²⁰ ...have escaped the pollutions of the world through the knowledge of the Lord,

—and are again overcome. He states that it had been better for them not to have known the way of righteousness. And Paul in his epistle to Timothy, speaks of those who have...

2 Timothy 3

⁵ ...a form of godliness, but deny the power thereof.

Bible religion is represented as being very rare in the last days, near the end, just prior to the second coming of Christ.

Matthew 24

¹² And because iniquity shall abound, the love of many shall wax cold.

¹³ But he that shall endure unto the end, the same shall be saved.

Christ here speaks of His second coming and the end of the world. Therefore, just prior to that event there will be general apostasy, because of the abounding of iniquity in the professed churches of Christ.

1 Timothy 4

¹ Now the Spirit speaks expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils;

² Speaking lies in hypocrisy, having their conscience seared with a hot iron.

Bible religion will be extremely scarce at the time of the second advent of Christ. This idea is gathered from the parable of the importunate widow, and the significant inquiry of Christ,

Luke 18

⁸ When the Son of man comes, shall He find faith on the earth?

He will find faith in a few, as in the days of Noah, when God poured a flood of waters around the world to wash it from its pollution; or when He sent fire and brimstone upon the cities of the plain in the days of Lot. But with the masses it will also be as then.

The words of the divine Author of our holy religion must be regarded as the correct standard of pure religion. And it is our only safe course to receive the declarations of the Son of God as meaning all they say. It is risky beyond expression to discount on the teachings of Christ. And yet if His discourses to His disciples be received as meaning word for word what they say, they will unchristianize ninety-nine of every one hundred Protestant Christians of our time.

It is only by discounting heavily on the words of the Son of God that these professed Christians make themselves believe that they are the children of the Lord. Some discount ten per cent, others twenty-five, fifty, seventy-five, and not a few, in order to find any hope of Heaven, make the liberal discount on the words of Christ of ninety-nine per cent. But we solemnly believe that these persons are making a fearful mistake. And in the final settlement they will find out to their anguish that the only safe estimate of the words of the great Teacher, is one hundred per cent, or just what He says. Pure religion is Bible religion, or that religion which comes up to the standard of the testimony of the great Redeemer.

Bible religion is a power in the land. The popular religion of the day, with all its vain philosophy, is powerless to move the minds and hearts of the people. Worthless converts are the fruits of a worthless gospel. All else ceases to have power on the mind and

heart of the sinner, to work a sound conversion, resulting in the exhibition of pure religion, excepting the word of God. The powerless condition of the popular churches is accounted for on the ground that their standard of religion falls far below the Bible standard.

And the conviction is pressing heavily on our mind that the answer to the inquiry,

“Why do Seventh-day Adventists have no more power to move the world with the stirring truths they hold?”

–is found in the fact that they do not come up in their practical teachings, and in their lives and church discipline, to the plain teachings of Him whom they profess to follow. The time has fully come for an earnest appeal to the word of God. In that word is power. All else is powerless. Common sinners will be lost unless the word of God be laid upon their naked consciences. Popular professors will be lost unless the word be laid on their religious life, and the deception they are under be exposed. And Seventh-day Adventists are losing their love for the plain testimony from the Bible, and they must return to their first devotion and love for the word of God, or they will make the fatal mistake which others have made before them.

23. Christ's Little Ones

Review and Herald, April 8, 1880

WHEN the disciples came to Jesus, saying,

Matthew 18

¹ Who is the greatest in the kingdom of Heaven?

² [He] called a little child unto Him, and set him in the midst of them,

³ And said, Verily I say unto you, Except you be converted and become as little children, you shall not enter into the kingdom of Heaven.

⁴ Whosoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of Heaven.

⁵ And whoso shall receive one such little child in my name receives me.

⁶ But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.

In briefly commenting upon these words of Christ, we notice these important points:

1. It was on the occasion of a private interview between the Lord and His disciples that these words were spoken; hence the instruction was given for the benefit of the church of Christ to the close of probation.

2. While the disciples, doubtless, refer to a temporal kingdom, which they supposed Christ would establish in this world, the Lord, in the use of the phrase "kingdom of Heaven," refers, sometimes to the kingdom of grace, or to the church established in this mortal state, and at other times to the future kingdom of glory.

3. The inquiry of the disciples, "Who shall be greatest?" is natural to the carnal mind. Even the intimate disciples of Christ were subject to this feeling. And they were excusable to some extent on account of their inexperience, and want of a clear understanding of the nature of the kingdom of Christ. But many in our time

who have the words of Christ before them, and the history of those who would be lords over God's heritage as a warning to them, are guilty of the most selfish feeling. These are hardly excusable in cherishing the carnal, selfish desire to be greatest in the church.

4. The rebuke of the Son of God is complete. The little child, unsophisticated and confiding in its innocence and feelings of dependence, is the beautiful emblem of the true subjects of the kingdom of grace. Such Christians lived in the time of our fathers. But in our day a strong spirit of irreligion, in the popular garb of progression, whether with spiritualists, or those infatuated professors who hold that we are just stepping upon the borders of the golden age, points back to those confiding followers of Jesus as superstitious, credulous, and far behind the times. Would God there were more confiding, old fashioned, humble disciples of Christ in our time, illustrated by the Master, in the symbol of the innocent little child.

5. True Christians, young and old, are here called "little ones which believe in me." These are not babes, but believing men and women, who have humbled themselves as a little child, and are truly converted. These may be plain and simple in manner, credulous and confiding, uneducated and unaccomplished, poor and old; but they are very precious in the sight of the Lord. He who receives one of these receives Christ.

Matthew 18

⁶ But whoso shall offend one of these little ones which believe in me, [says the Master,] it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.

24. Bible Religion: The Human Body

Review and Herald, April 15, 1880

The Church of Christ illustrated by the Human Body

Matthew 18

⁷ Woe unto the world because of offenses; for it must needs be that offenses come; but woe to that man by whom the offense comes!

⁸ Wherefore if your hand or your foot offend you, cut them off, and cast them from you; it is better for you to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.

⁹ And if your eye offend you, pluck it out, and cast it from you; it is better for you to enter into life with one eye, rather than having two eyes to be cast into hell fire.

CHRIST guards His people on every side. In the figure of the little child, considered last week, He would teach His disciples simple, confiding faith. He also warns them to be very tender of the brethren, and not to offend. But in the figure of the offending members of the church, He would guard them against laxity of discipline, in retaining members in fellowship whose influence is corrupting to the whole body.

On the latter we remark:

1. The hand, the foot, and the eye represent persons. This is evident from the fact that persons are the subject of the discourse. And it will be remembered that Paul uses the several members of the human body to illustrate the members of the church of Christ. Therefore, the offending hand, the offending foot, and the offending eye represent offending persons in the church.

2. All those who shall enter the future, immortal kingdom, will have two hands, two feet, and two eyes. When we apply this figure to the church, all is plain. Some of the members of the church may offend, and be severed from the brotherhood, and be lost; while those who remain true to truth and duty are saved. The main body of that church enter the kingdom, while some of the

members, even of those who might have been as important to the church as the hand, the foot, and the eye are to the human body, do not enter the kingdom of God.

3. As the safety of the human body sometimes depends upon amputating an affected limb, so it may be as necessary to the salvation of the church to withdraw from offending members. This important duty in church discipline is forcibly impressed upon our mind by the fact that some churches are completely blotted out by the course of those of its members who have power to exert great influence for good or for evil.

25. The Words of Christ

Review and Herald, April 15, 1880

IT WAS at the transfiguration that the voice from Heaven was heard in reference to the glorified Saviour,

Matthew 17

⁵ This is my beloved Son, in whom I am well pleased; hear Him.

The Son was one with the Father in creation, and He is one with the Father in the work of redemption.

John 10

³⁰ I and my Father are one.

In the work of redemption Christ is clothed with all the power and authority of the Eternal One.

Matthew 28

¹⁸ All power is given unto me in Heaven and in earth.

The nature of the divine law was such that the first transgression had separated man from glorious Eden and the visible presence of his Creator. God could no longer communicate directly with Adam. He could, however, speak to fallen man through His Son. He who had undertaken the redemption of the human race, as mediator, was the only medium through which God could approach man. It was, therefore, the voice of the Son of God that proclaimed the moral code from Sinai. We hear Him speaking the ten commandments, while lightnings flash, thunders roll, and the smoke ascends from the trembling mountain.

With the view that Christ participated in the work of creation, and that all power in Heaven and on earth was given to Him in the execution of the plan of redemption, we affirm that there is no portion of the Sacred Scriptures of higher authority than the words of Jesus Christ.

Humiliating as it may be, we have to acknowledge that many Seventh-day Adventists shamefully disregard the words of Christ.

Strict obedience to them would save our people nine-tenths, if not ninety-nine one-hundredths of all the church trials which are weakening our churches, discouraging out ministers, and detaining them from their work. Strict obedience is the only remedy. Reformation is the only hope of our people. Persistent disobedience will result in certain ruin.

We warn our people to be consistent. Why not as strictly observe the practical teachings of Christ to the church as the Sabbath of the fourth precept of the moral code? Are the words of Christ in the New Testament less sacred than anything that may be read in the 20th chapter of the book of *Exodus*?

There are those among us whose unsanctified tongues will prate about the Sabbath, in a Pharisaical spirit, while on them is the sin of casting the words of Christ behind them. Said Christ to the pretending, self-righteous Jews, who were very strict on some points, while they were violating others of equal importance,

Luke 11

⁴² But woe unto you, Pharisees! for you tithe mint and rue and all manner of herbs, and pass over judgment and the love of God. These ought you to have done, and not to leave the other undone.

No man can too highly exalt the moral code. The Sabbath of the fourth precept is holy, and it is a very great sin in the sight of God, for those who understand its claims to trample it under their feet. But we can hardly conceive of a greater sin in the sight of high Heaven than the violation of the commandments of our Lord Jesus Christ, by those who profess to take the Bible entire as their guide, and who solemnly, in the presence of God, of Christ, of holy angels, and in the presence of their brethren, write their names to the "Covenant," to keep not only the "commandments of God," but the "faith of Jesus Christ."

Those who take the high and holy position of our people, and yet indulge in the spirit of gossip against certain of the brotherhood, and eagerly bend the ear low to the whisperings of the

tongue of slander concerning those who may be both ignorant and innocent of what is being said behind their backs, should be regarded by the church as the tallest hypocrites that walk beneath the heavens, and utterly unworthy to have part with those of whom it is said,

Revelation 14

¹² Here are they that keep the commandments of God, and the faith of Jesus.

Probably no portion of Christ's teachings are of so great importance to the church as His words directing in the case of trespass, and at the same time there is no portion of His explicit injunctions so fully trampled under foot by His professed people. Mark the points:

1. GO ALONE

Matthew 18

¹⁵ If your brother trespass against you, go and tell him his fault between you and him alone.

This is the duty of the offended to the offender. This is a very humiliating step for the innocent party to take, and yet the most powerful means to reach the offender.

2. GO WITH ONE OR TWO MORE

¹⁶ But if he will not hear you, then take with yourself one or two more...

These, as a matter of course, should be persons of good standing and judgment, to be called as witnesses in the case if necessary, that...

¹⁶ ...every word may be established,

—between the offender and the offended.

3. TELL THE CHURCH

¹⁷ And if he shall neglect to hear them, tell it unto the church...

Two important steps must first be taken before the several members of the church should be burdened with the case. These taken, without good results, the third painful one must also be taken.

4. SEPARATION

Matthew 18

¹⁷ ...but if he neglect to hear the church, let him be unto you as a heathen man and a publican.

The extreme point is now reached in the course pointed out. The offender has been surrounded with circumstances the most favorable for his recovery. All has been done that could be done to save him; and the very best course has been taken to save the church from being divided over the case.

The definite statement of our Lord as to the course to pursue applies not only to trespass, but to all personal offenses and trials which have not come to the knowledge of the church. Its great object is the proper settlement of personal offenses and personal trials without the several members of the church being troubled with the knowledge of them. If the professed people of the Lord followed this distinct plan of Christ as a rule, and the violation of it were the exception, the case would appear more favorable.

But it will not be denied that the violation is the rule, and obedience is the exception. Neither will it be denied that in the popular churches of our day, almost every petty trial is blazed abroad, giving ample scope to the spirit of gossip, of universal prevalence. With many of them, the precious words of Christ relative to cases of trespass and the like, are too old-fashioned for our times, as in the case of the ten commandments. These churches have outgrown both the moral code of Jehovah, and these simple, practical words of His Son, applicable to all cases of personal offense.

26. The Parable of the Lost Sheep

Review and Herald, April 15, 1880

OUR Lord seems to anticipate the fact that the cutting-off process would meet the minds of the impatient and rash; and to put such on their guard, and impress them with the value, in the estimation of Heaven, of the poor, halting, wandering soul, he next introduces the parable of the lost sheep.

Matthew 18

¹⁰ Take heed that you despise not one of these little ones; for I say unto you, that in Heaven their angels do always behold the face of my Father which is in Heaven.

¹¹ For the Son of man is come to save that which was lost.

¹² How think you? If a man have a hundred sheep and one of them be gone astray, does he not leave the ninety and nine, and go into the mountains, and seek that which is gone astray?

¹³ And if so be that he find it, verily I say unto you, he rejoices more of that sheep, than of the ninety and nine which went not astray.

¹⁴ Even so it is not the will of your Father which is in Heaven, that one of these little ones should perish.

The love of the Lord for all His dear people, however humble and feeble they may appear in the eyes of the world, and His tender care for them, are the subject of this part of the discourse. They may be despised of proud and sinful men, but they are honored of high Heaven, inasmuch as they have holy angels that excel in strength to guard them, who can appear at any moment in the court of Heaven in their behalf.

Please notice:

1. The mission of the Son of God was to save lost sinners. He would have the tenderest care, and the most anxious vigilance manifested toward the weak, and those who unwittingly stray from His fold. And at the same time, for the safety of His church, He would have His people withdraw from those who persist in

walking disorderly, who are fault-finding, murmuring, and rebellious.

2. There is a class of minds that wander innocently. And it is the duty of those who are stronger, and see the way of life more clearly, to bear the infirmities of these weaker ones. The shepherd, leaving the ninety and nine, and going in search of the sheep that was lost, and His tender care for that one, most simple of all the flock, is an impressive lesson to the church to care for, and bear with, the weak, the simple and honest humble ones in the church.

But obligations are mutual. If it be the duty of the stronger to help the weaker, the weak ones must be willing to be helped. If they need to be taught, they should be willing to learn.

3. True happiness consists in doing good to others. This is illustrated by the rejoicing of the shepherd over the one sheep that was found. It is a great work to rescue from danger one soul for whom Christ died.

James 5

¹⁹ Brethren, [says the apostle James,] if any of you do err from the truth, and one convert him;

²⁰ Let him know that he which converts the sinner from the error of his way shall save a soul from death, and hide a multitude of sins.

4. The preciousness of Christ's little ones, in the estimation of the Master, and the sin of offending them, are illustrated by the statement that:

Matthew 18

⁶ Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.

And again the Lord says,

Matthew 18

¹⁰ Take heed that you despise not one of these little ones; for I say unto you, that in Heaven their angels do always behold the face of my Father which is in Heaven.

These little ones who believe in Christ, once sold for naught, are now purchased at the immense cost of the precious blood of the Son of God. The labors of the ministers of Jesus, who have brought them to a saving knowledge of the truth, are of great value, and they are honored with the guardian care of sinless angels from the throne of Heaven, who can appear in the presence of God as quick as thought. How grand the situation! How exceedingly hazardous to offend and despise Christ's trusting ones, who have humbled themselves, have been converted, and are the charge of sinless angels who excel in strength.

Take care, reader! If you offend and despise one of these who believe, his guardian angel will report you at once at the very court of Heaven.

Let these facts cheer the heart of the humble, trusting believer. And however aggravating may be the offense from those who are the tools of Satan, let the fact that Heaven is pledged to care for you, and that an angel stands by your side, lead you to sweet submission to the will of Christ, and to bear with Christian fortitude, and even rejoicing, all that reproach which may be heaped upon you. For Jesus has said in another place:

Matthew 5

¹⁰ Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of Heaven.

¹¹ Blessed are you when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

¹² Rejoice, and be exceeding glad; for great is your reward in Heaven; for so persecuted they the prophets which were before you.

Are you reproached and despised? Your guardian angel reports the fact, and for every offense, reward is set down to your ac-

count in the records of Heaven, until your treasure there becomes immense. Joyous thought! By faithfulness on your part, you are laying up a treasure in Heaven, while the tongue of slander, led on by the spirit of persecution, is piling up your treasure still higher.

27. Bible Religion: Authority in the Church

Review and Herald, April 22, 1880

Authority vested in the Church of Christ

Matthew 18

¹⁸ Verily I say unto you, Whatsoever you shall bind on earth shall be bound in Heaven; and whatsoever you shall loose on earth shall be loosed in Heaven.

¹⁹ Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in Heaven.

²⁰ For where two or three are gathered together in my name, there am I in the midst of them.

THESE words of our Lord were spoken in direct reference to the definite orders he had given in cases of trespass, and show the authority invested in that church which walks in strict obedience to these orders. Such a church has more power in the sight of God than any government on earth. But that church, whatever may be its name or tenets, that disregards these explicit orders of the Son of God, is clothed with no more authority in the sight of Heaven than a disgusting mob. Such a church is ever in confusion, and is a disgrace to the holy religion of Jesus Christ. But let us definitely notice these important words:

1. "Whatsoever you shall bind on earth shall be bound in Heaven." These words refer to the action of the church in the case of trespass. Every other step must first be taken, then if the offender refuses to hear the church he is to be regarded as a heathen. And this decision of the church, after the plan of Christ has been strictly carried out in every particular, is ratified in Heaven. In this sense what the worthy church of Christ bind on earth is bound in the court of Heaven.

2. "And whatsoever you shall loose on earth shall be loosed in Heaven." If the stubborn offender repents of his rebellion, and returns to the church with confession and true repentance, and sur-

renders to the proper discipline of the church, the action of that church in receiving him back again is also ratified in Heaven.

3. It is no small thing to be an obedient member of a true church. It is a fearful thing to be a disorderly, burdensome, rebellious member of any church. As this subject opens before us, and the real condition of many of our churches and people appears in true colors, the picture is frightful. Here our people stand with the responsibilities of the message upon them, and the powers of darkness gathering around them; and they are almost as powerless as babes.

We never traced lines on paper with such feelings as move us to write these words.

As a people, we have insulted Christ by our neglect to keep His words, and He is taking His Spirit from us. In this state of things disorderly walkers and the most unreasonable fault-finders can gain the sympathy of certain ones, and can play off impositions upon God's people. And it is of no use to deny the fact that the entire body, with few exceptions, is more or less affected with this spirit. Wherever our ministers labor among the churches, they are pained to meet its blighting influence. May God have mercy and open blind eyes and touch hard hearts.

When our people shall return unto the Lord with true repentance, confession of sins, and weeping before God, and let the words of Christ dwell in them richly,⁸⁰³ then will He return to us graciously, and we shall realize in our labors and experiences the wonderful fulfillment of his precious promise:

4. "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for theta of my Father which is in Heaven." But this promise is to be fulfilled only to the members of that church who obey not only the commandments of God but the commandments of Christ. The promise and the conditions are found in another place in these words:

⁸⁰³ *Colossians* 3:16.

John 15

⁷ If you abide in me, and my words abide in you, you shall ask what you will, and it shall be done unto you.

When the words of Christ are engraven on our hearts, and strictly obeyed in our words and actions, it is then that they abide in us. Then shall we know from experience the preciousness and power of these words of Christ:

John 14

²¹ He that has my commandments, and keeps them, he it is that loves me. And he that loves me shall be loved of my Father, and I will love him, and will manifest myself to him.

John 15

¹⁰ If you keep my commandments, you shall abide in my love, even as I have kept my Father's commandments, and abide in His love.

¹² This is my commandment, that you love one another, as I have loved you.

28. The Lord's Measure of Forgiveness

Review and Herald, April 22, 1880

Matthew 18

²¹ Then came Peter to Him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

²² Jesus said unto him, I say not unto you, Until seven times; but, Until seventy times seven.

THE doctrine of Christ touching forgiveness is made exceedingly clear in the New Testament, both by declarations from His lips, and by illustration. In His model prayer, called the Lord's prayer, He states the measure of Christian forgiveness in these words:

Matthew 6

¹² Forgive us our debts, as we forgive our debtors.

And at the very close of His prayer He adds:

¹⁴ For if you forgive men their trespasses, your Heavenly Father will also forgive you.

¹⁵ But if you forgive not men their trespasses, neither will your Father forgive your trespasses.

The Lord's rule of forgiveness is liberal and just. Do sinful men desire forgiveness of their Lord? And do they long to share His pardoning love? Then let them as earnestly cherish feelings of forgiveness toward those who repent of injuries done to them. But the standard of forbearance and forgiveness with many is as far below the rule of Christ as was Peter's.

After listening to impressive words from his Lord, calculated to inspire in his ardent heart feelings of liberality and love to his brethren, he inquires if he should forgive his brother who should sin against him until seven times. Peter doubtless regarded seven times a great tax upon his patience, forgiveness and love.

But Christ's measure of forgiveness is reached only by multiplying Peter's sum by the number seventy. Seventy times seven

would be the liberal sum of four hundred and ninety. And if we fall as far below the Lord's standard as did Peter, and if Christ's pardoning love to us is proportionate to our want of forbearance and love to the brotherhood, then we are minus of the abounding grace and love of Christ in our hearts just sixty-nine-seventieths of what we might share and enjoy, if we would cherish the same spirit of forbearance, forgiveness, and love toward our brethren that we wish the Lord to manifest toward us.

But the climax of instruction and illustration of the subject of forgiveness is yet to come, as set forth in the parable of the king and his servants.

The King and His Servants

Matthew 18

²³ Therefore is the kingdom of Heaven likened unto a certain king, which would take account of his servants.

²⁴ And when he had begun to reckon, one was brought unto him which owed him ten thousand talents.

²⁵ But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

²⁶ The servant therefore fell down and worshiped him, saying, Lord, have patience with me, and I will pay you all.

²⁷ Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

²⁸ But the same servant went out and found one of his fellow-servants, which owed him a hundred pence; and he laid hands on him, and took him by the throat, saying, Pay me that you owe.

²⁹ And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay you all.

³⁰ And he would not; but went and cast him into prison, till he should pay the debt.

³¹ So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done.

³² Then his lord, after that he had called him, said unto him, O you wicked servant, I forgave you all that debt, because you desired me:

³³ Should not you also have had compassion on your fellow-servant, even as I had pity on you?

³⁴ And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

³⁵ So likewise shall my Heavenly Father do also unto you, if you from your hearts forgive not every one his brother their trespasses.

Before commenting upon this parable, we wish to state that Christ uses parables for the more clear and forcible elucidation of divine truth. He takes the facts within our knowledge which will best illustrate His subjects. And while it may be conceded that all parts of a parable do not apply to the subject with equal adaptation and force, it is urged that the parables of Christ were selected in wisdom infinite, and that they properly represent the leading features of His subjects. It will not do to charge Christ with dealing in over-drawn illustrations. None of His figures are stronger than the facts illustrated by them.

This leads us to notice the several points in the parable:

1. The king who forgave his servant ten thousand talents, represents our merciful Lord and His pardoning grace. The value of ten thousand talents is over nine and one-quarter millions of dollars! A brilliant transaction this, between our adorable Redeemer and the poor lost sinner, properly illustrated by millions of gold coin! It is not, however, an exchange of gold for greenbacks, or for fluctuating stocks, as occurs on Wall street, New York, or California street, San Francisco; but it is a transaction in which the sinner exchanges his guilt for the pardoning love of Christ.

2. The merciless conduct of the servant who had been forgiven the great debt of ten thousand talents, toward his fellow-servant who was indebted to him the small sum of a hundred pence, properly represents the great sin of unforgiveness among brethren. The value of one hundred pence is fifteen dollars.

3. In the parable, he who had just been forgiven the immense debt of between nine and ten million dollars, as he fell down before his lord and pleaded, "Have patience with me, and I will pay you all," would not forgive his fellow-servant the sum of fifteen dollars, when he fell down before him, and repeated the same words, "Have patience with me, and I will pay you all," which had just moved the compassion of his lord toward him.

4. To apply the figure, it will be seen that under the same circumstances which called forth the pardoning love of Christ, represented by between nine and ten million dollars, the happy recipient of matchless mercy refuses to forgive in a brother that which is represented by fifteen. This is, indeed, a fearful contrast between the subjects of grace and their gracious Redeemer, who says to His people,

John 13

³⁴ Love one another, as I have loved you.

And yet, men and women who have tasted the sweets of forgiveness will become chilled with the spirit of selfishness, and their hearts steeled by the power of Satan, to that degree that they cannot do for a poor, erring, repenting brother in the way of forgiveness, a six hundred thousandth part as much as their Lord has done for them. And, according to the rule given in the Lord's prayer, that sinful men may expect to be forgiven only as they forgive their fellows, they lose the abounding grace of God, to an amount represented in the parable by over nine million dollars, because they refuse grace toward a brother to an amount represented by fifteen dollars. This is a terrible loss, immensely greater than any Christian can afford. And yet many sustain it for want of a liberal, forgiving spirit.

And what seems most alarming in the cases of such, is the deception that is upon them, which is almost certain to hold them where they are. The language of the heart is,

Revelation 3

¹⁷ I am rich, and increased with goods, and have need of nothing;...

They enjoy great satisfaction in taking this flattering view of their condition. But the terrible deception they are under is exposed in the latter part of the same text:

¹⁷ ...and know not that you are wretched, and miserable, and poor, and blind, and naked.

Oh, unhappy church of Christ! Bearing crosses, suffering reproaches, and in her feebleness, standing under the weighty responsibilities of the last message! Christ stands and knocks for admission. Why not open the door and let Him in? He says,

¹⁹ Be zealous, therefore, and repent.

Why not break down before God, and seek in good earnest for pure Bible religion? He says,

²⁰ If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

Oh, why bar the dear Saviour from our hearts, and starve and thirst for the bread and water of life, when there is such fullness in Christ? Why not come so near to Christ and Heaven that the flame of supreme love to God and equal love to our fellows, may kindle to the very depths of the soul? The high privileges, the glorious deliverances, the triumphant victories, and spiritual understanding of the obedient and confiding, are described in burning words by the great apostle in his epistle to the *Colossians*.

It is because these blessings are obtainable that Paul desired and prayed that they...

Colossians 1

⁹ ...might be filled with the knowledge of His will in all wisdom and spiritual understanding;

¹⁰ That you might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;

¹¹ Strengthened with all might, according to His glorious power, unto all patience and longsuffering with joyfulness;

¹² Giving thanks unto the Father, which has made us meet to be partakers of the inheritance of the saints in light:

¹³ Who has delivered us from the power of darkness, and has translated us into the kingdom of His dear Son:

¹⁴ In whom we have redemption through His blood, even the forgiveness of sins.

29. The Millennium

Review and Herald, May 5, 1880

Two Resurrections

Revelation 20

⁴ And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

⁵ But the rest of the dead lived not again until the thousand years were finished.

THE terms employed in the text must be so understood as to harmonize with all parts of the text, and with the Holy Scriptures generally.

1. *Thrones.* These are thrones of judgment. This is evident from the fact that it is said of those who sat upon them that judgment was given unto them. Compare:

Matthew 19

²⁸ And Jesus said unto them, Verily I say unto you, That you which have followed me, in the regeneration, when the Son of man shall sit in the throne of His glory, you also shall sit upon twelve thrones, judging the twelve tribes of Israel.

2. *Souls.* The persons of the righteous when they shall be raised to immortal life. It is said of them that they lived. As man, formed of the dust, after receiving the principle of natural life from his Creator, was a living soul,⁸⁰⁴ or a living person, so the worthy characters named in the text, after receiving the principle of immortal life from the Redeemer, and being seated with Him on thrones of judgment, may be designated as the souls, or persons, of those who had lived righteously, had died, and been raised

⁸⁰⁴ *Genesis 2:7.*

from the dead. Eight souls, meaning eight persons, were saved in Noah's ark from the waters of the flood.⁸⁰⁵

3. *Lived*, simply means that they will be raised to a condition of life from a state of death. This appears evident from what is said of those who do not live at that time:

Revelation 20

⁵ But the rest of the dead lived not again [were not raised from death] until the thousand years were finished.

The word *millennium* signifies a thousand years. The millennium of *Revelation 20* is to open with the revelation of the Son of God from Heaven, the destruction of the living wicked, the resurrection of the just, and the change of the living righteous to immortal life. It is a period in which Christ will reign with the just of all ages who have suffered with Him. This period is bounded at each end with a resurrection. Christ declares that:

John 5

²⁸ All that are in the graves shall hear His voice,

²⁹ And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

And Paul testifies:

Acts 24

¹⁵ That there shall be a resurrection of the dead, both of the just and unjust.

But it is left to the Revelator to place these two resurrections one thousand years apart, one at each end of the millennium.

Popular View of the Millennium

The popular view of this subject is that the gospel of Jesus Christ will so far control the minds and hearts of men that the whole world will finally be converted, and become holy by its influence; that this happy state will continue one thousand years; and that

⁸⁰⁵ 1 Peter 3:20.

during this time Christ will reign with His people spiritually. And while some hold that He will come at the close of the millennium, when the Judgment will take place, others reject this doctrine plainly stated by our Lord and His apostles, that He will appear the second time to raise the righteous dead. These, accepting as diving truth the sentiment found in orthodox creeds, that the souls of the just go to God at death, where in His presence there is fullness of joy, and at His right hand pleasures for evermore,⁸⁰⁶ see no reason why our Lord should return to this world to raise the body once polluted with sin, now returned to dust; and as the result of such teachings, thousands in all the popular churches are giving up the Scriptural doctrine of the resurrection of the dead.

From the very nature of the case, the conversion of the world is an impossibility. God is the same during all time. He deals with men and nations impartially. Satan is the same, excepting that the experience of six thousand years has made him more artful in seducing men and women into sin. The fallen race is the same, only that each succeeding generation degenerates physically, mentally, and morally; hence sinners are more easily held by him in their rebellion against God, and in their sins. This state of things will increase till the world becomes fully ripe for her final doom.

This is seen in the metallic image of the 2nd chapter of *Daniel*. Here five universal kingdoms are the subject of prophecy. Four of these pertain to the mortal state, one to the immortal. The four earthly monarchies, Babylon, Persia, Grecia, and Rome, are severally represented by gold, silver, brass, and iron. We not only see in the symbol the depreciation of value from gold to silver, to brass, and to iron, but we also see the last divided condition of earthly governments, just before the opening glories of the immortal kingdom, represented by iron mixed with miry clay.

A careful examination will convince the intelligent Bible student that the Sacred Scriptures do not teach that at any period of time all men will be converted to God. There were but few right-

⁸⁰⁶ *Psalm* 16:11.

eous men from Adam to Moses. And the numbers of the just in the Jewish age, compared with the multitudes of the unbelieving, were very small.

Neither does God's plan in the Christian age embrace the conversion of all men. The gospel is preached to all nations, and thus God visits...

Acts 15

¹⁴ ...the Gentiles, to take out of them a people for His name.

Among the finally saved will not be found all of any one generation, or all of any one nation; but some of every age and every tongue will join in the song of the Lamb:

Revelation 5

⁹ You were slain, and have redeemed us to God by your blood out of every kindred, and tongue, and people, and nation.

The dealings of the great God of love, mercy, and justice with His people of all ages, are equal. The charge of rebellious Israel that His ways were not equal, and the Lord's interrogative defense, are given in these words:

Ezekiel 18

²⁹ Says the house of Israel, The way of the Lord is not equal. O house of Israel, are not my ways equal? Are not your ways unequal?

God tests all His created intelligences impartially. He has no favorite men, no favorite nation, and no favorite age. Adam had a wise and prudent test, both in Eden, before the fall, and out of Eden, after the fall. Had he lost moral power by the fall, and had his posterity become the lawful prey of Satan? He had the experience of the temptation, fall, and his expulsion from Eden, as a lamp to guide his feet in the path of obedience and faith. And has the race gradually sunken in physical, mental, and moral power all along the way of the ages? In like ratio has the light and power of the gospel of God's dear Son increased from the fall, in the Patriarchal, Jewish, and Christian ages.

But the doctrine of the temporal millennium, that gives to the church of Jesus Christ a sinless period of one thousand years, in which Satan will be bound, virtually charges God with inequality in His dealings with the children of men. Of the cloud of witnesses, the worthy patriarchs and prophets, Paul says:

Hebrews 11

³⁶ And others had trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment:

³⁷ They were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheep-skins and goat-skins, being destitute, afflicted, tormented;

³⁸ (Of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth.

³⁹ And these all, having obtained a good report through faith, received not the promise:

⁴⁰ God having provided some better thing for us, that they without us should not be made perfect.

In the name of reason and revelation we inquire, Why should God in His providence allow these to “wade through bloody seas,” and millions of the holy martyrs of Jesus to suffer tortures and death by all the cruel means that wicked men and devils could invent, and then chain up Satan and pour a flood of light and glory upon the world, that will pass unborn millions up to Heaven “on flowery beds of ease?”⁸⁰⁷

God’s plan to convert sinners, and to save all who would obey Him and believe in Jesus, has been in operation about six thousand years. A crucified and risen Saviour has been preached with the Holy Spirit sent down from Heaven for more than eighteen centuries; yet the world has not been converted. And the prospects of its conversion to Bible holiness never looked darker than at the present time. In the forcible words of another, we would inquire:

⁸⁰⁷ Isaac Watts, Hymn: *Am I A Soldier of the Cross?*

And what are the present prospects of a church that has set out in all confidence to convert the world? How may those now putting on the harness boast of greater expected success than is warranted by the experience of those who have put it off after having fought the good fight? The prophets could not convert the world: are *we* mightier than *they*? The apostles could not convert the world: are *we* stronger than *they*? The martyrs could not convert the world, can we do more than *they*? The Church for eighteen hundred years could not convert the world, can *we* do it? They have preached the gospel of Christ, so can we. They have gone to earth's remotest bounds, so can we. They have saved "some," so can we.

They have wept as so few believed their report, so can we. They have finished their course with joy, and the ministry they have received to testify of the gospel of the grace of God; we can do the same. Can we reasonably hope to do more? "It would take to all eternity to bring the millennium at the rate that modern revivals progress," said the venerable Dr. Lyman Beecher, before a ministerial convention, held close by old Plymouth rock. And what hope is there that they will progress more rapidly? Is it in the word of God? Glad would we be to find it there. Sadly we read that "evil men and seducers shall wax worse and worse, deceiving and being deceived."

Has God a mightier Saviour—a more powerful Spirit? Has He another gospel which will save the world? Where is it? Is there any way to the kingdom other than that which leads through much tribulation? Is there another way to the crown besides the way of crosses? Can we reign with Him unless we first suffer in His cause?

No doubt the world might be converted if they desired to know the Lord. And so had all who heard received with gladness the word of God, the world might have been converted within twenty years of the day of Pentecost. If each Christian had brought one single soul to God with each successive year, the calm splendors of the Millennial era might have shone upon the declining years of the Apostles of Jesus Christ.

But instead of this, ages of darkness came on. The world did not repent, but the church apostatized. If the gospel were to convert

the world, we should have seen tokens of it ere this. But where are such omens to be found? Shall we look at Judson, who labored ten years before one sinner yielded to the claims of the gospel? Shall we look to the dense darkness of the heathen world? Shall we look at the formalism of the professed church? Shall we look at the wide extension of infidelity? Shall we look at the abounding of iniquity and the waxing cold of love? Shall we look at a world where eighteen hundred years of toil and tears have not brought one-twentieth part of mankind even to a profession of true Christianity, and where not more than one-fifth claim for themselves the dubious title of Christian nations? Shall we look over a world in which we cannot find one nation of Christians, nor one tribe of Christians, nor one city of Christians, nor one town of Christians, nor one village of Christians, nor one hamlet of Christians, save here and there where a questionable faith has led a few, with hypocrites even in their midst, to withdraw themselves from the world, and cherish the untried virtues of secluded life? Surely, after eighteen hundred years of experiment with that system which was to convert the world, men might point to some country, to some province, to some nation, and say, "Behold the commencement of a converted world."

But will not the gospel then prove a failure? That depends upon what is to be expected of it. If the gospel was to effect the eternal salvation of all mankind, then failing to accomplish that work is a failure of the gospel. If the gospel was to convert the world, then, if it is not done, it will prove a failure. But if the gospel was preached "*to take OUT of the Gentiles a people for His name,*" then it is not a failure. If it was given that God might in infinite mercy and love "*save SOME,*" then it is not a failure. If it was given that every repentant sinner might have eternal life, and that every good soldier might receive a crown of glory, then it is not a failure. If it was given that an innumerable company might be redeemed *OUT OF every nation, and kindred, and tongue under heaven,* then it is not a failure. If it was given that the vales and hills of Paradise restored might teem with a holy throng who shall be "equal to the angels, and be the children of God, being the children of the resurrection," then it is not a failure. If it was given that the elect might be brought into one great family of holy ones, then it is not a failure. And was not this its object,

rather than the exaltation of a worldly church to the splendors of earthly prosperity, while beneath the theater of their easy triumph, there slumber the ashes of prophets and the dust of the apostles? Are they to hold jubilee a thousand years, while the martyrs' unceasing cry, "How long! O Lord," goes up to God? Are they to have their songs of triumph, while the whole creation groans for deliverance, and while that longed-for day of the redemption of our body is postponed? Nay, verily, the hope of the one body is one hope. The hope of the church stops not at death; it sweeps beyond earth's scenes of tempest and of storm, and reposes in the calm beamings of that Sun of Righteousness which shall glow above the bosom of Paradise regained.⁸⁰⁸

The World's Conversion?

The doctrine of the world's conversion and a temporal millennium being based upon false interpretations and incorrect quotations of certain portions of the Sacred Scriptures, it is proper that we should here notice those texts usually quoted to prove this doctrine, and show that they do not mean what they are said to prove:

1. PSALM 2:8

Psalm 2

⁸ Ask of me, and I shall give You the heathen for your inheritance, and the uttermost parts of the earth for your possession.

To the casual reader this passage may appear to prove that the heathen will be given to Christ by conversion. But the next verse shows their destruction instead of their conversion. The Psalmist continues:

⁹ You shall break them with a rod of iron; You shall dash them in pieces like a potter's vessel.

2. DANIEL 2:34

The stone cut out of the mountain without hands shall roll until it becomes a great mountain, and fills the whole earth. All that our

⁸⁰⁸ D. T. Taylor, *The Voice of the Church on the Reign of Christ on Earth*, 1855.

temporal millennium friends accomplish with this passage, they do by quoting it incorrectly. We will here give the text as it reads:

Daniel 2

³⁴ You saw till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and broke them to pieces.

³⁵ Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth.

If these words of the prophet do not impress the mind of the reader with the idea of utter destruction, then language fails to express the thought. In this remarkable passage the following points are worthy of notice:

- The stone smote the image upon his feet, and broke the iron, clay, brass, silver, and gold, to pieces together. Here is destruction, not conversion.
- They became like the chaff of the summer threshing-floors, and the wind carried them away, that no place was found for them. Here is illustrated the final removal of all earthly governments.
- Then the stone became a great mountain, and filled the whole earth. In this prophecy, the stone has nothing in common with the image. The image, a symbol of earthly governments and all wicked men, is first removed, and then the stone fills the whole earth.

But if it be urged that the dashing of the heathen⁸⁰⁹ and the breaking of the image⁸¹⁰ mean the conversion of the world, then Paul's words,

Romans 16

²⁰ The God of peace shall bruise Satan under your feet shortly,

⁸⁰⁹ *Psalm 2:9.*

⁸¹⁰ *Daniel 2:34.*

–prove the conversion of Satan.

3. A NATION SHALL BE BORN IN A DAY

Here is another incorrect quotation. *Isaiah* 66:8 reads:

Isaiah 66

⁸ Who has heard such a thing? who has seen such things? shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children.

This text has no allusion to the conversion of sinners; but it evidently refers to the resurrection of the just, when the nation of the saved shall be born, or brought from their graves, in a day, or at once, at the sounding of the last trump.

4. REVELATION 11:15

Revelation 11

¹⁵ The kingdoms of this world are become the kingdoms of our Lord, and of His Christ.

Then let it be borne in mind that this prophetic declaration is to be fulfilled in connection with other events in the period covered by the woe, when it is also said,

¹⁸ And the nations were angry, and your wrath is come, and the time of the dead, that they should be judged, and that You should give reward unto your servants the prophets, and to the saints, and them that fear your name, small and great and should destroy them which destroy the earth.

Here, again, destruction, and not conversion and preservation, is the burden of the word of the Lord by the prophet. Astonishing, that grave divines should find a converted world under the last woe of the Almighty, in connection with the manifestation of His wrath in the destruction of sinners.

5. MATTHEW 24:14

Matthew 24

¹⁴ And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come.

Those who teach the world's conversion claim that the gospel is not only to be preached to all nations, but that every individual is to hear it, believe it, obey it, and become holy by it. What then? The end? No, not until the world has enjoyed a sinless period of one thousand years. But the text does not say that every individual will even hear this gospel of the kingdom. It does not state that anyone will be converted and made holy by it. And we find it far from intimating that the world will be converted, and remain sinless a thousand years.

6. JEREMIAH 31:34

Jeremiah 31

³⁴ They shall all know me, from the least of them unto the greatest of them.

These words from the Lord by the mouth of His prophet are in the promise of the new covenant, and relate, first, to the condition of each individual with whom the new covenant is made; and, secondly, to the fullness of the blessings of the gospel, when all are brought into harmony with God in the everlasting state. Both ideas are embraced in the promise. But that every individual will be converted, or that all of any generation this side of the immortal state will be brought into covenant relation with God, the Scriptures do not teach.

7. MICAH 4:3

Micah 4

³ They shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up a sword against nation, neither shall they learn war any more.

See also *Isaiah* 2:4. The reader will please notice that *Micah* 4:1 speaks of the exalted state of the professed church of Christ in the

last days. Mountains signify earthly government. The church, here represented by “the mountain of the house of the Lord,” was to be exalted above the hills. It was to be established in the tops of the mountains. In verses 2-5 is a statement, not of what the Lord declares would take place in the last days, but what the multitudes of popular professors, who are looking for the conversion of the world, would say. The statement commences thus:

Micah 4

² And many nations shall come, and say...

But the Lord speaks in verses 6 and 7, as follows:

⁶ In that day, saith the Lord, will I assemble her that halts, and I will gather her that is driven out, and her that I have afflicted.

“In that day,” when many nations are prophesying peace and safety, the Lord’s remnant people are driven out and afflicted.

But we have more and very decisive testimony in regard to the state of the nations in the last days. The Lord speaks by His prophet thus:

Joel 3

⁹ Proclaim this among the Gentiles: Prepare war, wake up the mighty men, let all the men of war draw near. Let them come up.

¹⁰ Beat your ploughshares into swords, and your pruning-hooks into spears.

Instead of peace among the nations, or that they will not lift up the sword against each other in the last days,

Jeremiah 25

³² ...evil shall go forth from nation to nation,

¹² [And] the sword of the Lord shall devour from the one end of the land even to the other end of the land: no flesh shall have peace.

This subject may appear still more clear and forcible by arranging what many nations say, and what the Lord says, side by side as follows:

Many Nations Say	The Lord Says
<p>And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And He shall judge among many people, and rebuke strong nations afar off: and they shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up a sword against nation, neither shall they learn war any more.</p> <p><i>Micah 4:2-3</i></p>	<p>Proclaim this among the Gentiles: Prepare war, wake up the mighty men, let all the men of war draw near. Let them come up. Beat your ploughshares into swords, and your pruning-hooks into spears: let the weak say, I am strong. Assemble yourselves, and come, all you heathen, and gather yourselves together round about; thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat; for there will I sit to judge all the heathen round about.</p> <p><i>Joel 3:9-12</i></p>

To this agree the words of Paul:

1 Thessalonians 5

² The day of the Lord so comes as a thief in the night.

³ For when they shall say, Peace and safety, then sudden destruction comes upon them.

How strikingly is this saying of peace and safety fulfilled in the preaching of the temporal millennium, the conversion of the world, and the prophecy of peace among the nations; while Scripture and facts combine to show that the world is sinking still lower and lower, the wicked are waxing worse, and worse, and the nations are making far greater preparations for war than at any former period.

8. THE GLORY OF GOD FILLING THE EARTH

The glory of the Lord shall fill the earth, as the waters cover the sea.

Numbers 14

²¹ But as truly as I live, all the earth shall be filled with the glory of the Lord.

Isaiah 11

⁹ They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

Habakkuk 2

¹⁴ For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea.

Matthew 5

⁵ Blessed are the meek; for they shall inherit the earth.

This glorious state, however, is not brought about by the conversion of all men. It is introduced by the destruction of sinful men, the restitution of the earth to its condition when it came from the hand of the Creator, and the gift of immortality to the meek of all ages.

Psalms 37

⁹ For evil-doers shall be cut off; but those that wait upon the Lord, they shall inherit the earth.

¹⁰ For yet a little while, and the wicked shall not be; yea, you shall diligently consider his place, and it shall not be.

¹¹ But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.

30. Our Missions

Review and Herald, May 5, 1880

OUR missions are increasing. The fields of our operations are extending. Men qualified to successfully prosecute the work, are very few, and our means to sustain these missions are limited. The General Conference and our institutions generally are in debt.

The liberality of our people exceeds that of any other. They have raised large amounts for the several branches of our good cause, and there is danger of discouragement on their part, and a reaction in the matter of free-will offerings, unless great care is taken in the expenditure of means.

We invite the reader to take a view of the humble manner in which our cause commenced, and the policy pursued in its earlier history. "Call to mind the former days,"⁸¹¹ is the injunction of the apostle. For this object were the memorials of the Bible instituted, that the people of the Lord might look back to His providential dealings with them, that they might not in their hearts wander away from Him, and forget their gracious God.

If it had been best, the Lord being judge, He would have selected men of learning, wealth and popularity to commence this work. Elder Joseph Bates, who had followed the sea for twenty-one years, sat down to write the first book upon the Sabbath, circulated at the very commencement of our cause, with only a York shilling at his command. The writer left the humble calling of chopping cord-wood to attend our first Conference in the State of Connecticut in the year 1848. In that State he earned money in the hay field to bear the expenses of Mrs. White and himself to our second Conference held in Western New York. Trained in the school of rigid economy, we learned the value of money.

⁸¹¹ *Hebrews* 10:32.

In our early labors we have suffered hunger for want of proper food, and cold for want of proper clothing. We deprived ourselves of even the necessaries of life to save money for the cause of God, while at the same time we were wearing ourselves fearfully in order to accomplish the great amount of work that seemed necessary to be done in writing, editing, traveling and preaching from State to State.

It is possible that God had a design in choosing us in our poverty and humility, to not only have a care for the temporal interests of the cause as well as the spiritual, but to make us an example of industry and economy for others. And right here we would remark that sound growth in every branch of the work has been slow. And if at any time during our brief history, any branch of the work has been started on a large scale, without due caution, we have been sure to be disappointed in the results.

The publishing work increased gradually and safely all the way from Paris, Me., Saratoga and Rochester, N. Y., to Battle Creek where the Publishing Association has grown to be a powerful institution. Had we commenced at Boston, New York, Philadelphia, Chicago, or any other large city where our expenses would have been greater, and where the cause would have been sustained at great expense, our work would have been crippled in its infancy, and we would have lost very much which we have gained by establishing ourselves in the little city of Battle Creek. And we cannot withhold an expression of our fears that Elders Andrews and Matteson have not taken the wisest course in settling in Bâle, Switzerland, and Christiana, Norway.

And when we have thanked God for accessions to our ranks of humble, small preachers, God has ever made them larger by natural growth in the work, and they have been of great service to the cause. But when in our weakness we have rejoiced at the accession of men of learning and talent, we have been almost sure to be pained to see them dwindle in influence and power, many of them to uselessness after they have drawn largely from our trea-

suries. This failure on the part of these men may be partly due to the fact that we have injudiciously given them great prominence in our prints.

We do not say that all those who enter upon the work should labor just as hard as we labored, and suffer all the privations we suffered. And yet the conviction presses itself upon the mind that God had a vastly greater purpose than to secure a large amount of work at little cost from the feeble hands of the pioneers in the cause. Was it not His great design to set an example of industry, economy and humility to those who should unite themselves to the cause at a later date, when means should be plenty, and the temptation to ease-loving and popularity might threaten the overthrow of those who enter the vineyard at the eleventh hour?

31. Slander

Review and Herald, May 5, 1880

AN exchange says,

Spurgeon, the noted clergyman of London, has been more ridiculed and abused than any other preacher in Great Britain. During the early part of his career—he is but forty-five now—his sermons on regeneration by baptism excited a world of opposition and censure, and he was for many months attacked all along the line of established orthodoxy, hundreds of papers and pamphlets devoting themselves to the exposure of the arrant theologic quack, as they were fond of calling him. The illustrated weeklies caricatured him in every conceivable way also, without disturbing his equanimity in the least.

Indeed, he seems to be one of the very few men who are not troubled by journalistic criticism or condemnation. He appears, on the contrary, to enjoy it. He keeps in his library at Nightingale-lane, Clapham, several bulky volumes filled with newspaper clippings, in which he is denounced as a mountebank, hypocrite, blasphemer, villain, and he grows merry over them when he exhibits his volumes—he names them his treasury of abuse—to any of his visitors. He has made it a rule never to reply to anything said of or about him in the public prints. If he had attempted to deny the stories told to his disadvantage, he would, he says, have been prevented from doing anything else, and it would, he adds, be very unprofitable for a man to occupy all his time in trying to disprove that he is a humbug and a scoundrel.

Spurgeon is known as a Baptist, but he does not strictly represent that sect. He calls himself a Particular Baptist of an advanced school of thought; and what he believes, his immense Tabernacle congregation believes without demur or distrust. It has often been alleged that his creed is Spurgeonism, and that his followers are Spurgeonites, and the allegation is pretty nearly true.

He does not affect the merely clerical character. He does not like to be addressed as Reverend, or to be ranked as a clergyman. “I am a preacher, and I try to do good by preaching; that is all

there is of my ministry," he has proclaimed more than once. No man is more tranquil, sincere, and contented. "I do the best I can," he says, "and leave the rest to God."

He has the most absolute faith in prayer. He feels sure that prayer will bring everything that is desirable. Whenever he wants anything, from physical or spiritual strength to money for his church or for some charitable purpose, he prays for it, he avers, and it always comes in due season. Still he does not neglect work. He is one of the hardest workers in all London, performing every day labor enough for half a dozen men.

No man who has acted a prominent part for God and humanity has escaped the bitterness and vileness of the tongue of slander. They said of Jesus Christ, whose great heart of love and benevolence ever sympathized with human woe, that He had a devil, that He cast out devils through Beelzebub, the prince of devils. Said Christ,

Matthew 10

²² You shall be hated of all men for my name's sake.

²⁵ It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?

The first apostles and disciples of Jesus Christ learned by bitter experience that the words of their Lord were true, and the millions of holy martyrs for the word of God and the testimony of Jesus Christ all along the ages of the persecution of the church, shared with their Master the tongue of slander and the cruel power of wicked men and devils brought to bear upon them. They have all been sustained by the promise,

2 Timothy 2

¹² If we suffer with Him, we shall also reign with Him.

We have nothing to say in praise of Spurgeon's general habits, or of his piety. His smoking to the glory of God we shall attribute to the lusts of the flesh and the grossness of poor human nature;

but he really seems to have a happy way of meeting those who do not like him.

There is a blessed, sanctified spirit of resignation under abuse in the words of Christ to His church:

Matthew 5

¹⁰ Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of Heaven.

¹¹ Blessed are you when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

¹² Rejoice, and be exceeding glad: for great is your reward in Heaven: for so persecuted they the prophets which were before you.

The apostles did not become martyrs in advance, and make themselves unhappy by dwelling on their sufferings for the name of Christ in a melancholy manner. It is said of Peter and John, that:

Acts 5

⁴¹ They departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for His name.

In no period of the Christian church may we expect the tongue of slander to walk through the earth with such bitterness as in the last days, when a message of restitution shall go forth in vindication of the downtrodden commandments of God and testimony of Jesus Christ. Here the wrath of the dragon will be literally poured upon those who act a prominent part in the work.

Revelation 12

¹⁷ And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

God help us to bear what is coming upon us. If we endure reviling with Christian meekness, it will discourage and dishearten those who would otherwise rejoice and take courage in their villainies. Their very object is to make us feel badly and throw us

under a cloud of discouragement. If we would assist them in their work, then we should yield to the force of their bitter words. If we would successfully meet them and secure the blessing of God, we should rejoice that we are worthy to suffer for the name of Christ.

32. Head-Quarters

Review and Herald, May 5, 1880

WE HAVE decided to remain at Battle Creek until camp-meeting season. Our interests and feelings are so interwoven with the prosperity of our institutions located here, that we have decided to remain and labor to guard against the selfishness of not only those who have moved to Battle Creek for worldly profit, but also against the influence of some who have resided here a score of years. Here we have spent the strength of a quarter of a century of the best of life in building up these institutions, and here we have appropriated five times as much means for the benefit of these institutions as any other man has done. And here we pledge ourselves before God to do what we can to guard our own and our brethren's property that has been put into these institutions.

Here is a church that has in past days done nobly and liberally for the upbuilding of the cause. The influence of some who have come in among us to speculate has gradually affected others, and, we blush to say it, there has evidently been overreaching in trade to the disadvantage of some who have moved to Battle Creek.

Our duties as pastor of the church at Battle Creek shall be first, and other matters, at home or abroad, shall be second. For exposing sins among us and defending the cause of the widow and the fatherless, we have had the blessed privilege of sharing some reproach. We only regret that we have not always borne it with rejoicing. These things, with many cares and labors, have led us from time to time to flee in sadness from the scene of battle. By the grace of God we decide to remain at our post, and trust the consequences with Him who is able to sustain.

33. Covetousness

Signs of the Times, July 1, 1880

THE sin of covetousness is forbidden by the tenth precept of the moral code, That precept, commencing with the words,

Exodus 20

¹⁷ You shall not covet,

—was spoken by the voice of the Lord at Mount Sinai, and engraved in the tables of stone by His finger.

The New Testament classes the sin of covetousness with some of the higher crimes forbidden by the moral law.

Colossians 3

⁵ Mortify, therefore, your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:

⁶ For which things' sake the wrath of God comes on the children of disobedience.

Covetousness is an inordinate desire to obtain some supposed good.

But it is a great mistake to charge the sin of covetousness upon the wealthy man who has obtained his wealth in an honorable manner, and who, feeling his obligation to God, holds himself in readiness to bestow the goods intrusted to his care wherever Providence may indicate. Heaven does not regard such a one as guilty of the sin of covetousness.

This sin more frequently lies at the door of the poor, who yield to the inordinate desire of their selfish hearts for the good things in the possession of the more wealthy.

May God pity the worthy, suffering poor, and may their hearts ever be free from the guilty stain of covetousness. The Bible speaks of the poor in words of pity and tenderness, and promises blessings upon the heads of those who consider the poor to re-

lieve them; and the blessed book of God is full of curses upon the heads of those who oppress the poor. But it is possible for those whose hearts deeply sympathize with the poor, to act toward them in a manner to lead them into the sin of covetousness.

We call in question this sounding of trumpets in publishing through our papers that we have raised funds for the support of the needy, thus calling the attention of the selfish eye of covetousness to such a fund. Several years since, we raised a benevolent fund, and made the whole matter public. The result was that appeals came in on this wise: One poor sister asked for a sewing-machine, arguing that with this benefit she could support herself. And others wanted sums, more or less, to start them in business; but in every such case where requests were granted, as the sequel proved, the money was nearly or quite thrown away.

The divine injunction to feed the hungry, and clothe the naked, does not mean to give them six months provision, and two suits in advance, lest they should want for food and clothing. Pay the laboring brother all he earns, and perhaps a little more, and after fully paying that poor washerwoman all she earns, make her a little present to carry home to her poor children. Feed the hungry with plain, healthful food, and clothe the naked with humble raiment, befitting their position and business.

Galatians 6

¹⁰ As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

It is frequently the case that persons are thrown out of employment for keeping the Sabbath, and this proves a severe trial of their faith. Others are as severely tried in other ways. If these trials were not necessary, the Lord would not suffer them to come upon His people. Without these trials the church would be filled with unworthy members.

But it is sometimes the case that unworthy people throw themselves upon the market in this way. They will propose to keep the Sabbath, if someone will find them a good place among Sabbath-

keepers. Such generally wish the very highest wages, and are ready to complain if they cannot have almost everything their own way. But, in nine cases out of ten, those who buy them away from the very trial they need, make a bad bargain financially, and hasten the ruin of those who refuse to stand the trial of their faith.

The words of the Lord by the prophet are to the point:

Isaiah 58

⁷ Is it not to deal your bread to the hungry, and that you bring the poor that are cast out to your house?

Let all have a chance to be properly tried and tested. And when they have proved themselves true to God and His truth, even if their steadfastness results in being turned out of employment, or out of their homes, then it would be much safer to extend to them the helping hand.

34. Christ Our Only Hope

Signs of the Times, July 22, 1880

OUR Lord illustrates His relation to the church and the dependence of the disciple upon the Master by the figure of the vine and its branches. He says:

John 15

⁴ As the branch cannot bear fruit of itself, except it abide in the vine; no more can you, except you abide in me.

⁵ I am the vine, you are the branches. He that abides in me, and I in him, the same brings forth much fruit; for without me you can do nothing.

In our past brief history as a people, we have the clearest evidence that the power of Christ has been with us, when we have been humble, obedient, and consecrated to the specific work to which God has called us.

The crosses, in point of religious faith, which we have to bear, are many. We are out of harmony with the religious world on almost every point. Here is the second advent cross, the cross of the doctrine of life and immortality alone through Jesus Christ, the cross of the perpetuity of spiritual gifts, and the Sabbath cross. The popular church, united with the world, is against us, and without the power of Christ and the presence of His angels to go with us to battle, the contest is an unequal one. Unless the Lord shall go before our people, and with us in our walk, we shall utterly fail. But with Christ strengthening us we can do all His righteous will. Thank God, all power in Heaven and in earth is given to Christ, our conquering leader, and Satan is a conquered foe. In the strength of Christ our people must and will arise.

Indications are favorable with the church at Battle Creek. We are holding the fort. Meetings increase in interest, and seasons of prayer are exceedingly precious and profitable. Responses to the appointment of the day of humiliation, fasting, and prayer, from all parts of the field are favorable. Our people will not wait till the

24th. They have already engaged in the work of returning to the Lord in earnest. He hears our earnest prayers, and meets us, even while far from Him.

35. Knowledge Shall Be Increased

Signs of the Times, July 22, 1880

Original title: The Time of the End

PP Editor's note: In this article, James White shows that the phrase "knowledge shall be increased" applies to knowledge of the prophecies and of the will of God, and not to the scientific discoveries of carnal men. The fact that some Adventist expositors were marveling at scientific discoveries instead of the advancement of truth, and putting such emphasis on human glory into their books, shows that worldly-mindedness was creeping into the church.

Daniel 12

⁴ But you, O Daniel, shut up the words, and seal the book, even to the time of the end; many shall run to and fro, and knowledge shall be increased.

THE field of Daniel's prophecy embraces five universal kingdoms. These are Babylon, Media and Persia, Grecia, Rome, and the eternal kingdom of God. The ground of the four perishable kingdoms, reaching to, and introducing the immortal kingdom, is covered by four distinct lines of prophecy. These are given in chapters 2, 7, 8 and 11. The 11th chapter of Daniel closes with the close of the fourth monarchy, with these words:

Daniel 11

⁴⁵ And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain ["mountain of delight of holiness," Heb. margin]; yet he shall come to his end, and none shall help him.

The 12th chapter continues:

Daniel 12

¹ And at that time shall Michael [Christ] stand up [reign], the great prince which stands for the children of your people; and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time your people shall be delivered, every one that shall be found written in the book.

² And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

³ And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever.

The student of prophecy is thus borne down the stream of time from Babylon in the height of the glory of that kingdom, past Media and Persia, the kingdom of Grecia, and the Roman Empire which comes to its end at the second coming of Christ and the resurrection of the dead, out into the ocean of eternity, when the truly wise...

Daniel 12

³ ...shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever.

Prophecy is history in advance. The prophetic pencil sketches the future history of nations. The car of Providence rolls down the track of prophecy, bearing the secular historian, who writes a second history of the rise and fall of empires. The student of prophecy compares the two histories, and learns his position on the highway of time. Prophecy, reaching into the sealed future, could not be understood by the prophets themselves. Time, in its rapid flight, marking the fulfillment of each specification, unseals prophecy. Hence the words of the angel to the prophet:

⁴ But you, O Daniel, shut up the words, and seal the book, even to the time of the end.

The time of the end is not the end itself. It is evidently a period of time just prior to the end. In this time many run to and fro, and knowledge upon the subject before the mind of the prophet increases. The prophecy of the book of *Daniel*, sealed in the day of the prophet from the nature of the case, as it related to the future history of kingdoms, is not to be sealed to the end, but to the time of the end. In the time of the end it is to be unsealed, and in the light of this open book many are to be engaged in proclaiming the increasing knowledge contained in the book, relative to the end.

Daniel 12

⁴ ...many shall run to and fro.

Whether this be fulfilled in turning and searching to and fro in the Scriptures for light upon the subject of the fulfillment of prophecy, or by men called of God to the work, traveling to and fro with the message from God to the people upon this subject, the fulfillment is evident. Both have been done within the last half century as never before. *Duffield on Prophecy*, p. 373, says:

The word translated, *run to and fro*, is metaphorically used to denote investigation, close, diligent, accurate observation—just as the eyes of the Lord are said to run to and fro.⁸¹² The reference is not to missionary exertions in particulars but to the study of the Scriptures, especially the sealed book of prophecy.

Clarke says:

“Many shall run to and fro.” Many shall endeavor to search out the sense; and knowledge shall be increased by these means. This seems to be the meaning of this verse, though another has been put upon it, viz.: Many shall run to and fro preaching the gospel of Christ, and therefore religious knowledge and true wisdom shall be increased. This is true in itself; but it is not the meaning of the prophet’s words.

Matthew Henry says:

They shall read it over and over, shall meditate upon it; they shall discourse of it, talk it over, sift out the meaning of it, and thus knowledge shall be increased.

Gill says:

“Many shall run to and fro, and knowledge shall be increased;” that is, toward the end of the time appointed, many shall be stirred up to inquire into these things delivered in this book, and will spare no pains nor cost to get a knowledge of them; will read and study the Scriptures, and meditate on them; compare one

⁸¹² 2 *Chronicles* 16:9; *Zechariah* 4:10.

passage with another, spiritual things with spiritual, in order to obtain the mind of Christ; will carefully peruse the writings of such, who have lived before them, who have attempted anything of this kind; and will go far and near to converse with persons that have any understanding of such things; and by such means, with the blessing of God upon them, the knowledge of this book of prophecy will be increased, and things will appear plainer and clearer, the nearer the accomplishment of them is; and especially when prophecy and facts can be compared.

If the book of *Daniel*, relating to the future history of kingdoms, was sealed in the day of the prophet, why is Daniel ordered to shut up the words and seal the book? Verses 9 and 10 express the true import of verse 4, as they refer to the same subject, and are a further explanation of it.

Daniel 12

⁹ And he said, Go your way, Daniel; for the words are closed up and sealed till the time of the end.

¹⁰ Many shall be purified, and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand.

The burden of this portion of the prophecy of *Daniel*, contained in chapter 12, is the time of the end and the events to occur during this period. Verse 4 declares that “many shall run to and fro,” in the time of the end, “and knowledge shall be increased.” Verse 10 speaks of the same time and the same work, showing that the increase of knowledge does not refer to the progress in scientific discoveries, but to the subject of the end.

¹⁰ Many shall be purified, and made white, and tried; but the wicked shall do wickedly, and none of the wicked shall understand; but the wise shall understand.

The truly wise, the children of God, understand the subject upon which knowledge increases in the time of the end, while the wicked, however scientific, do not understand. The facts in the case are decidedly against the position that the prophetic state-

ment relative to the increase of knowledge in the time of the end,
has reference to the discoveries of the scientists.

36. Courage in the Lord

Signs of the Times, July 22, 1880

TWENTY years since, while at a meeting in the house of worship at Wolcott, Vt., under great depression of mind, Elder Albert Stone arose in the stand, and with his own mind and heart imbued with the spirit of faith and hope, repeated the words,

“Courage in the Lord. Courage in the Lord, brethren. Courage in the Lord.”

These words, repeated three times, seemed electrifying. The powers of darkness gave way, and light, hope, faith, and courage revived, and we wept for joy.

We had been burdened with cares and perpetual toil in feeble health, and were sinking in spirits. It seemed to us that the Lord used this dear fellow-laborer to break the bands that held us, and lead us out into freedom. God bless Brother Stone in his age. The words came home to our aching heart with greater power and sweetness coming from one who was never carried away in flights of feeling, but whose position and course were ever as firm as that substance which bears his name.

Courage in the Lord! What words! At their very mention the Christian heart throbs with joy. Sanctified courage is needed by all who labor in the cause of God. The powers of darkness never pressed more heavily upon the minds and hearts of Christ’s ambassadors than at the present time. The field of our labor is unlimited; the harvest is truly great, and laborers are few. Men among-us who have long stood under heavy burdens are failing in health and courage, and the time has fully come when no shade of darkness should be cast, when no cause of discouragement should be whispered.

God is our hope, and our only hope. He that has been with us may still be seen to be with us, as He has promised to be with us to the end. He has given us glorious victories when we have been

humble, faithful, hopeful and true. The very history of the rise and progress of the cause presents a miracle of God's power and love.

Psalm 115

¹ Not unto us, O Lord, not unto us, but unto your name give glory, for your mercy, and for your truth's sake.

² Wherefore should the heathen say, Where is now their God?

³ But our God is in the heavens: He has done whatsoever He has pleased.

We must all learn to regard the progress of the cause of present truth as the work of God, in a special sense. Have we succeeded in our periodicals and publications? It is because God has helped us. He has been our counselor and guide. In our organization and system to secure support to the ministry, His hand is distinctly seen. Our Sanitarium and our beloved College have been planted by His hand. Our missions at home and abroad have been blessed with marked prosperity, because He who said,

Matthew 28

²⁰ Lo I am with you always, even unto the end of the world,

—has been with them in their fields of labor.

The enemy of all good has evidently watched our progress, and has opposed the work most vigorously at every step. This we might expect from the nature of the work in which we are engaged, and the history of his workings in the past. He knows that his career must soon close.

Revelation 12

¹² The devil is come down unto you, having great wrath, because he knows that he has but a short time.

¹⁷ And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

Satan's methods of attack are such as will best serve his cause, in his rebellion against the government of God, and the plan of

redemption through Jesus Christ. His temptations upon the human mind, ever powerful, increase as we approach the end of our work. Division and subdivision of the church of Jesus Christ, has ever been his forte, and his power to estrange the hearts of near and dear friends increases. As union is strength, so a want of union is the weakness of the church. Discouragements are sure to follow this state of things. Faith grows weak, hope becomes dim, courage departs, and hands hang down, that should be strong in God, to battle in the cause of truth.

Our system of organization, and the principles of union, in faith and modes of labor, which have prevailed from the beginning of our work, have secured to us a greater harmony than exists in any other religious body. Our ministers are united on the doctrines held by Seventh-day Adventists. Our people sustain the worship of God in the absence of preachers, as no other people do or can, and there is a willingness to sacrifice for the cause of God, that can be found with no other people. And yet, when we consider the high standard sustained by the plainest declaration of God's word, we, as a people, fall far short of doing what we should do, and of being what we should be.

We rejoice in the truth to a certain extent, while that truth does not have that influence upon our lives, our walk, conversation, and devotions, that it must have to meet the mind of God. And what seems most painful, is the fact that in this state of things, many of our overworked ministers are failing in health. Our beloved brother and fellow-laborer, Elder J. N. Andrews, who toiled incessantly for a quarter of a century in this country, and has continued his labors in Europe for five long years, while suffering under bereavements and a series of discouragements that language can but faintly express, is reported to be quite feeble, and fears are entertained that consumption will soon terminate his important labors. Elder Matteson, who labored in this country ardently and successfully for more than ten years, until he was much worn, is laboring in Norway, to the very extent of his strength. Elder Loughborough, who labored upon the American

continent faithfully a quarter of a century, the last eleven years of which was spent upon the Pacific coast, continues his arduous labors in Old England.

Time, toil, and care are making their marks upon these devoted pioneers of the cause. And while they are wearing out, we do not see men entering upon the work with the same devotion, self-sacrifice, and power that has characterized the ministry of these men. And while such encouraging fields of labor as Colorado are destitute of a single laborer, and other good fields are nearly destitute, several of our most efficient preachers are able to do but very little ministerial labor. Faithful brethren in Colorado have paid for a new tent for the present season, and have money in the bank to sustain laborers, and are actually building a house of worship in Boulder City, and yet there is no laborer in that field, to which there is great immigration, including many of our brethren from different States.

The words *sad* and *painful* can hardly express this state of things. Our brethren are ready to sustain the cause with their means, their hands, and their prayers, but where are the laborers? The word *agonizing* better expresses the feelings of those in whose minds and hearts God has put our world-wide message, and whom He has imbued with an undying love for sinners.

In view of the situation, and in behalf of the Executive Board of our General Conference, we have appointed July 24 as a day of humiliation, fasting, and prayer. Our people are requested, as they shall assemble in their respective places of worship on that day, to make the wants of the cause and our duty before God as a people the subject of earnest thought, and on that day offer most earnest prayer to God that He will spare to us our dear Brother Andrews, and that He will raise to health and efficiency those who are laboring under the burden of feebleness and discouragements.

May we not, as a people, lay hold of the word of the Lord by the prophet, and be admonished and benefited by it?

Isaiah 59

¹ Behold the Lord's hand is not shortened that it cannot save; neither His ear heavy, that it cannot hear:

² But your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear.

God is love. Our sin-pardoning, loving Lord lives and reigns, and it is our privilege to find in Jesus Christ a full and free pardon for all our sins, and to enjoy sweet communion and fellowship with the Father and His dear Son.

1 John 1

⁵ God is light, and in Him there is no darkness at all.

⁷ If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His son cleanses us from all sin.

⁹ If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

As we draw near to God, who is a body of pure light, we lose our darkness and become bodies of light, and the spirit of fellowship and union runs through such a body of Christians as freely as the light in which they walk.

God lives and reigns, brethren, and our adorable Redeemer will come into our hearts with all His fullness of blessings, when we return to Him with all our hearts, in humiliation, confession, fasting, and earnest prayer.

James 5

¹³ Is any among you afflicted? let him pray. Is any merry? let him sing psalms.

¹⁴ Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:

¹⁵ And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

¹⁶ Confess your faults, one to another, and pray one for another, that you may be healed. The effectual, fervent prayer of a righteous man avails much.

¹⁷ Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain; and it rained not on the earth by the space of three years and six months.

¹⁸ And he prayed again, and the heavens gave rain, and the earth brought forth her fruit.

¹⁹ Brethren, if any of you do err from the truth, and one convert him;

²⁰ Let him know that he which converts the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

When the spirit of confession of faults comes into the church, and confidence in the prayer of faith for the sick shall be revived, and the brethren taste of the pardoning love of Jesus, then will a spirit of tenderness and forbearance and pity for those who err from the truth under special temptations be manifested, according to the words of our Lord,

John 15

¹² Love one another as I have loved you.

Galatians 6

¹ Brethren, if a man be overtaken in a fault, you which are spiritual, restore such a one in the spirit of meekness; considering yourself, lest you also be tempted.

In the Lord we may have faith, hope, and true courage. Courage in the Lord! Courage in the Lord, brethren! Courage in the Lord!

37. God Lives and Reigns

Review and Herald, July 29, 1880

GOD'S providential care is over all the work of His hands. His people are the special objects of His care and love. Christ appeals to His disciples on the subject in these words:

Luke 12

⁶ Are not five sparrows sold for two farthings, and not one of them is forgotten before God?

⁷ But even the very hairs of your head are all numbered. Fear not therefore; you are of more value than many sparrows.

David prays:

Psalm 17

⁸ Keep me as the apple of your eye, hide me under the shadow of your wings.

It is said that the Lord found Jacob...

Deuteronomy 32

¹⁰ ...in a desert land, and in the waste howling wilderness He led him about, He instructed him, He kept him as the apple of His eye.

The prophet speaks of the care of the Lord for the children of Zion, in these precious words:

Zechariah 2

⁸ He that touches you, touches the apple of his eye.

The great Shepherd of the flock of God watches for the good of the sheep of His care. He leads them tenderly in green pastures and beside still waters. Israel's Shepherd will neither slumber nor sleep. He will gather the lambs in His arms and carry them in His bosom.

The promises of the Lord to all His people, but especially to those who leave all for Christ and His gospel, are exceedingly broad.

Mark 10

²⁹ And Jesus answered and said, Verily I say unto you, There is no man that has left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's,

³⁰ But he shall receive a hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.

There are those living who have proved the strength of this promise from the lips of the Son of God, and have found it true to their great joy. We do not say that they hold deeds of a hundred homes, that they have a hundred mothers, brethren, sisters, and children in the most literal sense. This is not possible. But in their successful labors in the vineyard of the Lord, households have been converted, and the gospel of Jesus Christ engrafts these faithful ministers into a hundred families where they find fathers, mothers, brothers, sisters, children, and a welcome home to rest their weary feet from their travels on the mountains and in the valleys.

Isaiah 52

⁷ How beautiful upon the mountains are the feet of him that brings good tidings, that publishes peace; that brings good tidings of good, that publishes salvation; that says unto Zion, Your God reigns!

⁸ Your watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion.

The true disciple, the ambassador for Christ, represents the doctrines and interests of his Master's kingdom. He leaves all else to give himself wholly to this work. And while he devotes his energies to his Master's cause, and cares for the prosperity of his kingdom, the Master cares for him and pours upon him a hundred-fold even in this life, and promises him eternal life as the final reward. It is the experience of some living, that when they, forgetful of self, hide themselves in Christ, and labor for the ad-

vancement of His cause, the Lord gives them a hundredfold, even at the present time. But when they care for themselves and lose their first interest in the work, God's providential hand scatters the good things of this life to the four winds. God lives and reigns! In Him we can safely trust, for time and for eternity.

38. Christ in the Burning Bush

Review and Herald, July 29, 1880

Exodus 3

² The Angel of the Lord appeared unto him [Moses] in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed.

³ And Moses said, I will now turn aside and see this great sight, why the bush is not burnt.

⁴ And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I.

⁵ And He said, Draw not nigh hither; put off your shoes from off your feet; for the place whereon you stand is holy ground.

⁶ Moreover he said, I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.

⁷ And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows.

⁸ And I am come down to deliver them out of the hand of the Egyptians.

THE person that appeared in a flame of fire out of the midst of a bush is called “the Angel of the Lord,” “the Lord,” and “God.” He declares,

⁶ I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob.

These terms can all be applied to Christ without doing violence to the simple language of Scripture, or the truth of God. He who appeared in the burning bush had seen the oppression of His people and had come to their deliverance. Paul speaks of this deliverer under a figure of...

1 Corinthians 10

⁴ ...that spiritual Rock that went with them, and that Rock was Christ.

The holy martyr Stephen in his dying defense of the “Just One” of both the Old and New Testaments, of whom the Jews had been the betrayers and murderers, refers to the circumstances of the burning bush as evidence in the case. He says,

Acts 7

³⁵ This Moses whom they refused, saying, Who made you a ruler and a judge? The same did God send to be a ruler and a deliverer by the hand of the angel which appeared to him in the bush.

Stephen,

⁵⁵ ...being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God.

The same person seen by Moses in the burning bush, the dying martyr saw on the right hand of God.

39. My Name Is in Him

Review and Herald, July 29, 1880

THE Old Testament teaches in the plainest terms that the Son of God represents His Father.

Deuteronomy 18

¹⁸ I will put my words in His mouth, and He shall speak unto them all that I shall command Him,

—says the Father of the Son. The New Testament repeats the same sentiment. Christ says,

John 8

²⁸ I do nothing of myself; but as my Father has taught me, I speak these things.⁸¹³

Christ represents the Father when speaking of himself in these words:

Exodus 23

²⁰ Behold I [the Father] send an Angel [Christ] before you, to keep you in the way, and to bring you into the place which I have prepared.

²¹ Beware of Him, and obey His voice, provoke Him not; for He [Christ] will not pardon your transgressions; for my [the Father's] name is in Him.

It has been shown that He who went with the Hebrews to deliver them from the house of bondage was Christ. He, then, is the angel whom the Father sent before the Hebrews. The Father put His name in the Son, who represents the mind and will of God in that wonderful deliverance. The expression,

²¹ He will not pardon your transgressions,

—implies that He had the power to forgive sins. None but the Father and the Son can do this.

⁸¹³ See *John* 7:16; 8:28; 12:49; 14:7-11; 10:30.

40. Christ Speaks From Sinai

Review and Herald, July 29, 1880

FOR the very reason that sin separates man from God, so that the Father withdraws His visible presence, the Son becomes a mediator through whom He speaks to sinful men. This is alike true in the days of Adam, Noah, Abraham, Moses, and the beloved John who bears decided testimony to the point:

1 John 2

¹ My little children, these things write I unto you, that you sin not.

² And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world.

And if God did not communicate directly with Adam, Noah, and Abraham, for the reason that He could not speak to sinful men and maintain the dignity of His throne, He did not speak with Moses and the hosts of Israel when assembled at the base of Sinai to hear the ten precepts of the moral code. The Son, burdened with the word of the Father, descends upon Sinai wrapt in fire and flame, and speaks the ten commandments in the audience of the people.

That Christ was with Moses in the Mount Sinai, is evident from the address of Stephen, who bears this important testimony:

Acts 7

³⁸ This [Moses] is he that was in the church in the wilderness with the angel [Christ] which spoke to him [Moses] in the Mount Sinai, and with our fathers, who received the lively oracles to give unto us.

The conclusion seems irresistible that the Son of God spoke the ten commandments from Sinai.

41. Christ at the Fall of Jericho

Review and Herald, July 29, 1880

THE record states that Joshua was by Jericho, and that:

Joshua 5

¹³ ...he lifted up his eyes and looked, and, behold, there stood a man over against him with His sword drawn in His hand: and Joshua went unto Him, and said unto Him, Are you for us, or for our adversaries?

¹⁴ And He said, Nay; but as captain of the host of the Lord am I now come.

We must not understand by this declaration of the angel that He had come to supersede Joshua in the command of the armies of Israel. Joshua was still commander, as is seen by:

Joshua 6

² And the Lord said unto Joshua, See, I have given into your hand Jericho, and the king thereof, and the mighty men of valor.

But the angel had come to Joshua's aid, as captain of the heavenly host of loyal angels. The captain of the host of the Lord is the head over angels, or "the Archangel" of *Jude* 9, and "the Lord himself" of *1 Thessalonians* 4:16. And while it was appointed to Joshua to lead the armies of Israel around Jericho, a portion of the priests bearing the ark of God containing the ten commandments, and seven priests bearing seven trumpets of rams horns before the ark of God, the Son of God was to lead on the invisible armies.

As archbishop is the head over bishops, so Archangel means the head over angels. Christ stands at the head of all the holy angels, and thus He is the captain of the host of the Lord.

Joshua had no battering rams by which to break down the walls of Jericho. At his command,

Joshua 6

⁹ The armed men went before the priests that blew with the trumpets, and the rereward came after the ark, the priests going on, and blowing with the trumpets.

In this simple display there was no manifestation of physical force. The work of casting down the massive walls of Jericho was left to the invisible hands of the heavenly host, led on by the Son of God. The day was gained.

²⁰ So the people shouted when the priests blew with the trumpets: and it came to pass when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city.

And it is an exceedingly interesting fact to those who keep “the commandments of God and the faith of Jesus”⁸¹⁴ under the third message, that prominent among united agencies employed to achieve that grand victory, away back in the days of Joshua, were the ten commandments in the ark, and the leadership of the Son of God.

⁸¹⁴ *Revelation 14:12.*

42. The Fast in Battle Creek

Review and Herald, July 29, 1880

THE day set apart for humiliation, fasting, and prayer, July 24, was very generally and strictly observed by the church in Battle Creek, and with evident profit to those engaging therein. At the commencement of the Sabbath a service was held in the Tabernacle, a large congregation being present. Brother White led off in remarks concerning the objects of the fast, and those points upon which we have reason to feel a special sense of need. Several others followed, in harmony with the objects and spirit of the meeting. A heavenly influence prevailed, and it was felt to be a good commencement of the day.

Sabbath forenoon, after the usual interesting Sabbath-school, Brother White spoke on:

Luke 13

²³ Then said one unto Him, Lord, are there few that be saved?

And He said unto them,

²⁴ Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.

After referring to notable instances in the Scriptures in which men have sought the Lord earnestly by fasting and prayer, and to those passages in which instruction is given us in regard to the duty and the form of fasting, he turned directly to the great theme introduced in the text, the question of salvation, and who they are who will secure this infinitely precious boon. It will be the very ones who comply with the injunction here so forcibly laid down; who *strive* to enter in, and do not content themselves merely with seeking. The word “strive” is very emphatic. It is from [a Greek word], from which comes our English word “to ag-onize.” It is defined,

...to be a combatant in the public games; to strive earnestly, contend, fight.

The word “seek,” is a less emphatic word, and means,

...to look for, expect, inquire after, desire, wish, want, strive for, endeavor, attempt, ask questions about, to deliberate.

A man may do all this and not be savingly influenced by the truth. He may bear, at least partially, the character here set forth, and yet be included in the number mentioned by Paul in *Acts* 13:41, who beheld the work of God in the earth, inquire into its workings, wonder at its power, and yet perish.

The subject is more fully set forth in our Lord’s sermon on the mount, in these words:

Matthew 7

¹³ Enter in at the strait gate: for wide is the gate and broad is the way that leads to destruction, and many there be which go in thereat:

¹⁴ Because strait is the gate and narrow is the way which leads unto life, and few there be that find it.

This answers the question of the passage in *Luke*,

Luke 13

²³ Are there few that be saved?

The multitude do not like the gate that is strait, that is, not broad, but difficult of entrance, nor the way that is narrow. They choose the broader, smoother, easier path that leads to destruction. They do not like the work of crucifying self, agonizing, earnestly and rigidly examining their own hearts, curbing pride, shutting out the spirit of the world, and rending the tendrils of worldly inclination, by deep self-abasement, with strong crying to God and tears, carefully tracing and seeking to walk in the lowly and blood-stained footsteps of our Lord Jesus Christ.

But there is no other path out of the slough of sin into which the world is fallen, up to the gates of salvation. And there is no exceptional time of a thousand years, during which all will press

into the narrow way; neither does the text read, to suit the Universalist creed, in this manner:

“Wide is the gate and broad is the way that leads to life, and everyone goes in thereat. Because strait is the gate and narrow is the way that leads to destruction, and none can find it.”

The injunction in *Luke*, “Strive [or agonize] to enter in at the strait gate,” applies especially to a time when the Master of the house is about to rise up and shut to the door. It evidently is an exhortation for this time, and is parallel with:

Joel 2

¹⁵ Blow the trumpet in Zion, sanctify a fast, call a solemn assembly:

¹⁶ Gather the people, sanctify the congregation,...

¹⁷ Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, spare your people, O Lord.

Such a work is, with us, a present and imperative duty. The subject was presented in a way to make a deep impression upon the congregation.

In the afternoon a good social meeting was held, at the conclusion of which a general move of prayer was made. Upon the invitation for as many as felt like especially uniting in prayer for the particular objects before us on this occasion, to come forward, the whole congregation, as far as possible, made a move to show their interest in the work. Brother White was led out in fervent prayer for Elders Andrews, Loughborough, Matteson, Ertzenberger, Waggoner, Van Horn,—in short for all the laborers in the wide field, home and foreign, for the institutions planted in the interests of this cause, and those connected with them, and for the spiritual interests of our people generally. It was not hard for faith to respond that these united prayers will be answered.

This being also the T. and M. quarterly meeting for this section, a number of directors and other brethren were in from different places, and a T. and M. meeting was held Sunday afternoon, the

doings and sayings of which seemed greatly to encourage some of those present.

Sunday evening Brother White spoke again in the Tabernacle. His theme was, the necessity of knowing that all our wrongs are searched out, repented of, and forsaken, and that we have the full assurance of pardon for them all. The Judgment day is hastening on, and our eternal interests must not be entrusted to uncertainties. A good impression seemed to be made.

Thus have closed the meetings connected with this important fast day. Brethren from abroad go to their homes expressing themselves well paid for coming, and others, we trust all, are quickened to new determinations in their struggle for the crown of life. The memory of this day will long remain; and if the impressions received are cherished, and the exhortations given are lived out, we shall look back upon it with ever-increasing satisfaction.

43. The Time of the End

Signs of the Times, July 29, 1880

THE work to be accomplished in that brief period called “the time of the end,” is mentioned three times in the 12th chapter of the book of *Daniel*.

Daniel 12

⁴ Many shall run to and fro, and knowledge shall be increased.

Daniel was ordered to...

⁴ ...shut up the words, and seal the book, even to the time of the end.

That which is sealed to the time of the end is open in the time of the end. It is, therefore, knowledge from the open book of Daniel, relative to the end, that is to increase in the time of the end.

¹⁰ Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.

The special work of God for the time of the end, is expressed a third time, in the words,

⁷ And when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.

In considering this passage, we shall endeavor to answer these questions:

- Who are the holy people?
- What is their power?
- What is the nature of the scattering?
- And who is it that scatters the power of the holy people?

1. WHO ARE THE HOLY PEOPLE?

They are the truly wise, that are being purified, made white, and tried, in the time of the end. These understand the open book of

prophecy, while the wicked do wickedly, and none of them understand.

2. WHAT IS THE POWER OF THE HOLY PEOPLE?

The power of the true church of Jesus Christ has ever been the word of God accompanied by the Spirit of God. The power of the holy people in the time of the end is the prophetic word unsealed, accompanied by the Holy Ghost.

3. WHAT IS MEANT BY THE SCATTERING?

This is illustrated by the parable of our Lord,

Matthew 13

³ Behold a sower went forth to sow,

—and is fulfilled in the work of the three messages of *Revelation* 14:6-12. The first is represented by an angel flying in...

Revelation 14

⁶ ...the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

⁷ Saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come.

The second is illustrated by the angel that announces the fall of Babylon, and the third by the angel that announces wrath upon those who worship the beast and his image and receive his mark. This last message closes with words which express the position and work of the believing and obedient, who are waiting for the coming and kingdom of Christ, as follows:

¹² Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus.

4. WHO SCATTERS THE POWER?

To whom does the word “he” in verse 7, refer? The persons named in this connection are the two, one on either side the river, Daniel, who is a spectator, the man clothed in linen, and the One that lives forever. The Roman power is left out of the question.

The scattering is not accomplished by the prophet, nor by the two angels on either side of the river, neither by the man clothed in linen who makes the solemn oath; but by Him by whom He makes the oath, which is the Eternal God. The prophet had been shown the wonders pertaining to earthly empires and the coming and kingdom of Christ, presented in chapters 2, 7, 8, 11, and 12:1-4. And now a new scene opens before him, as expressed in these words:

Daniel 12

⁵ Then I Daniel looked, and, behold there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river.

⁶ And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders?

⁷ And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto Heaven, and swore by Him that lives forever, that it shall be for a time, times, and a half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.

The points worthy of especial notice in this grand, prophetic scene are as follows:

1. *The persons named.* These are Daniel, the two, one on either side of the river, the man clothed in linen, and the One who lives forever. An angel appears to Daniel as described in chapter 10. In verse 21, he addresses the prophet in these words:

Daniel 10

²¹ I will show you that which is noted in the Scripture of truth; and there is none that holds with me in these things, but Michael your Prince.

The parties who speak and act in giving and receiving this prophecy, are Daniel, the angel Gabriel,⁸¹⁵ and Christ.⁸¹⁶ Daniel is a spectator, a listener. One of the angels on either side of the river is Gabriel, the other says and does nothing. His name is unknown. The man clothed in linen is the Son of God. And “He that lives forever” is the eternal Father.

2. *The River.* This is a symbol of time. As the river flows day and night, year after year, so time continues its ceaseless onward march.

3. *Christ.* Christ holding a position upon [margin: *from above*] the waters of the river, as commander of the situation, shows that He reveals the prophetic periods. This is evident from the conversation of the two saints of *Daniel* 8.

Daniel 8

¹³ Then I heard one saint [Christ] speaking, and another saint [Gabriel] said unto that certain saint [Christ] which spoke, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?

¹⁴ And He [Christ] said unto me [Daniel], Unto two thousand and three hundred days, then shall the sanctuary be cleansed.

4. *The question concerning the time.* This is put by the angel Gabriel to the Son of God:

Daniel 12

⁶ How long shall it be to the end of these wonders?

Does Christ evade this direct question? Does He inform Gabriel that he is prying into the secrets of the Almighty? that this whole matter of time is hidden from men and from angels? No, indeed. Daniel continues:

⁷ And I heard the man clothed in linen, which was upon the waters of the river, when He held up His right hand and His left

⁸¹⁵ *Daniel* 8:16.

⁸¹⁶ Jude, verse 9; *1 Thessalonians* 4:16; *John* 5:25, 28.

hand unto Heaven, and swore by Him that lives forever, that it shall be for a time, times, and a half; and when He shall have accomplished to scatter the power of the holy people, all these things shall be finished.

Does Gabriel in his question “How long?” set an example to the people of God, and show that it is their privilege to repeat the prophetic inquiry, “Watchman, what of the night?”⁸¹⁷ The oath of the Son of God, with both hands raised to Heaven, justifies the answer by His ambassadors.

5. *Christ’s answer.* Christ’s answer to the question of time embraces the 1260 years of papal supremacy, covering the ground from 538 AD to 1798 AD. Here let it be borne in mind that the time of the end is the burden of the prophecy. Hence Christ, in His answer to the question of time, passes down over Persia, Greece, and pagan Rome, and gives that prophetic measurement which reaches to the time of the end. This indefinite period commenced in 1798, and reaches to the end itself. It is during this time that the solemn, three-fold message goes forth to the world symbolized by the three angels of *Revelation* 14:6-12, increasing knowledge upon the subject of the end, and in which many are...

Daniel 12

¹⁰ ...purified, and made white, and tried,...

—prepared for the coming of the Son of man in the clouds of heaven.

⁸¹⁷ *Isaiah* 21:11.

44. Christ with Moses

Signs of the Times, July 29, 1880

CHRIST was with Moses in the wilderness, the invisible leader of the children of Israel. This appears evident, from the words of the apostle:

1 Corinthians 10

¹ Brethren, I would not that you should be ignorant, how that all our fathers were under the cloud, and all passed through the sea;

² And were all baptized unto Moses in the cloud and in the sea;

³ And did all eat the same spiritual meat;

⁴ And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.

It was important that the church at Corinth should understand that Christ was with the Hebrews in the wilderness as their leader from the house of bondage. This fact is no less important to the Christian church of our time. Christ is declared to be “that spiritual Rock” that followed them. The marginal reading, “that went with them,” makes the point stronger. The apostle did not regard the ministration of the visible leader of the people as void of the spiritual light and life of Christ. He says that they...

⁴ ...did all eat the same spiritual meat, and did all drink the same spiritual drink.

In verse 9 the apostle exhorts the Christian church:

⁹ Neither let us tempt, Christ, as some of them also tempted, and were destroyed of serpents.

45. The Son Represents the Father

Signs of the Times, July 29, 1880

NO DOCTRINE is more distinctly stated in the Scriptures of the Old Testament than that the Son of God manifests the will and work of His Father to the children of men. The holy character of the divine law made its transgression such an offense that the Father could not speak with man as when in his innocence he walked and talked with God in Eden. The Son, who was equal with the Father in creation, in the institution of law, and in the government of created intelligences, leaves this glory with His Father, and becomes a mediator through whom the Father speaks.

Deuteronomy 18

¹⁸ I will raise them up a Prophet from among their brethren, like unto you, and will put my words in His mouth; and He shall speak unto them all that I shall command Him.

The New Testament is equally plain and explicit upon this subject. The words of the Son himself are to the point. In all His ministry He does not once intimate that He had come to speak of himself or to establish a new system which was to supersede the old. In the plainest language He declares that He had come to represent His Father, and to proclaim His doctrine.

John 7

¹⁶ My doctrine is not mine, but His that sent me.

John 8

²⁸ When you have lifted up the Son of man, then shall you know that I am He, and that I do nothing of myself; but as my Father has taught me, I speak these things.

John 12

⁴⁹ For I have not spoken of myself; but the Father which sent me, He gave me a commandment, what I should say, and what I should speak.

John 14

⁷ If you had known me, you should have known my Father also; and from henceforth you know Him, and have seen Him.

⁸ Philip said unto Him, Lord, show us the Father, and it suffices us.

⁹ Jesus said unto him, Have I been so long time with you, and yet have you not known me, Philip? He that has seen me has seen the Father, and how say you then, Show us the Father?

¹⁰ Believe you not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself; but the Father that dwells in me, He does the works.

The will of the Father was the will of the Son. The mind of the Father was in His Son, who in His teachings and character represented His Father. The deep, yearning love manifested in the mission and ministry of the Son was the love of the Father.

John 10

³⁰ I and my Father are one.

The nature of the unity that exists between the Father and the Son is clearly illustrated in Christ's prayer for His disciples, and for all those also who should believe on their word to the end:

John 17

¹⁷ Sanctify them through your truth; your word is truth.

¹⁸ As You have sent me into the world, even so have I also sent them into the world.

¹⁹ And for their sakes I sanctify myself, that they also might be sanctified through the truth.

²⁰ Neither pray I for these alone, but for them also which shall believe on me through their word;

²¹ That they all may be one; as You, Father, are in me, and I in You, that they also may be one in us; that the world may believe that You have sent me.

We close with the testimony of Paul:

2 Corinthians 5

¹⁸ And all things are of God, who has reconciled us to himself by Jesus Christ, and has given to us the ministry of reconciliation;

¹⁹ To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and has committed unto us the word of reconciliation.

²⁰ Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be you reconciled to God.

This is the very climax of evidence that, in the work of redemption as set forth in the sacred Scriptures of the Old and New Testaments, the mind and will of the Father were manifested in the Son.

46. The Time of the End

Signs of the Times, August 12, 1880

THE position taken in previous articles on the subject of the time of the end, is that the prophetic word relative to the end was sealed till that period should arrive called “the time of the end,” and that in this brief, indefinite period, prophecy is unsealed, in order that the warnings symbolized by the three angels of *Revelation* 14:6-12 should go forth in the form of special messages of divine truth applicable to the closing work of the gospel of Jesus Christ.

It was not the design of God that the soon second advent of Jesus Christ should be proclaimed by the apostles, by the martyrs, or by the reformers. The specific work of giving this message to the world, is reserved to the very generation that will witness the coming of the day of God and the revelation of His Son from Heaven.

The prophetic words of the apostle to the church at Thessalonica fully sustain the position taken:

2 Thessalonians 2

¹ Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto Him,

² That you be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

³ Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition,

⁴ Who opposes and exalts himself above all that is called God, or that is worshiped; so that he as God sits in the temple of God, showing himself that he is God.

⁵ Remember you not, that, when I was yet with you, I told you these things?

⁶ And now you know what withholds that he might be revealed in his time.

⁷ For the mystery of iniquity does already work; only he who now lets will let, until he be taken out of the way.

⁸ And then shall that Wicked be revealed whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming.

1. The subject introduced is the second coming of Jesus Christ, and the gathering of His people to Him at the time of the resurrection of the dead.

2. The apostle warns the Christian church all along the centuries against looking for the Second Advent until the close of the period of papal rule, the time, times and a half of *Daniel* 7:25; 12:7, which is the 1260 days (years) of *Revelation* 12:6, 14.

3. The mystery of iniquity worked in the days of the apostle and hindered the development of the papacy until it was removed about the year 508 AD.

4. In his time, the papacy was revealed as a blasphemous, persecuting power, covering the time from 538 AD to 1798 AD.

5. The papacy has exalted itself above God in that it has offered pardon for sins before they were committed, a thing which God has never done, and in exalting the rival Sabbath of the Roman church above the Sabbath of the Lord our God.

6. It is worthy of especial notice that the warning of the apostle against looking for the day of God too soon, closes with the close of the 1260 years of papal supremacy, just where the time of the end commences. Eighteen years prior to the commencement of the time of the end, the fulfillment of the special signs of the second coming of Christ, in the sun, in the moon, and in the stars, commenced. Christ speaks of the signs of His second coming as follows:

Luke 21

²⁵ And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;

²⁶ Men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken.

²⁷ And then shall they see the Son of man coming in a cloud with power and great glory.

²⁸ And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draws nigh.

Again our Lord says:

Matthew 24

²⁹ Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

³⁰ And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

³¹ And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other.

³² Now learn a parable of the fig-tree: When his branch is yet tender, and puts forth leaves, you know that summer is nigh:

³³ So likewise you, when you shall see all these things, know that it is near, even at the doors.

³⁴ Verily I say unto you, This generation shall not pass, till all these things be fulfilled.

³⁵ Heaven and earth shall pass away, but my words shall not pass away.

Our Lord states, as recorded by Luke, that when these special signs of His coming should begin to come to pass, His people should look up, and lift up their heads in faith and hope; for their redemption draws nigh. The first signs, those in the sun and moon, occurred a century ago the 19th of last May.⁸¹⁸ And again He says, as recorded by Matthew, that when His waiting people

⁸¹⁸ May 19, 1780 – New England's "Dark Day."

should see all these things, they should know that His coming was near, even at the doors.

47. Fifteen Years Ago

Review and Herald, August 26, 1880

IT WAS just fifteen years ago this morning, August 15, 1880, when enjoying our usual morning walk with Mrs. White, that, in the act of opening a green ear of corn with the right hand, a stroke of paralysis crippled the hand that now traces these lines, and touched the brain to that degree that we could speak only the word, "Pray." Friends bowed around us in earnest prayer, and immediately the arm was restored to its natural feeling, and the hand and fingers could be moved clumsily.

Each year, during the past fifteen, by the blessing of God, the hand that writes these words has become more natural, This wonderful restoration from paralysis, which came upon us in consequence of excessive labor and care in the cause of truth, has been the work of God in answer to the prayers of His people.

The past fifteen years of our life have been marked with labor, care, and periods of illness and despondency. But God has been gracious. When we have fallen under affliction, His hand has lifted us up. When we have erred in our efforts to advance the cause of truth, the Lord has corrected in love, and has reached down His arm to point the way, and to sustain. God is good. Christ is worthy of all praise. We are unworthy of the care, love, and mercy of the Lord during the past fifteen years, which enables us to say, to the praise of God, August 15, 1880, we are free from pain and feebleness, and have been able to do as much work during the last, as any year of our life.

And yet we feel a want of that spiritual life and power which the work and the times demand. We hunger and thirst for righteousness, and claim the promise, "You shall be filled."⁸¹⁹ Here we consecrate all to the cause of God. Will He accept the poor remnant of life? and permit us to finish our course with joy? Eternity will be none too long to give expression of gratitude for the privi-

⁸¹⁹ *Matthew* 5:6.

lege of laboring on in the work we entered upon in youth. The next fifteen years will, doubtless, reach over into the immortal state.

The present is a period of inexpressible interest to those who are keeping the commandments of God, waiting for His Son from Heaven. The great movement represented by the loud cry of the last message is in the near future. The burden resting on our mind at the present time is that preparation and consecration necessary to take part in the closing work, and to triumph in the final victory.

48. The Second Advent

Signs of the Times, September 2, 1880

A SECOND supposes a first. The second advent of Christ to this world, as an event of the future, supposes His first appearing as an event of the past. The great object of His first coming was to bear the sins of the world. The object of His second appearing is the completion of the work of salvation and eternal redemption. Paul speaks of these two comings in these words:

Hebrews 9

²⁸ So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation.

The first advent of the Son of God was one event, and only one. It was fulfilled in the birth of Jesus of Nazareth, the son of Joseph and Mary, who preached His own gospel, confirming His mission and ministry by miracles, and who was condemned, crucified, buried raised from death, and taken up to the throne of God.

The numerous declarations of the Scriptures relative to the second advent, will have their fulfillment in the personal, visible appearing of the Son of God to this world to destroy His enemies, raise the righteous dead, and to change the living righteous to immortality.

1 Thessalonians 4

¹⁶ For the Lord himself shall descend from Heaven with a shout, with the voice of the Archangel, and with the trump of God, and the dead in Christ shall rise first:

¹⁷ Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord.⁸²⁰

In a single series there can be but one first, and one second. Christ has appeared on the earth once, a willing offering for the

⁸²⁰ See also *Matthew* 24:30; *Mark* 13:26; 14:62; *Luke* 21:27; *John* 14:3; *Acts* 1:11; *Titus* 2:13; *1 John* 3:2; *Revelation* 1:7; *2 Thessalonians* 1:7-10; 2:8.

sins of men. He is to appear a second time, and at His second coming He will bestow the gift of immortality upon His people, dead and living. That He has not yet done this, is proof that His second coming is future.

Those who say, “*Lo, here,*”—“Christ comes the second time at the conversion of sinners,” or “*there,*”—“in the death of Christians,” make our dear Lord come the second time at every conversion, and at the death of every saint. Absurdity! In any single series, there can be but one first, and one second.

49. The Transfiguration; or, the Kingdom of God in Miniature

Signs of the Times, September 2, 1880

EACH event in the mission and ministry of Christ has a marked significance. The transfiguration, and the words of our Lord relative to that mountain scene, were designed to teach a lesson of vast importance to the church. And for want of a clear understanding of the subject, many conclude that the second advent of Christ occurred in the days of the apostles.

The miniature exhibition of the kingdom of God at the transfiguration is designed to show the nature of the kingdom of glory, and that the immortal kingdom is to be set up at the period of the second advent of Christ. Our Lord connects His second coming in glory with the transfiguration in these words:

Matthew 16

²⁷ For the Son of man shall come in the glory of His Father, with His angels; and then He shall reward every man according to His works.

²⁸ Verily, I say unto you, There be some standing here which shall not taste of death, till they see the Son of man coming in His kingdom.

Or, as it reads in Luke,

Luke 9

²⁷ ...till they see the kingdom of God.

This promise was soon fulfilled on the mount.

Matthew 17

¹ And after six days, Jesus took Peter, James, and John his brother, and brought them up into a high mountain apart,

² And was transfigured before them: and His face did shine as the sun, and His raiment was white as the light.

³ And, behold, there appeared unto them Moses and Elias talking with Him.

⁴ Then answered Peter, and said unto Jesus, Lord, it is good for us to be here; if You will, let us make here three tabernacles, one for You, and one for Moses, and one for Elias.

⁵ While he yet spoke, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear Him.

Notice the following points:

1. Jesus Christ appeared in His own personal glory. His countenance shone like the sun, and His raiment was white as the light.

2. The glory of the Father was there. It was a “bright cloud” of the divine glory, out of which came the Father’s voice.

3. Moses and Elias appeared; the one, the representative of those saints who shall be raised at Christ’s coming and clothed with glory; the other, Elias, the representative of those who will be alive and be changed at the appearing of Christ.

4. The use the apostles made of the scene. Peter was one of the witnesses; and his testimony shows that the design of the transfiguration was to illustrate Christ’s second, personal, glorious coming and the future kingdom of glory, and that this kingdom will be set up at the period of the second advent, and the resurrection and change of the just to immortal life. He says:

2 Peter 1

¹⁶ For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of His majesty.

¹⁷ For He received from God the Father honor and glory, when there came such a voice to Him from the excellent glory, This is my beloved Son in whom I am well pleased.

¹⁸ And this voice which came from Heaven we heard when we were with Him in the holy mount.

50. This Generation

Signs of the Times, September 9, 1880

IN THAT prophetic discourse of our Lord recorded in the 24th chapter of *Matthew*, in answer to the question from His disciples,

Matthew 24

³ What shall be the sign of your coming, and of the end of the world?

—He leads us forward, step by step, from the destruction of Jerusalem, 70 AD, past the periods of the martyrdom of the church of Christ under Pagan and Papal Rome, next mentioning the darkening of the sun and of the moon, which occurred May 19, 1780, the falling of the stars, which took place November 13, 1833, and then makes the statement,

³⁴ Verily I say unto you, This generation shall not pass till all these things be fulfilled.

Here we make points as follows:

1. That which is embraced in the phrase, “all these things,” was not fulfilled in the days of those whom Christ addressed.
2. The generation named could not refer to those who lived in the days of Christ’s flesh, for He said of that generation,

Luke 11

²⁹ There shall no sign be given it but the sign of Jonas the prophet.

It is evident that our Lord refers to the generation who were to see the signs fulfilled, and who were to be instructed by the parable of the fig-tree.

Matthew 24

³² Now learn a parable of the fig-tree; When his branch is yet tender, and puts forth leaves, you know that summer is nigh:

³³ So likewise you, when you shall see all these things, know that it [margin: *He*] is near, even at the doors.

The parable of the fig-tree is probably the most forcible figure that could be used by our Lord to illustrate this subject. When the trees of the field begin to put forth their leaves, and the tender grass springs up, and the ground is being covered with its green, velvet carpet, we know that summer is nigh. It is a certainty with us that summer is coming when we see these signs in nature. We know that summer is nigh.

“So likewise,” or, with the same certainty, we may know that Christ’s coming is at the doors when the signs in the sun, moon, and stars, are fulfilled. In this prophetic discourse, Christ leads the minds of His disciples down over the events of the Christian age, mentions the signs in the sun, moon, and stars, which were to appear in the last generation, and then declares that this generation shall not pass away till all these things be fulfilled. In like manner, Paul carries his brethren forward to the resurrection, when he says,

1 Corinthians 15

⁵¹ We shall not all sleep, but we shall all be changed,

⁵² In a moment, in the twinkling of an eye, at the last trump.

Or,

1 Thessalonians 4

¹⁷ Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air.

The things here mentioned by the apostle did not take place in his day. They have not yet taken place. Notwithstanding, he speaks of them as though they would take place in his day, and he have a part in them. Also, in like manner is the mind carried backward in:

Psalm 95

¹⁰ Forty years long was I grieved with this generation.

The generation here spoken of provoked the Lord in the wilderness, long before David lived. He goes back and speaks of it as though it were present. In this manner our Lord goes forward, and speaks of the last generation as though it were present. The phrase, "this generation," does not mark any definite number of years. The Lord designed to teach that the people who should live at the time of the fulfillment of the prophecy concerning the falling stars, in 1833, should hear the proclamation of the coming of Christ, based partly upon the fulfilled signs, and should witness the scenes connected with His coming.

The proclamation of the coming and kingdom of Christ is given to the last generation. God did not send Noah to preach to the next to the last generation before the flood, but to the last. The very generation which was destroyed by the waters of the flood saw Noah build the ark, and heard his warning voice. So God has raised up men to give the solemn warning to the world at the right time to give force to the warning.

And the very generation of men that live after the three great signs are fulfilled, and who hear and reject the warning message from Heaven, will drink the cup of the unmingled wrath of God. And those of this very generation who receive the message, suffer disappointments, and endure the trials of the waiting position, will witness the coming of Christ,⁸²¹ and exclaim,

Isaiah 25

⁹ Lo, this is our God; we have waited for Him, and He will save us.

With what emphasis our Lord gave utterance to this sentiment. It is a rebuke upon our unbelief. As we read it, God help us to believe it:

Matthew 24

³⁴ Verily I say unto you, this generation shall not pass till all these things be fulfilled.

⁸²¹ See article in the Appendix: *This Generation Shall Not Pass.*

And as though this were not enough to lead us to unwavering faith, He adds these forcible words:

Matthew 24

³⁵ Heaven and earth shall pass away, but my words shall not pass away.

51. Alpha and Omega

Signs of the Times, October 7, 1880

ALPHA is the name of the first letter of the Greek alphabet, and Omega is the last letter. In the work of redemption the Son of God declares himself to be Alpha and Omega, giving the idea that He, our adorable Redeemer, is the only source of redemption from sin, in all the ages of human probation. He says,

Revelation 22

¹² And, behold, I come quickly, and my reward is with me, to give every man according as his work shall be.

¹³ I am Alpha and Omega, the beginning and the end, the first and the last.

That these are the words of Christ, is evident from the following facts:

1. It is the Coming One, and not John, who speaks. He says, "Behold, I come quickly." The church is not waiting for the advent of the prophet; but for the coming of the Son of Man in the clouds of heaven.

2. The last book of the Bible is not the "Revelation of St. John the Divine," as stated in the caption at the head of the first chapter; but it is the Revelation of Jesus Christ as stated in the first verse of the inspired book;

Revelation 1

¹ The Revelation of Jesus Christ which God gave unto Him.

Christ is the speaker.

3. The Coming One appears the second time in glory with rewards in His hands for His obedient, trusting people, "to give every man according as his work shall be."

Scott, in his *Commentary*, p. 730, speaking of the *Revelation*, says:

The prophecy of this book principally relates to the opposition, which, in one form or other, would be made to the cause of Christ; the temporary success of His enemies and His final triumph over them all: and therefore, at the very opening of it, the reader's attention is called to that great day, when these scenes will be closed, and when all will see the wisdom and happiness of the friends of Christ, and the madness and misery of His enemies. For behold, with attention and solemn awe, the Saviour "who loved us and washed us from our sins in His own blood," is coming "with clouds," or "in the clouds of Heaven," in His own glory as Mediator, and in the glory of the Father, to be the Judge of the world!

The whole vision related to Christ, from whom immediately the revelation was given; most of the expressions here used, or others equivalent to them, are afterwards spoken by Him, and concerning himself; and the construction and arrangement of this passage, and the context, would be very intricate, if we were to suppose the Father to be the speaker. The Lord Jesus, therefore, here declared, that He is the "Alpha and the Omega," which are the names of the first and the last letters of the Greek alphabet, the language in which the apostle wrote. This implies that He is the First Cause and the End, the Author and the Finisher of all things, in creation, providence and redemption; "the Beginning and the Ending," the Source of existence, of life, of holiness, and of felicity; and the Completion of them, in every sense, and in all respects.

Speaking of *Revelation* 1:8, where the words, *Alpha and Omega* are used, Bloomfield says:

With respect to the sense, it is very applicable to God the Father, as most recent commentators interpret (to which purpose similar expressions are cited from the Classical and Rabbinical writers); but the context (see 5:7, and 17, 18; and 2:8) plainly shows that it is applied to God the Son, who, indeed, applies those titles to himself, 21:6; 22:13; which fully establishes the Deity of Christ.⁸²²

⁸²² Bloomfield's *Greek New Testament with English Notes*.

Alpha is the first, Omega is the last letter of the Greek alphabet. Let His enemies boast and rage ever so much in the intermediate time, yet the Lord God is both the Alpha, or beginning, and the Omega, or end, of all things. God is the beginning, as He is the Author and Creator of all things, and as He proposes, declares, and promises so great things. He is the end, as He brings all the things which are here revealed to a complete and glorious conclusion. Again, *the beginning and the end of a thing*, is in Scripture styled the whole thing.⁸²³

I am Alpha and Omega. These are the first and the last letters of the Greek alphabet, and denote properly the first and the last. So in *Revelation 22:13*, when the two expressions are united, “I am Alpha and Omega, the beginning and the end, the first and the last.” So in chap. 1:17, the speaker says of himself, “I am the first and the last.” Among the Jewish Rabbins it was common to use the first and the last letters of the Hebrew alphabet to denote the whole of anything, from beginning to end. Thus it is said, “Adam transgressed the whole law from *Aleph* to *Tav*.” “Abraham kept the whole law from *Aleph* to *Tav*.”

I am Alpha and Omega. The idea here is, that He will thus show that He is the first and the last—the beginning and the end. He originated the whole plan of salvation, and He will determine its close; He formed the world, and He will wind up its affairs. In the beginning, the continuance, and the end, He will be recognized as the same being presiding over and controlling all.⁸²⁴

Sin separated man so far from God that He could not at any period communicate directly with the fallen race. Christ undertakes man’s redemption. And there is none other name under Heaven given among men by which he can be saved. Christ bridges the gulf from the fall to the day of redemption. Christ died for sinners. Christ pleads His blood for sinners.

1 John 3

⁴ Sin is the transgression of the law.

⁸²³ *Wesley’s Notes*, p. 654.

⁸²⁴ *Barnes’ Notes*, pp. 93, 501.

In whatever age we find sin, there we find law transgressed, and a need of Christ, but:

Romans 4

¹⁵ Where no law is, there is no transgression,

–and no need of Christ. Sin reigns from Adam to the time when sin and sinners shall be no more. Parallel with the reign of sin, runs both the existence of the moral code and the mediation of Christ. Remove the law, and you take away sin, and have no need of Christ. We cannot spare Christ. He is the world's only redeemer in all the ages.

Revelation 22

¹³ I am Alpha and Omega, the beginning and the end, the first and the last.

52. The First and the Last

Signs of the Times, November 11, 1880

THE Coming One declares himself to be the first and the last.

Revelation 22

¹² Behold, I come quickly, and my reward is with me, to give every man as his work shall be.

¹³ I am Alpha and Omega, the beginning and the end, the first and the last.

In creation the Father is first. God made worlds by His Son.⁸²⁵ But in the execution of the plan of redemption, Christ is the first and the last. He is the only source of redemption from sin, from paradise lost to paradise restored. When the plan of redemption was first opened immediately after the fall, as the representatives of the race stood trembling with guilt and shame at the gate of paradise, Christ was there. The holy angels, His representatives, were present with offers of pardon and hope on conditions of repentance and faith.

Before the transgression, man talked with God, and Christ, and angels, face to face. In his confiding innocence in holy Eden, he walked by sight. But when all was lost and moral darkness, like the pall of death, rested upon a ruined world, the star of hope arose in Christ. In humiliation, obedience, and faith, there is hope in Christ for the repenting sinner, while by the comparatively dim light of the spirit of prophecy he walks by faith. Christ opens this door of hope for fallen man.

Christ instituted the path of faith that leads from sin to holiness, from earth to Heaven. He is, in this sense, the author and finisher of the faith of the gospel. Christ, as the author of our faith, commenced the work of redemption from sin as early as the representatives of the race stood beneath the burden of guilt outside the gate of paradise. His work reaches forward, embracing all dispensations of human probation, to be finished at His second

⁸²⁵ *Hebrews* 1:1-2.

coming and the resurrection of the just, when faith shall be lost in sight, and hope in glad fruition.

“I am the first and the last,” says our adorable Redeemer. The plan of redemption is one plan, reaching through the Patriarchal, Jewish, and Christian ages. Christ is the only Saviour of sinners in the first dispensation of divine grace, in the second, or Jewish, and in the last.

Hebrews 3

¹ Wherefore, holy brethren, partakers of the heavenly calling, [says Paul,] consider the Apostle and High Priest of our profession, Christ Jesus;

² Who was faithful to Him that appointed Him, as also Moses was faithful in all His house.

The relative position of Christ and Moses is the subject here introduced for our consideration. The apostle continues,

³ For this man [Christ] was counted worthy of more glory than Moses, inasmuch as He who has built the house has more honor than the house.

Paul here uses the figure of a carpenter and the house he builds to illustrate the relation of Christ to the Jewish system which Moses represented. The carpenter builds the house. Christ builds Moses. The figure was not designed to teach that Christ built, or created the physical form of Moses. Paul's subject is the two houses, the two priesthoods, the two churches, the two dispensations of the Israel of God. The carpenter brings the house into existence; Christ brings into existence the typical system which Moses represented. He is the author of the Jewish system as verily as He is the author of the Christian system. And those who hold the two in wide contrast, array Christ against Christ. Speaking of the typical law of the Jewish system, the apostle represents it as...

Hebrews 10

¹ ...having a shadow of good things to come.

The good things of the Christian age cast their shadow back into the Jewish age. And as the shadow does not exist independent of the body that casts it, so the Jewish system existed because in God's great plan of redemption the Christian system was to exist. As the men who built the monument at Bunker Hill, in the very act of building brought into existence the shadow which the monument casts, so Christ, in becoming the author of the Christian system, also becomes the author of the Jewish system.

53. Is the World To Be Converted?

Signs of the Times, December 16, 1880

THE high and heavenly calling of the gospel presents but one hope.

Ephesians 4

⁴ Even as you are called in one hope of your calling.

That hope looks forward to the second coming of Jesus Christ, and the resurrection of the just. When Jesus, the author and finisher of the Christian's faith, shall appear in glory; when we shall see Him, then that for which the church has hoped, will have come.

The Christians of every age have looked forward to the time when their adorable Redeemer should come. They have ever looked forward to that event as the consummation of their hope. But the various religious bodies indulge in other hopes besides this, some of them taking the place of this. There is but one hope. Where there is a plurality, some of them must be false hopes. They cannot all be true and scriptural. We wish to call your attention to some of these hopes of the church, which we shall show are not in accordance with the Scriptures of truth.

First, we would mention the hope of the world's conversion. This is not a long-cherished hope in the church. It was not the hope of the apostles. It was not the hope of the martyrs. It was not the hope of the Reformers. Daniel Whitby, D. D., whose sentiments upon this subject prevailed less than two hundred years since, was the first to present before the church the doctrine of the world's conversion, or the universal spiritual reign of Christ. Yet these sentiments in this short period have obtained in nearly all the religious denominations.

Hope is composed of expectation and desire. Expectation must be based upon some evidence. If you expect anything, of course you have some evidence that you are to realize it. However much

you may desire a thing, if you have no evidence to expect it, you have not a well-grounded hope.

Now where is the evidence that God designed ever to convert the world? Where are the Scripture proofs that there is to be a long period of a thousand years when there will be no sinners; when all will be converted to God, all be Christians, all be holy, all be happy? Do you find it in the prophets?

This period is called the millennium, which is simply a thousand years. The doctrine of Daniel Whitby, cherished by the churches, with a very few exceptions of individual members, is that, during the seventh millennium, there are to be no sinners, but all are to be holy. This has been regarded as the great Sabbath of rest from toil and sin and sorrow. If such a state of things is to exist in the seventh millennium, then, of course, the last days, the last great day of this seven-thousand-years week, is to be all over glorious. If this is all true, we may expect to hear the prophets describing the last days as desirable. And we should find the apostles joining them in writing most glorious descriptions of the last days. We would hear Christ, not describing the state of things at His advent “as in the days of Noah,” and of Lot, but a time when light and life and holiness would rule everywhere.

But the sacred Scriptures do not thus speak of the last days. The prophets represent them as days of danger, days of gloominess, of thick clouds and darkness. There is but one universal testimony among all the prophets on this point. The last days are especially gloomy and dark.

We come to the New Testament, and find harmony here with the Old Testament. Jesus gives us the parable of the wheat and tares. The wheat are the children of the kingdom, the tares are the children of the wicked one. The question is asked,

“Shall we not go and gather out the tares?”

The answer is,

“Let them both grow together until the harvest; and, the harvest is the end of the world.”

The children of the kingdom are represented by the wheat, the children of the wicked one are represented by the tares; and both are to grow together until the end of the Christian age. Now where is the room here for the temporal millennium?

The apostle Paul, in describing the last days, is far from representing them as glorious.

2 Timothy 3

¹ In the last days, [he says,] perilous times shall come.

² For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

³ Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good,

⁴ Traitors, heady, highminded, lovers of pleasure more than lovers of God;

⁵ Having a form of godliness, but denying the power thereof: from such turn away.

Now, I ask, What kind of a millennium is this? There are perils all around; men in the church who are not only lovers of their own selves, but even despisers of those that are good. They are not unbelieving outsiders, but have a form of godliness. Here is a portrait of the professed church of Jesus Christ in the last days, with eighteen distinct sins brought out in her unblushing features.

But let us take a view of this subject in the light of reason. If the world was ever to be converted, why has it not been converted before this time? Can we expect that there can be mightier agencies employed to convert men than have already been employed? Why did not the patriarchs convert the world? Do you expect to see greater men than Abraham, Isaac, Jacob, Daniel, Noah, Job, and Lot? Why did not they convert the world? If the world can be converted at any time, when the Son of God came down and preached His own gospel, and wrought miracles in the sight of

men, why was not the world converted then? Are you looking for a minister mightier than He? Do you expect a more powerful preacher, whose word shall be backed up with greater miracles, and with more wonderful demonstrations of the presence of the Spirit of God than was witnessed in Christ? Do you expect any to preach more earnestly than He did? to be more faithful in pointing out sins than our Saviour was? Why did He not convert the world?

And why did not the apostles of our Lord Jesus Christ convert the world? It is true, some of them were uneducated men, but they were not all ignorant men. Do the temporal-millennium men look for more learned men and more learned ministers than Paul? Can they expect mightier than he in word and doctrine? And you that have read the *Acts of the Apostles*, and there learned the mighty miracles that attended the apostles, as they preached the gospel with the Holy Ghost sent down from Heaven, may well inquire, If the apostles did not convert the world, why may we expect that others can do it? Has human nature changed for the better? Has man improved, either physically, morally, or mentally? If he has, there may be some hope that he may still be elevated, and finally taken out of the grasp of Satan.

But we fail to see that man has improved, either physically, mentally, or morally. And more than this, we think we have evidence that he has depreciated in all these respects. That he has depreciated physically is evident from the Scriptures. Adam and his sons, until the flood, lived somewhere from eight to ten hundred years. Now, in order for him to have strength of mind, or to be a strong man, he must have a sound mind in a sound body. In proportion as man's physical strength has depreciated, the mental power of the race has degenerated. And as his moral power has grown weak, just so has his intellect become unbalanced and enfeebled.

The improvements of the age, such as the application of steam, and of lightning to the telegraphic wires, are what God said

should be. These things are but the fulfillment of prophecy. And what God promises and brings about, for that let Him have the praise. To say that man is becoming really wiser, that he is having greater mental strength, greater mental perfection and wisdom, is contrary to all the facts in the case.

And certainly the state of society has not improved. Read the lists of crime from Boston, New York, Chicago, San Francisco, and from other cities. You read, and turn away with disgust. Crime fully keeps pace with, if it does not outstrip, the boasted progress of the age.

We wish here to call your attention to the great image of the 2nd chapter of *Daniel*. This image's head is of fine gold, the breast and arms of silver, the sides of brass, the legs of iron, the feet of iron and clay. This image, in its four parts, represents the four great universal monarchies that have borne rule upon the earth, which are to be followed by God's everlasting kingdom, which is to be set up at the coming of Jesus Christ.

That image's head represents Babylon; the breast and arms of silver, Persia; the sides of brass, Grecia. The legs represent Rome. The ten toes of the image represent the ten kingdoms into which Rome was divided. What next? The stone is to smite that image, and then is the iron, the brass, the silver, and the gold, broken to pieces together, and become like the chaff of the summer threshing-floors.

Now let us see if we are to have the world converted? The stone is to smite the image upon the feet, and then are the parts to be broken to pieces together—not converted—and become as the chaff of the summer threshing-floors, and the wind is to carry them away so that no place can be found for them. This is their utter destruction, not conversion. And in the days of these kingdoms the God of Heaven will set up a kingdom which shall never be destroyed. That is the fifth, the glorious, everlasting kingdom of our Lord and Saviour, Jesus Christ, to be set up at the time of His coming.

Those who talk of the golden age, soon to come, may learn something from this image. Where was the golden age? In the days of Babylon, represented by that head of gold. We may look back to that time, and there, comparatively speaking, was the golden age. Persia, represented by the silver, was an age of less value. Grecia, of brass, an age of still less value. Rome, of iron, of less value still. And when you come down to our time, we find that the iron is mixed with miry clay. Now those who talk of a golden age, down here, have things perverted, as we read in the prophets, they put darkness for light and light for darkness. So they have perverted the truth of God in reference to this matter. They have turned Nebuchadnezzar's grand image upside down, and make it stand upon its head. That is the way they get the golden age down here.

But there is no hope of earthly glory to the church of Jesus Christ, only that which reaches beyond the crash of earthly kingdoms. When the stone smites the image, all its parts are ground to powder, and become like the chaff of the summer threshing-floors, and the wind carries them away. Then will the everlasting kingdom be set up upon the new earth. which shall stand forever.

54. The One Hope

Signs of the Times, December 30, 1880

IN OUR last we showed that the doctrine of the millennium, or the world's conversion, was by no means the hope of the church presented in the Scriptures. The prophets of the Old Testament have pointed to no such hope. Jesus Christ and His apostles did not hold out to the church any such hope.

But there is another hope cherished by the church, equally false; and that is, that at death the Christian enters Heaven. Hence, in all the popular sermons of the day, you are pointed to death for your reward, when your joys will commence. "Death," as the poet sings, "is the gate to endless joy."⁸²⁶

That which the apostle has represented as man's last enemy, is made his best friend.

1 Corinthians 15

²⁶ The last enemy that shall be destroyed is death.

Death, the last enemy of the just, is destroyed by the first resurrection. How oft have we heard, on funeral occasions, or when our friends have fallen asleep in Jesus,

"They have gotten the victory over death. They have finally come to the point where death, their best friend, has cut the string of mortality, and let the immortal soul free."

This we regard as a false hope. The Scriptures nowhere sustain it. The Scriptures do not represent that the Christian obtains any victory at death. It is true that the Christian, having lived a life of holiness, as he comes nearer to the end of his probation, and to that period of sleep in Jesus, may triumph in hope of the glory of God. It may be for the benefit of surviving friends, and as a matter of comfort in the church, that the evidence be given that the deceased was prepared for such a change. The Spirit of God may

⁸²⁶ Isaac Watts, Hymn: *Why Should We Start, and Fear to Die?*

rest down upon him, and with his last breath he may shout the praises of God.

The Christian may rejoice that death is soon to bring his sufferings to an end; but all this does not constitute proof that death lets the supposed immortal part in man free from the body to ascend to the heavenly world, while the body shall be carried to the grave. The experiences of Christians, triumphing in the last hour, does not prove that there is an immortal part in man that at death takes its flight to the glories of the heavenly world. The theology of the church being wrong, the experiences in the church have been mistaken. It is consistent with the character of God that thus our dying friends may leave evidence to show God's approval of a holy and godly life.

Instead of the dying Christian getting victory over death, this is the hour of death's triumph, according to the decree of God on account of sin and man's fallen condition. But life and immortality are brought to light through the gospel. The grave will not long hold the sleeping just. We hear Paul proclaim the victories of the Son of God over death, in these triumphant words:

1 Corinthians 15

⁵¹ Behold I show you a mystery: We shall not all sleep, but we shall all be changed,

⁵² In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

⁵⁴ ...then shall be brought to pass the saying that is written, Death is swallowed up in victory.

⁵⁵ O death, where is your sting? O grave, where is your victory?

At the last trump, and not at death, victory comes to the Christian. It is then that the Christian gets victory over death, being free, forever free from his power. He then exclaims,

⁵⁵ O death, where is your sting? O grave, where is your victory?

We hear, by way of Patmos, *Revelation* 1:18, the Lifegiver saying,

Revelation 1

¹⁸ I am He that lives, and was dead; and behold, I am alive forevermore, amen, and have the keys of hell [the grave] and of death.

Jesus Christ, crucified on Calvary, passed into the tomb, and was raised by the power of the Father, triumphing over death. As He arose, He seized the keys of death and the grave, and with triumph ascended on high. Death may hold a Luther, a Wesley, until the hour when the triumph of sin, and Satan, and death, must cease at the descent of the King of kings in glory, to unlock the tombs, open the graves, and bring forth all the just, who have felt the last sting of death, and over whom the grave holds the victory. Hear that universal shout from the redeemed,

1 Corinthians 15

⁵⁵ O death, where is your sting? O grave, where is your victory?

It is then, and not at death, that the Christian has the victory over death. But the apostle has spoken directly upon this point:

¹² Now if Christ be preached that He rose from the dead, how say some among you that there is no resurrection of the dead?

¹³ But if there be no resurrection of the dead, then is Christ not risen.

There were those in Paul's day who questioned the resurrection of the dead, the same as the spiritualists and others do at the present time.

¹³ But if there be no resurrection of the dead, then is Christ not risen.

The apostle makes the one to depend upon the other. If Christ is raised, the dead will be raised; but if Christ is not raised, the dead will not be raised. The gospel of the resurrection of the dead is all based upon the resurrection of Christ.

¹⁵ Yea, and we are found false witnesses of God; because we have testified of God that He raised up Christ: whom He raised not up, if so be that the dead rise not.

The apostles took their lives in their hands and went forth to preach the gospel. That gospel was based on the resurrection of Jesus Christ; and Paul reasons that if Christ had risen, then the dead would be raised; but if the dead were not to be raised, then Christ was not risen. Then their faith and their preaching were vain. But Christ had risen from the dead. The gospel was a reality, because the dead would be raised.

The next verse contains a tremendous conclusion, to which we wish to call your attention:

1 Corinthians 15

¹⁸ Then they also which are fallen asleep in Christ are perished.

“But,” says popular theology, “Abraham triumphed in faith, and his immortal soul went home to Heaven, and there is Lazarus in his bosom in Heaven. And should there be no resurrection, Abraham is well enough off; Abraham is saved.”

The popular view teaches that Abraham, Isaac, and all the patriarchs, prophets, apostles, martyrs, and saints of all ages are eternally safe in Heaven. Then, what does Paul mean by saying,

¹⁶ If the dead rise not,...

¹⁷ ...then is your faith vain,

¹⁴ And...our preaching vain,

¹⁸ [And] they who have fallen asleep in Jesus are perished?

According to this testimony, if there is no second advent of Christ, Abraham, Noah, Lot, and the apostles, and the martyrs have all perished.

A certain minister in Ohio, in speaking of the second advent and the resurrection, said:

“I do not see any need of a resurrection, since all the good of past ages have gone to Heaven, where there is fullness of joy.”

And if I believed with this Ohio minister, I would say the same. It is not worthwhile to have our Lord come back here after this body, if all go right to Heaven at death, where there is fullness of

joy. Why trouble the old bodies which the dying saints were so glad to get rid of, when death, “the gate to endless joy” (?) freed them from those bodies and let them into Heaven? If there is fullness of joy there, you cannot make it any fuller. If there are pleasures forevermore, will it be any better to have the old bodies there? Why need the Son of God, attended by all the holy angels, descend from Heaven in matchless grandeur and glory, and the voice of the archangel shake open the grand old sepulchers of the patriarchs, and the graves of the prophets and apostles, martyrs and saints, small and great, simply to call forth old bodies they were so glad to leave behind, when, according to popular orthodoxy, they all went to Heaven at death?

The hope of the gospel, the one hope, the one grand hope to which all the light of revealed truth centers, is the second advent of Jesus Christ, and the resurrection of the dead. If there be no resurrection of the dead, they that have fallen asleep in Christ are perished. That is the last of them. Death, in the last hour of dissolving nature, seized them, took them into its embrace, bore them to the tomb, and there they sleep, and to them death will be an eternal sleep, unless the Lord himself shall descend and wake them to immortality. But the Lord will come and unlock the prison house, and will call forth the righteous dead, clothed with immortality.

This was the hope of Adam, of Abel, of Noah, and of Job, who says,

Job 19

²⁶ And though after my skin worms destroy this body, yet in my flesh shall I see God.

This was the hope of the prophet Isaiah, who says,

Isaiah 26

¹⁹ Your dead men shall live, together with my dead body shall they arise. Awake and sing, you that dwell in dust.

This was the hope of the apostles of our Lord Jesus Christ. The apostle Paul says,

Titus 2

¹³ Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.

This is not one of our blessed hopes, as though we had others; but it is *the* blessed hope—*the one hope*, the hope of the gospel, the hope of the church of all ages.

55. Organization and Discipline

Review and Herald, January 4, 1881

THE various forms of organization and church government existing in the several religious bodies of our time, is evidence that church organization and discipline are subjects upon which great and good men have differed. The testimony of the Bible, therefore, especially of the New Testament, must be allowed to decide these subjects of vast importance to the prosperity of the church.

In no one chapter or book of the New Testament, has Matthew, Mark, Luke, John, Paul, Peter, James, or Jude, written out a complete system of Christian discipline, giving the positions and duties of the several officers of the church.

But that there should be order in the church of God is evident, not only from the declarations of the apostles, and the record of what they did, given in the *Acts of the Apostles*; but from the great facts relative to organization and order found in the Old Testament. The Jewish church was disciplined by a thorough system of organization. God is the same in all ages. The freedom of the gospel of the Son of God does not consist in laxity and confusion.

The epistles of Paul and of Peter distinctly speak of officers of the church, and of their duties. The New Testament clearly defines the relation which Christ sustains to the ministry and to the church, and also the proper relation of the ministry to the church and to one another. But the system of Christian organization is not given as fully in the New Testament as the system of Jewish organization was given in the Old Testament. Having, however, the benefit of both the record of the system of the former and the declarations and acts of the first apostles of the latter, we have all that Infinite Wisdom saw necessary for the Christian church.

The relation which Christ sustains to the ministry and to the church, is stated in the following words of our Lord and of Paul:

Matthew 23

⁸ One is your Master, even Christ, and all you are brethren.

1 Corinthians 11

³ But I would have you know that the head of every man is Christ.

Christ is the great Shepherd of all, while his ministers are under-shepherds. And Paul would impress the church, with her duty to the ministry in these words:

Hebrews 13

⁷ Remember them which have the rule over you, who have spoken unto you the word of God.

¹⁷ Obey them that have the rule over you, and submit yourselves; for they watch for your souls as they that must give account.

And yet it was not the design of God that any system of organization should exist in the Christian church that would take the leadership from Christ. Organization was designed to secure unity of action, and as a protection from imposture. It was never intended as a scourge to compel obedience, but, rather, for the protection of the people of God. Christ does not drive His people. He calls them.

John 10

²⁷ My sheep hear my voice, and I know them, and they follow me.

Our living Head leads the way, and calls His people to follow. Human creeds cannot produce unity. Church force cannot press the church into one body. Christ never designed that human minds should be molded for Heaven by the influence merely of other human minds.

1 Corinthians 11

³ The head of every man is Christ.

His part is to lead, and to mold, and to stamp His own image upon the heirs of eternal glory. However important organization may be for the protection of the church, and to secure harmony of action, it must not come in to take the disciple from the hands of the Master.

All true ministers are Christ's ambassadors.

2 Corinthians 5

²⁰ Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be reconciled to God.

In their ministry they are to represent the doctrine of Christ, and the interests of His cause in this world. They surrender their own judgment and will to Him who has sent them. No man can be Christ's ambassador, until he has made a complete surrender of his right of private judgment to Christ. Neither can any man properly represent Christ who surrenders his judgment to his fellow-man.

But the subject must not be left here, with the truth partly expressed. The words of Christ and His apostles relative to unity and the ordained means to secure it, and proper discipline, must have a qualifying bearing upon the subject, lest unsanctified men, who do not submit their will and judgment either to Christ or to church authority, assume the gospel ministry, and divide and scatter the flock of God.

But here we wish it distinctly understood that officers were not ordained in the Christian church to order or to command the church, or to "lord it over God's heritage."⁸²⁷ In the case of difference of opinion that arose in some of the primitive churches relative to circumcision and the keeping of the law of Moses, recorded in the 15th chapter of *Acts*, the apostles and elders at Jerusalem acted as counselors in a manner to give room for the Holy Ghost to sit as Judge.

The report of that blessed meeting at Jerusalem to settle a festering difficulty, commences on this wise:

Acts 15

²⁸ For it seemed good to the Holy Ghost and to us.

⁸²⁷ 1 Peter 5:3.

And the brethren who were from among the Gentiles in Antioch, and Syria, and Cilicia,

Acts 15

³¹ ...rejoiced for the consolation.

Differences settled in this way frequently seem more than settled, and generally remain settled; while those disposed of by the exercise of mere church authority are seldom really settled at all.

Between the two extremes, of church force, and unsanctified independence, we find the grand secret of unity and efficiency in the ministry and in the church of God. Our attention is called to this in a most solemn appeal from the venerable Apostle Peter to the elders of his time:

1 Peter 5

¹ The elders which are among you I exhort, who am also an elder and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:

² Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind;

³ Neither as being lords over God's heritage, but being ensamples to the flock.

⁴ And when the Chief Shepherd shall appear, you shall receive a crown of glory that fades not away.

⁵ Likewise, you younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility; for God resists the proud, and gives grace to the humble.

⁶ Humble yourselves, therefore, under the mighty hand of God, that He may exalt you in due time.

Those who drafted the form of organization adopted by Seventh-day Adventists labored to incorporate into it, as far as possible, the simplicity of expression and form found in the New Testament. The more of the spirit of the gospel manifested, and the more simple, the more efficient the system.

The General Conference takes the general supervision of the work in all its branches, including the State Conferences. The State Conference takes the supervision of all branches of the work in the State, including the churches in that State. And the church is a body of Christians associated together with the simple covenant to keep the commandments of God and the faith of Jesus.

The officers of a local church are servants of that church, and not lords to rule over it with church force.

Matthew 23

¹¹ He that is greatest among you shall be your servant.

These officers should set examples of patience, watchfulness, prayer, kindness, and liberality, to the members of the church, and should manifest a good degree of that love to those they serve exhibited in the life and teachings of our Lord.

Our State Conference Committees should be men of God, with liberality and breadth of views and feelings that will lead them to have a fatherly care of all branches of the work in the Conference. It is their duty to counsel together in the fear and love of God, and regard themselves as a board of counselors to all the ministers and churches under their supervision, and not a board of directors. Our great leader and director is Christ.

The labors and duties of the General Conference Committee are still more extensive and important than those of the State Conference Committee. They should be men of experience, of breadth of views, and divested of sectional feelings, whose minds and hearts of love can take in the best good of the cause in all its branches, and in all parts of the field. They should be regarded as a board of fathers to the cause in the highest sense.

In the fulfillment of the duties of their office, in taking the general supervision of the entire work, their strength is in so counseling with their brethren in the spirit of tenderness and love as to bind the hearts, of all the laborers to their hearts, and give

room for the voice of the Holy Ghost, as was manifested in the days of the apostles. They should ever bear in mind that the head of every man is Christ.

They may counsel with the State Conference Committees in reference to ministers laboring here or there, but should never direct.

1 Corinthians 11

³ The head of every man [every minister], is Christ.

The minister who throws himself on any Conference Committee for direction, takes himself out of the hands of Christ. And that Committee that takes into its own hands the work of directing the ambassadors for Christ, takes a fearful responsibility:

Matthew 23

⁸ One is your Master [Leader], even Christ, and all you are brethren.

May God preserve to us our organization and form of church discipline in its original simplicity and efficiency.

56. The Mind of Christ

Review and Herald, January 4 & 11, 1881

Philippians 2

⁵ Let this mind be in you which was also in Christ Jesus.

THE real Christian is like Christ. The true disciple has the mind of the Master.

Matthew 11

²⁸ Come unto me, [says Christ,] all you that labor and are heavy laden, and I will give you rest.

²⁹ Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and you shall find rest unto your souls.

Those who learn of Him, have the mind of Christ. And if all His disciples, even down to our day, learn of the one Lord, they will have the same mind, and will be one with Christ, as He is one with the Father. Christ prays to His Father,

John 17

¹¹ Keep through your own name those whom You have given me, that they may be one, as we are.

²⁰ Neither pray I for these alone, but for them also which shall believe on me through their word;

²¹ That they all may be one, as You, Father, are in me, and I in You, that they also may be one in us, that the world may believe that You have sent me.

And Paul exhorts:

Romans 15

⁵ The God of patience and consolation grant you to be like-minded one toward another, according to Christ Jesus:

⁶ That you may with one mind and one mouth glorify God.

Where the mind of Christ rules in the minds of all the members of the church, that church is one. The only real basis of Christian union is found in these emphatic words of the great apostle:

Ephesians 4

⁴ There is one body, and one Spirit, even as you are called in one hope of your calling;

⁵ One Lord, one faith, one baptism,

⁶ One God and Father of all, who is above all, and through all, and in you all.

The mind of the Son is the mind of the Father.

John 10

³⁰ I and my Father, [says Christ,] are one.

2 Corinthians 5

¹⁹ God was in Christ reconciling the world unto himself.

And,

¹⁷ If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

The Father and the Son are one in the work of reconciliation and redemption. And the fallen sons and daughters of Adam, converted from sin to holiness, are also in Christ, and are one in Him. On this grand platform of heavenly union stand the Father, and the Son, and all the truly converted who have the mind of Christ.

The beloved John speaks of this union with the Father and with His Son, and with one another in words that burn:

1 John 1

³ That which we have seen and heard declare we unto you, that you also may have fellowship with us: and truly our fellowship is with the Father, and with His Son Jesus Christ.

⁴ And these things write we unto you, that your joy may be full.

⁵ This then is the message which we have heard of Him, and declare unto you, that God is light, and in Him is no darkness at all.

⁶ If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth:

⁷ But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanses us from all sin.

“God is love,”⁸²⁸ “God is light, and in Him is no darkness at all,”⁸²⁹ are expressions of glorious strength to all who have the mind of Christ. The love of God, and the light of God are in Christ. Here we repeat that wonderful expression of the apostle,

1 Corinthians 5

¹⁹ God was in Christ reconciling the world unto himself.

When those who have the mind of Christ are in Him, they are in the Father also. And it may be said of such,

Revelation 14

¹² Here are they that keep the commandments of God, and the faith of Jesus.

The chapter from which we have selected our text opens with these words:

Philippians 2

¹ If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies,

² Fulfill my joy, that you be likeminded, having the same love, being of one accord, of one mind.

In this appeal, and in these declarations of great importance to the church, there are points worthy of special notice.

1. The apostle does not repeat the word “if” as though doubt existed, whether there were consolation in Christ, comfort of love, and fellowship of the Spirit. He adopts this form of appeal because the great blessings of which he speaks are evident to every Christian mind. When we say,

“If the sun does shine, if the heavens give rain, and if the farmer plows, and sows, and reaps, he will have a bountiful harvest,”

—no one will understand that we express doubt in the case. We simply state a fact evident to the mind of every farmer.

⁸²⁸ 1 John 4:8.

⁸²⁹ 1 John 1:5.

2. That which was the great apostle's joy, is also the joy of every true minister of Jesus Christ. And as he labors to the point of unity, he will exhort the members of the church to cooperate with him in maintaining that unity which is sustained by the teachings of Christ and His apostles.

3. The fact that Paul exhorts the church to this state of unity is evidence that it is possible that the high standard may be reached—that all the members of the church may “be likeminded, having the same love, being of one accord, of one mind.”

4. The apostle urges the subject of unity upon the church as a matter of duty, calling forth action on the part of its members in the words, “Fulfill my joy.”

In the previous chapter, he exhorts:

Philippians 1

²⁷ Let your conversation be as it becomes the gospel of Christ, that whether I come and see you, or else be absent, I may hear of your affairs, that you stand fast in one spirit, with one mind, striving together for the faith of the gospel.

To the church at Ephesus the apostle appeals:

Ephesians 4

¹ I therefore, the prisoner of the Lord, beseech you that you walk worthy of the vocation wherewith you are called, with all lowliness and meekness, with longsuffering, forbearing one another in love, endeavoring to keep the unity of the Spirit in the bond of peace.

5. The labor of bringing men and women out from the world, and the forms and the fables of the popular churches, and leading them up to the high standard of unity sustained by the teachings of Christ and His apostles is great. But its results for time and eternity are glorious.

In unity there is strength. In unity there is love. And all who seek for Bible union have the mind of Christ. The work of disciplining and harmonizing unbalanced minds of the nineteenth

century upon the truths and the duties of the Bible is a great work. And before this work can be successfully carried forward, the persons who are to become members of the church must be fully converted, and thoroughly taught the first principles of the doctrine of Christ. Those who are “made partakers of Christ,” and become imbued with His mind, must first submit their will to Him, and learn to love and respect their brethren. The apostle continues:

Philippians 2

³ Let nothing be done through strife, or vainglory; but in lowliness of mind let each esteem others better than themselves.

Strife and vainglory are the fruits of the unsanctified mind. These must cease before the peace of God and the word of Christ can rule and dwell in the heart. The blessedness of this peace ruling and dwelling within, and the oneness produced by it, are forcibly expressed by the apostle in these words:

Colossians 3

¹⁵ And let the peace of God rule in your hearts, to the which also you are called in one body; and be thankful.

¹⁶ Let the word of Christ dwell in you richly in all wisdom.

Self-esteem and the glorification of self lead the unsanctified to regard themselves superior to others. The truly converted, those who have the mind of Christ, have that lowliness of mind, and meekness of spirit, and love for others, which leads them to esteem them better than themselves. Those who are proud, and esteem themselves better than their brethren, are open to the temptation of Satan to watch for their defects and speak of them in a manner to wound the heart. Those who from their hearts esteem others fully equal to themselves, or even better than they are, will ever speak well of them.

Matthew 12

³⁴ Out of the abundance of the heart the mouth speaks.

If the mind and heart be full of regard and love for the brethren, flowing out in liberal words of esteem, their defects will be passed over, and their good qualities will be brought out. Instead of thinking evil of others, and speaking evil of them, they will adopt the exhortation of the apostle:

Philippians 4

⁸ Brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure; whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

If the mind and heart dwell upon these good qualities; these precious things, words of esteem, of tenderness and love, will flow from sanctified lips as naturally as the breath. With the true Christian, self is lost in Christ, and he will love his brethren as Christ has loved him. He will love his neighbor as himself, as expressed in the next verse. Paul continues:

Philippians 2

⁴ Look not every man on his own things, but every man also on the things of others.

The subject under consideration is highly practical. It presents to the mind those duties of self-denial, cross-bearing, and humility, which constitute Christian experience, and which secure to the obedient, trusting ones the mind of Christ. As an illustration of this subject, the apostle continues, in the words of the text,

⁵ Let this mind be in you, which was also in Christ Jesus.

Christ lived our example. He is our only perfect pattern. No self-denial, sacrifice, or suffering is necessary to perfect Christian character and a fitness for Heaven in the disciple, but what the Master has endured in a degree greater than language can express. The infinite stoop on the part of the Son of God to reach to the very depth of human degradation and woe, and to exalt the

sinner to His own throne in glory, is expressed in the words that follow:

Philippians 2

⁶ Who [Christ], being in the form of God, thought it not robbery to be equal with God:

⁷ But made himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men:

⁸ And being found in fashion as a man, He humbled himself, and became obedient unto death, even the death of the cross.

These words of wonderful import, and those which follow, in verses 10 and 11, introduce the plan of human redemption through Christ, which is beyond our comprehension. It is expressed by the apostle in another place in these words:

1 Timothy 3

¹⁶ And without controversy, great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

We would not presume to pry into the secrets of the Almighty.

Deuteronomy 29

²⁹ Secret things belong unto the Lord our God:...

Just how Christ, the Word, became flesh that He might die for our sins, God has not revealed in His word. We may, however, understand this by and by,

When the mists have rolled away,⁸³⁰

—and the immortal day of perfect knowledge shall come.

²⁹ ...but those things which are revealed belong to us and to our children forever.

⁸³⁰ Annie Herbert, Hymn: *When the Mists Have Cleared Away*.

In the light of what God has revealed of the great plan of redemption through Jesus Christ, we venture a few suggestions which bear upon the subject under consideration.

1. The great humiliation of the Son of God, expressed by the language of the apostle above quoted, covers a period from the fall reaching down the ages to the period of His death and burial.

2. In creation, and in the institution of law, the Son was equal with the Father. In the beginning, before the fall, God said,

Genesis 1

²⁶ Let us make man in our image, after our likeness.

Compare with this statement, words that are found in one of the gospels:

John 1

¹ In the beginning was the Word [Christ], and the Word was with God, and the Word was God.

It was God the Father that said to God the Son, "Let us make man."

3. In His exaltation, before He humbled himself to the work of redeeming lost sinners, Christ thought it not robbery to be equal with God, because, in the work of creation and the institution of law to govern created intelligences, He was equal with the Father. The Father was greater than the Son in that He was first. The Son was equal with the Father in that He had received all things from the Father. The reader may now look upon the Father and the Son, to use a common figure, as a great creating and law-instituting firm.

4. It was when Christ left this firm in order to be a mediator between the offending sinner and the offended Deity, that Christ "made himself of no reputation," as expressed by the apostle. He left the glory of creation and the glory of instituting and administering law with the Father when He entered upon the humiliating work of redeeming lost sinners. And since that time the Father

alone has represented the law, and Christ has stood as mediator in behalf of the transgressors of that law.

5. It was when Christ entered upon the work of redeeming sinners that He “took upon himself the form of a servant.” He was the invisible leader of the Hebrews from the house of bondage to the promised land. Speaking of the children of Israel, the apostle says that they...

1 Corinthians 10

² ...were all baptized unto Moses in the cloud and in the sea;

³ And did all eat the same spiritual meat;

⁴ And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them [or went with them, margin]: and that Rock was Christ.

6. The apostle then glides down to the first appearing of Christ, when He was “made in the likeness of men, and being found in fashion as a man, He humbled himself, and became obedient unto death, even the death of the cross.” Infinite condescension! Oh, the matchless depths of a Saviour’s love for lost sinners!

Romans 5

⁷ Scarcely for a righteous man will one die, yet peradventure for a good man some would even dare to die.

⁸ But God commends His love toward us in that, while we were yet sinners, Christ died for us.

Here is manifested the mind of Christ. In His entire mission and ministry, all His acts of love were characterized by disinterested benevolence. Dear reader,

Philippians 2

⁵ Let this mind be in you which was also in Christ Jesus.

(Part 2 on next page)

The Mind of Christ: Part 2

Review and Herald, January 11, 1881

Philippians 2

⁵ Let this mind be in you which was also in Christ Jesus.

THE humiliation of the Son of God to save lost men, was the subject presented in the first part of this discourse, given last week. The positions taken were as follows:

1. That while the Father was greater than the Son in that He was first, the Son was equal with the Father in that He had received all things from the Father.

2. That the Father and the Son constituted a creating and law-instituting firm, and that in order for Christ to become the Redeemer of lost sinners, He must step out of that firm, and leave the Father alone to represent the glory of creation and the institution and administration of law.

This Christ did, when He stepped down from the golden throne of Heaven, to reach a lost and ruined race. In defense of these positions we quote Paul's appeal to the church at Philippi:

Philippians 2

⁵ Let this mind be in you which was also in Christ Jesus:

⁶ Who, being in the form of God, thought it not robbery to be equal with God:

⁷ But made himself of no reputation.

3. Christ took upon Him the form of a servant when He entered upon the work of redemption immediately after the fall. He was the invisible leader of the Hebrews from the bondage of Egypt to the goodly land of promise. He was the Angel that was with Moses in the wilderness, and appeared to him in the burning bush, saying,

Acts 7

³² I am the God of your fathers, the God of Abraham, and the God of Isaac, and the God of Jacob.

It was He which spoke to Moses in the mount Sinai,

Acts 7

³⁸ ...and with our fathers, who received the lively oracles [the ten commandments] to give unto us.

As a servant of His chosen people, the Son of God appeared to Joshua as the Captain, or Leader, of the Lord's host.

Joshua 5

¹³ And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and behold, there stood a man over against him, with His sword drawn in His hand. And Joshua went unto Him, and said unto Him, Are you for us, or for our adversaries?

¹⁴ And He said, Nay; but as Captain of the Lord's host am I now come. And Joshua fell on his face to the earth, and did worship, and said unto Him, What says my Lord unto His servant?

¹⁵ And the Captain of the Lord's host said unto Joshua, Loose your shoe from off your foot; for the place whereon you stand is holy; and Joshua did so.

4. The apostle then glides down the stream of time to the first advent Christ, and speaks of his humiliation and death in these words:

Philippians 2

⁷ ...and was made in the likeness of men:

⁸ And being found in fashion as a man, He humbled himself, and became obedient unto death, even the death of the cross.

Please read *Philippians 2:1-8*.

If we are correct in our views relative to the humiliation of the Son of God, it was a progressive work, covering the period from the fall to the first advent, when He appeared as the Lamb of God to take away the sin of the world. At every step in this condescension, disinterested benevolence and matchless love marked the course of our adorable Redeemer. Here is manifested the mind of Christ.

And in view of these facts, the words of the text possess great force:

Philippians 2

⁵ Let this mind be in you which was also in Christ Jesus.

2 Timothy 2

¹² If we suffer [with Him], we shall reign with Him.

We have seen the humiliation of our divine Lord in order that He might accomplish the great work of redemption. When that work shall be completed; when the Restorer shall make all things new; when the blood-washed throng shall stand upon the plains of eternal redemption, and the Redeemer in all His kingly glory shall reign over the redeemed, and all created intelligences in the universe shall worship the King of Glory, and honor Him as the Redeemer of a lost world,—then will the exaltation of the Son of God be as great as was His humiliation.

This exaltation, high above our finite conceptions, is expressed in these forcible words:

Philippians 2

⁹ Wherefore God also has highly exalted Him, and given Him a name which is above every name:

¹⁰ That at the name of Jesus every knee should bow, of things [beings] in heaven, and things [beings] in earth, and things [beings] under the earth;

¹¹ And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

The humiliation of Christ, from the exalted throne of Heaven, equal with His Father, was progressive, downward step by step, till we see Him in the embrace of death, lying in the tomb, a great stone rolled at the door of the sepulcher, a seal upon it, the Roman guard set as a watch, and the powers of earth and of hell triumphant. His exaltation also is progressive, covering the period from His resurrection, upward step by step, till sin and sinners are destroyed and the entire universe unite in exalting Him Lord of all. We trace the several steps of His exaltation as follows:

1. The angel is sent down to roll away the stone from the door of the sepulcher, and Christ, raised from the dead by the power of the Father, walks forth a triumphant conqueror over death and the grave.

2. After Christ had communed with His followers forty days, we see Him upon the mount of ascension in that last interview with them, saying,

Matthew 28

¹⁸ All power is given unto me in Heaven and in earth.

¹⁹ Go therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

²⁰ Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world.

3. Christ is exalted to the Father's right hand.

The stricken disciples loved their Lord, even in death. The Marys, who were the last to show Him honor in preparing spices with which to embalm their Lord, were the first at the sepulcher. And now that He is risen from the dead, and appears to them to their astonishment and great joy, they cling to Him, and love Him as they had never loved Him before. His presence was their joy, His absence their grief.

And as the hearts of the disciples are entwining about the great heart of Christ, an unseen hand is moving Him upward. The disciples gaze with disappointed wonder as their Lord is being removed from them. What a moment! As a cloud of angels receive Him from their sight, two dressed in white appear, and address the disciples in these words:

Acts 1

¹¹ You men of Galilee, why stand you gazing up into heaven?

This same Jesus which is taken up from you into heaven shall so come in like manner as you have seen Him go into heaven.

And the heavenly chariot moved upward, bearing the Son of God to His Father's throne. Paul, speaking of Christ, says:

Hebrews 10

¹² But this man, after He had offered one sacrifice for sins, forever sat down on the right hand of God;

¹³ From henceforth expecting till His enemies be made His footstool.

And Peter, endowed with Pentecostal power, bears this testimony:

Acts 5

³⁰ The God of our fathers raised up Jesus, whom you slew and hanged on a tree.

³¹ Him has God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

The words, "has highly exalted Him," seem to convey the idea that the position of Christ in the restitution will be higher in some respects than it was before the fall. Paul continues with a definite statement relative to this great exaltation, stating that it would consist in giving Him...

Philippians 2

⁹ ...a name which is above every name:

¹⁰ That at the name of Jesus, every knee should bow,...

¹¹ And that every tongue should confess,

¹⁰ ...of *things* in heaven, and *things* in earth, and *things* under the earth.

The word "things" is in italics, and probably was improperly supplied by the translators. Whatever objects are referred to by the apostle, it should be understood that they are in heaven, in earth, and under the earth, and that they have knees to bow, and tongues to confess, evidently embracing all created intelligences that have the power of speech.

Here also is a series of events covering the period from the days of Christ's first apostles to the completion of the work of redemption at the close of the one thousand years of *Revelation 20*.

1. During the ministry of Christ, repenting sinners are bowing the knee to His exalted name, and happy converts are confessing that precious name, to the glory of God the Father.

2. At His second coming in burning glory, in flaming fire, the wicked will bow the knee in terror before the name of Christ, and, overwhelmed with anguish, will confess the mighty conqueror as King of kings and Lord of lords.

3. We pass down to the close of the seventh millennium, and behold the wicked then brought forth to the resurrection of damnation. With rage they compass the beloved city, when fire from God out of Heaven is poured upon them. Now they see and feel what they have lost. Christ sits upon His exalted throne in the City of God, and around Him are the millions saved by His humiliation. Overwhelmed with a sense of their lost condition, the wicked bow the knee, and offer unwilling confession. Then will be fulfilled the declaration of Christ to the guilty Jews:

Luke 13

³⁵ You shall not see me, until the time come when you shall say,
Blessed is He that comes in the name of the Lord.

The persons addressed died without confessing Christ, and consequently cannot act their part in the fulfillment of this prophetic declaration of our Lord, until the resurrection unto damnation, at the end of the one thousand years.

4. The expressions, "in heaven," "in earth," and "under the earth," embrace the universe. When sin and sinners shall be destroyed, and the earth, by the hand of the great Restorer, shall be raised as far above its original glory as the second Adam exceeds the first, then all the holy created intelligences in the universe will worship the world's Redeemer. That holy beings of other

worlds have taken deep interest in the affairs of this sphere, is evident from the testimony of sacred writers.

Job 38

⁴ Where were you, [says the Lord to his servant,] when I laid the foundations of the earth? declare, if you have understanding.

⁵ Who has laid the measures thereof, if you know? or who has stretched the line upon it?

⁶ Whereupon are the foundations thereof fastened? or who laid the corner-stone thereof;

⁷ When the morning stars sang together, and all the sons of God shouted for joy?

Adam in his uprightness, as he came forth from the hand of his Creator, was a son of God. The sinless created intelligences who existed before Adam, were sons of God. And when a new world was brought into existence, the fact called forth a universal shout of joy. But sin entered, and death in consequence of sin. Man was driven from his Eden home, and the curse, the very blight and mildew of sin, lay upon the once fair orb like the pall of death.

What must have been the anguish that wrung sinless hearts, as the sad intelligence was heralded from sphere to sphere, that sin had entered the new world, that its lord had fallen, and the guilty pair were driven from their Eden home! And with what intense interest have the sons of God watched the development of the great plan of human redemption through all its stages. They loved Christ, and honored Him in creation. And now that He lays aside that honor, and reaches down His long arm to rescue sinners in their degradation, they behold Him with astonished admiration.

But oh, when the grand scheme of human redemption shall be completed; when the pall of death shall be removed from a sphere lying under the curse, and she shall be clothed in her bridal robes in the glorious restitution; when the Holy City shall come down, and all the children of the New Jerusalem shall be brought forth in immortal glory, and the King of kings shall reign upon His dazzling throne in the City of God,—then behold the sons of God, the

angels, and holy beings from other worlds, flocking to this sphere to see a redeemed world, a redeemed race, and the Redeemer!

It is here that the universe bows the knee to Christ, and confesses Him Lord, to the glory of God the Father. But the crowning act of the Father in highly exalting His Son, is in establishing His throne upon the redeemed world as the headquarters of His universal government. We hasten to quote passages which sustain this startling position. The prophet John views the restitution in all its immortal glory, and writes:

Revelation 21

¹ And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away, and there was no more sea.

² And I John saw the holy city, New Jerusalem, coming down from God out of Heaven, prepared as a bride adorned for her husband.

³ And I heard a great voice out of Heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them; and they shall be His people, and God himself shall be with them, and be their God.

Revelation 22

¹ And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

² In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations.

³ And there shall be no more curse; but the throne of God and of the Lamb shall be in it.

The last quotation announces a change in the state of things. It is a wonderful exchange of the curse for the throne of God and the Lamb. Where the curse had rested in the fall, the throne of both the eternal God and the Lamb will be established in the restitution. And where the inheritance of the saints shall be, wherever the Christian's future Heaven may be located, there the

throne of both the Father and the Son will be, and that will be where the curse had been.

If the eternal abode of the saints is “beyond the bounds of time and space,”⁸³¹ in that inconceivable region will be located the throne of God and the Lamb. And therefore the curse did not fall upon the earth, but it fell in a region beyond space—it fell nowhere. But as surely as the curse did visit the earth, in consequence of Adam’s transgression upon it, just so surely will God establish His throne upon the earth made new, as the crowning act of the exaltation of His Son in view of His infinite stoop in the accomplishment of the great plan of human redemption.

We close with the golden text:

Philippians 2

⁹ Wherefore, God also has highly exalted Him, and given Him a name which is above every name:

¹⁰ That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;

¹¹ And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Amen.

⁸³¹ Charles Wesley, Hymn: “Come On, My Partners in Distress,” *Hymns and Sacred Poems*, 1749.

57. Evidences of the End

Signs of the Times, January 6, 1881

BY MOST people, the evidences of the soon coming of Christ are considered insufficient to base faith upon. But the testimony and acts of one man condemned the people destroyed by the flood. The evidences then were sufficient, otherwise the world would not have been condemned. But a hundred times more convincing evidences come pouring in upon us that the day of the Lord is near, and hastes greatly.

We follow down the numerous prophetic chains of *Daniel*, and of the *Revelation*, and we find ourselves in every instance standing just before the day of wrath. We see the signs spoken of by prophets, by Christ, and in the epistles, fulfilling or fulfilled. And at the right time and in the right manner, to fulfill certain prophecies, a solemn message arises in different parts of the world:

Joel 2

¹ Blow the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble; for the day of the Lord comes, for it is nigh at hand.

Wherever we look we see prophecy fulfilling. While the knowledge of God and the spirit of holiness are departing, spiritual wickedness, like a flood, covers the land.

But these evidences are considered insufficient to rest faith upon. Well, what kind of evidence would the unbelieving have?

“When the signs of the end,” says the skeptic, “are fulfilled they will be so plain that no one can doubt.”

But if the signs are of such a nature, and are fulfilled in such a manner as to compel all to believe in the coming of Christ, how can it be as it was in the days of Noah? Men were not then compelled to believe. But eight believing souls were saved, while all the world besides sank in their unbelief beneath the waters of the flood. God has never revealed His truth to man in a manner to

compel him to believe. Those who have wished to doubt His word have found a wide field in which to doubt, and a broad road to perdition; while those who have wished to believe have ever found everlasting rock upon which to rest their faith.

Just before the end, the world will be hardened in sin, and indifferent to the claims of God. Men will be careless about hearing warning of danger, and blinded by cares, pleasures and riches. An unbelieving and infidel generation will be eating, drinking, marrying, building, planting and sowing. It is right to eat and drink to sustain nature, but the sin is in excess and gluttony. The marriage covenant is holy; but God's glory is seldom thought of. Building, planting and sowing necessary for convenient shelter, food and clothing are right; but the world has gone wholly after these things—so that men have no time nor disposition to think of God, Heaven, Christ's coming, and the Judgment. This world is their god, and all their energies of body and mind are devoted to its service. And the evil day is put far away.

The faithful watchman who sounds the alarm as he sees destruction coming, is held up before the people from the pulpits of our land, and by the religious press, as a "fanatic," a "teacher of dangerous heresies;" while in contrast is set forth a long period of peace and prosperity to the church. So the churches are quieted to sleep. The scoffer continues to scoff, and the mocker mocks on. But their day is coming. Thus says the prophet of God:

Isaiah 13

⁶ Howl you; for the day of the Lord is at hand; it shall come as a destruction from the Almighty.

⁷ Therefore shall all hands be faint, and every man's heart shall melt.

Most dreadful day! And is it near? Yes; it hastes! It hastes greatly! What a description given by the prophet! Read it! and as you read, try to feel how dreadful will be that day:

Zephaniah 1

¹⁴ The great day of the Lord is near, it is near and hastes greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly.

¹⁵ That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness,

¹⁶ A day of the trumpet and alarm against the fenced cities and against the high towers.

¹⁷ And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung.

¹⁸ Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of His jealousy: for He shall make even a speedy riddance of all them that dwell in the land.

Now we hear the peace-and-safety cry⁸³² from the pulpit, and all the way along down to the grog-shop.

“Where is the promise of His coming?”⁸³³

–is murmured from the impious lips of a thousand last-day scoffers. But the scene will speedily change.

1 Thessalonians 5

³ For when they shall say peace and safety, then sudden destruction comes upon them,

The scoffing of the haughty scoffer will soon be turned to wailing and howling.

Isaiah 2

¹¹ The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day.

⁸³² 1 *Thessalonians* 5:3.

⁸³³ 2 *Peter* 3:4.

¹² For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low.

The doctrine of the second appearing of Christ has been held by the church ever since her Lord ascended to the Father to prepare mansions for her reception. It is the event that consummates her hopes, terminates the period of her toils and sorrows, and introduces her eternal repose. What sublime scenes will then open before the waiting children of God! The blazing heavens will reveal the Son of God in His glory, surrounded by all the holy angels. The trumpet will sound, and the just will come forth from the graves immortal. And all—Redeemer and redeemed, attended by the heavenly host—will move upward to the mansions prepared for them in the Father’s house.

To those who really love their absent Lord, the theme of His soon return to bestow immortality upon the dead and living righteous is fraught with unspeakable blessedness. This event, with all its grand results, has always been the hope of the church. Paul could look over eighteen long centuries, and speak of it as...

Titus 2

¹³ ...that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.

And Peter exhorts:

2 Peter 3

¹² Looking for and hasting unto the coming of the day of God.

And Paul again, after speaking of the descent of the Lord from Heaven, the resurrection of the dead in Christ and their ascent with the living righteous to meet the Lord in the air, says,

1 Thessalonians 4

¹⁸ Wherefore comfort one another with these words.

58. Our Lord Jesus Christ

Review and Herald, January 11, 1881

THE more we exalt Christ, the less we have to say about self. If self be lost in Christ, and His love rule in the heart, we shall ever be mindful of Christ, and speak of His love, and be forgetful of self. Of all the foes we meet in the Christian warfare; self is the most dangerous, and the hardest to conquer.

Christ is the Captain of our salvation. And while the church should respect, love, honor, and obey His ambassadors, and should follow them as far as they follow Christ, they should regard Him as Commander-in-Chief. And if it be the duty of the members of the church to stand in defense of a faithful ministry, how much more their duty to stand for the honor of Christ. Incidents in the late American war may illustrate this subject. One in particular we will mention.

A colonel of the loyal army fell in battle. Upon the gory field he lay in death. The retreating men under his command respected and loved him, even in death. The enemy was advancing, and would soon be in possession of his dead body. The cry is heard,

“Who will volunteer to bear away the body of Colonel ____?”

A score of men rushed forward in the face of a murderous fire from the enemy. The body was obtained; but at the expense of the lives of half the men who were moved by patriotic love for their commander to rush into danger.

Our Leader and Commander has not fallen in battle. He lives and reigns, and bids us follow Him. We hear from Him by way of Patmos, saying,

Revelation 1

¹⁸ I am He that lives, and was dead; and behold, I am alive forevermore, Amen; and have the keys of hell and of death.

He still leads on the hosts of the Lord, and says, "Follow me."⁸³⁴

Christ is mighty to save. All power in Heaven and in earth is given into His hands.⁸³⁵ In Him all fullness dwells.⁸³⁶ While we were enemies, He died for us.⁸³⁷ When we wander, He pities us, and calls us to His arms. Oh, the matchless depths of a Saviour's love! Will we love and honor Him, and receive from His hands true love and honor, which He alone can bestow?

He bids us follow Him. He leads in no dangerous path. He does not require us to take any hazardous steps. He has borne the cross before us, and bids us follow in the way of cross. He has marked this way with His own footsteps stained with blood. Though rugged the path of self-denial, it is a safe way, and one that leads to immortal joys. In self there is danger. In Christ there is safety.

It is the object of the powers of darkness to call our attention from Christ to self. If our conversation is upon Christ, if we dwell upon His love and His power to save, our adorable Redeemer becomes exalted in our minds, and our love for Him increases. But if Satan succeeds in drawing our minds from Christ, and our conversation is upon self,—what we are, and what we have done,—the greatness and goodness of Christ fades away, and self becomes exalted. To the young convert there is inexpressible sweetness in the name of Jesus, and the very powers of darkness seem to shrink away before that name.

Christ said to His disciples upon the mount of ascension,

Mark 16

¹⁷ In my name shall they cast out devils.

Our names are worthless in the sight of Heaven. And un consecrated self, under a garb of piety, is an offense to God. We may

⁸³⁴ *John* 10:27.

⁸³⁵ *Matthew* 28:18.

⁸³⁶ *Colossians* 1:19; 2:9.

⁸³⁷ *Romans* 5:10.

present ourselves before the Lord in the spirit of self-justification, and bring upon ourselves the frown of God. Or we may come before Him with self-abasement and humility, in the worthy name of Christ, and prevail.

Luke 10

¹⁷ And the seventy returned with joy, saying, Lord, even the devils are subject unto us through your name.

Oh, the name of Jesus! That precious name! It is the Christian's tower of strength. It is his hiding place from the tempest. We should not cease our efforts for intellectual culture; but this must not take the place of Christ. Organization and system are indispensable; but they cannot take the place of Christ, and His saving grace. There was never such urgent need of missionary work as now; and that work is among our own people, and in our own hearts. In our extensive and minute preparations to do a great work for others, we have neglected our own souls. As a people, we need a new conversion. This good work should be shared by both ministers and people. We must return to that humility and simplicity of worship and daily walk which gave us power in the early part of our brief history. Then Christ, and not self, will reign and rule within, and success will attend all our efforts to advance His cause. The writer adopts the prayer of God's ancient servant:

Psalm 51

¹⁰ Create in me a clean heart, O God, and renew a right spirit within me.

¹¹ Cast me not away from your presence, and take not your Holy Spirit from me.

¹² Restore unto me the joy of your salvation, and uphold me with your free Spirit.

¹³ Then will I teach transgressors your ways, and sinners shall be converted unto You.

The Lord is long-suffering toward His people. He is very pitiful and of tender mercy toward those who keep the commandments of God and the faith of Jesus. As we trace these lines, our heart yearns for precious brethren in the ministry, and in the brother-

hood, who are sinking beneath discouragements. In Christ you may find all you need. In self you perish. We are finding hope and comfort inexpressible in renewing our vows before the Lord, to work in Him, live in Him, and walk with Him.

59. The New Commandment

Review and Herald, January 25, 1881

THE moral code, spoken from the Mount Sinai, and engraven in the tables of stone, is God's great rule of right. The fact uttered by the apostle John, that "God is love,"⁸³⁸ is recognized in the Old Testament as verily as in the New. The ten precepts of the divine law were given to guard the principle of love. Supreme love to God, and love to our fellows equal to the love for one's self, constitute the outline of duty to God and man.

The first four of the ten commandments express man's duty to God, and guard the principle of love to his Creator. The last six precepts of that holy law express man's duty to his fellows, and guard the principle of love to man. These principles are common to all ages. Said God to the Hebrews, by the mouth of Moses,

Deuteronomy 6

⁴ Hear, O Israel, the Lord our God is one Lord:

⁵ And you shall love the Lord your God with all your heart, and with all your soul, and with all your might.

Leviticus 19

¹⁸ You shall not avenge, nor bear any grudge against the children of your people; but you shall love your neighbor as yourself.

The principles of love to God and love to man are brought forward into the Christian age by the Son of God. In the conversation between Christ and the lawyer, they receive the name of the two great commandments.

Matthew 22

³⁶ Master, [said the lawyer,] which is the great commandment in the law?

³⁷ Jesus said unto him, You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.

³⁸ This is the first and great commandment.

⁸³⁸ 1 John 4:16.

³⁹ And the second is like unto it, You shall love your neighbor as yourself.

⁴⁰ On these two commandments hang all the law and the prophets.

John 13

³⁴ A new commandment I give unto you, [said our Lord to His disciples,] That you love one another; as I have loved you, that you also love one another.

³⁵ By this shall all men know that you are my disciples, if you have love one to another.

The injunction of our Lord, that His disciples should love one another, is sometimes improperly called the eleventh commandment, as though it were an addition to the ten precepts of the moral code. Christ is here enforcing the principle of love, guarded by the ten precepts, in view of the new relation which He would sustain to His people on account of the change of dispensations soon to take place.

³³ Little children, yet a little while I am with you. You shall seek me, and as I said unto the Jews, whither I go you cannot come; so now I say to you.

Then follows, in this immediate connection, the statement of the new commandment. The apostle John comments upon this subject in these emphatic words:

1 John 2

⁷ Brethren, I write no new commandment unto you, but an old commandment which you had from the beginning. The old commandment is the word which you have heard from the beginning.

⁸ Again, a new commandment I write unto you, which thing is true in Him and in you; because the darkness is past, and the true light now shines.

⁹ He that says he is in the light, and hates his brother, is in darkness even until now.

¹⁰ He that loves his brother abides in the light, and there is none occasion of stumbling in him.

¹¹ But he that hates his brother is in darkness, and walks in darkness, and knows not whither he goes, because that darkness has blinded his eyes.

The injunction to love one another the apostle states in so many words is “no new commandment;” but “an old commandment.” It was an old commandment, or an old principle, or rule, from the fact that it was ordained of Heaven that created beings should love one another, reaching back as far as the existence of created intelligences. It was a new commandment, in view of the advance of light of the Christian age, as the apostle states,

1 John 2

⁸ ...because the darkness is past, and the true light now shines.

The apostle continues:

1 John 3

¹ Behold what manner of love the Father has bestowed upon us, that we should be called the sons of God: therefore the world knows us not, because it knew Him not.

² Beloved, now are we the sons of God, and it does not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him for we shall see Him as He is.

³ And every man that has this hope in him purifies himself, even as He is pure.

Love pervades all Heaven. It is manifested by the Father, by the Son, and by the holy angels. It is the strongest power in Heaven and on earth.

1 John 4

¹⁶ God is love,

—and,

2 Corinthians 5

¹⁹ God was in Christ reconciling the world unto himself,

—are the declarations of the apostles John and Paul. The love that moved the Father to give His Son, dwelt in the Son.

John 10

³⁰ I and my Father are one.

And the willing hearts of all the holy angels round about the throne of Heaven beat in unison with the great heart of the Father and the Son.

The apostle makes an application of this subject to the church in these forcible words:

1 John 3

¹¹ For this is the message that you heard from the beginning, that we should love one another.

¹² Not as Cain, who was of that wicked one, and slew his brother. And wherefore did he slay him? Because his own works were evil, and his brother's righteous.

¹³ Marvel not, my brethren, if the world hate you.

¹⁴ We know that we have passed from death unto life, because we love the brethren. He that loves not his brother, abides in death.

¹⁵ Whosoever hates his brother, is a murderer; and you know that no murderer has eternal life abiding in him.

¹⁶ Hereby perceive we the love of God, because He laid down His life for us; and we ought to lay down our lives for the brethren.

The holy principle of love for the brotherhood, abiding within, he regards as evidence of true conversion, which he represents by the great change from death to life. Christ laid down His life for us,

¹⁶ ...and we ought to lay down our lives for the brethren.

We are charmed with the loving words of Christ, recorded by the beloved John. They are so very precious that the reader must allow us to use them in place of our own:

John 15

⁸ Herein is my Father glorified, that you bear much fruit; so shall you be my disciples.

⁹ As the Father has loved me, so have I loved you; continue in my love.

¹⁰ If you keep my commandments, you shall abide in my love; even as I have kept my Father's commandments, and abide in His love.

¹¹ These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

¹² This is my commandment, That you love one another, as I have loved you.

¹³ Greater love has no man than this, that a man lay down his life for his friends.

Beloved brethren, as a people we should know more of Christ and of His undying love. Our ministers have dwelt upon the prophecies, the nature and destiny of man, the law of God, and the Sabbath, ably and well; but some have been almost silent relative to the love and power of Christ. These have sustained a loss in their own souls, and have robbed the people of that spiritual light and life which the gospel of the Son of God offers.

And it may be said of these, as Christ said to the scribes and Pharisees:

Matthew 23

²³ These ought you to have done, and not to leave the other undone.

To use our own words: A proper defense of the great fundamental principles of Seventh-day Adventists is indispensable to the maintenance of the cause of the last message. But we weary the people by ever dwelling upon the law, the Sabbath, and those lines of prophecy containing beasts, heads, and horns. Our opponents take advantage of the situation, and prejudice the people, saying,

“Seventh-day Adventists trust in the law and the prophets, and not in Christ.”

Here they place us in a false position. But are we not in a degree responsible for the very wrong they do us?

We are happy to know that there is a yearning of soul with our dear brethren in the ministry to know more of Christ and of His matchless power to save. May these precious words of our Lord thrill the hearts of both preachers and people:

John 13

³⁵ By this shall all men know that you are my disciples, if you have love one to another.

60. Theories, Facts, Experience

Review and Herald, February 1, 1881

A CERTAIN theorist was once asked,

“What will you do if facts contradict your theories?”

He replied,

“That would be bad for the facts!”

He was an able man, and blessed the world with his theories, which were in the main correct; but, failing to combine the facts of experience with his theories, he himself was a failure, and the literary world look upon him as a monomaniac.

Bible theories are in harmony with Bible facts, and are made strong and forcible by Bible experience. The great plan of redemption, embracing distinct systems of religion for the several ages, is harmonious in all its parts. Its divine character is sustained by the experiences of the men who have had connection with the cause of God, whose names are mentioned in Bible history. And the church of Christ may be benefited by the mistakes, as well as the virtues, of holy men of old.

The plan of redemption was instituted to save erring and sinful men. Christ came to call sinners to repentance. Those who are well have no need of a physician. Those who walked with God the most, excelled all others in humble confession of their sins. Abraham, Moses, David, and Daniel poured out their confessions before God in view of their weaknesses, errors, and sins, and finished their course with the sunlight of Heaven upon them.

It was not the design of God to bless the world with a book filled with the experiences of sinless angels. Sinners could not comprehend such a book. And, more, it would be of no practical importance to fallen men, struggling in the combat with the world, the flesh, and the devil. The circulation of such a book, pre-

senting a standard of perfection which sinless beings alone can maintain, would be a matter of discouragement.

The Bible tenderly and affectionately appeals to erring men to confess their errors and sins in faith and hope of pardon, and freedom from condemnation.

James 5

¹⁶ Confess your faults one to another, and pray one for another, that you may be healed. The effectual fervent prayer of a righteous man avails much.

¹⁷ Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain; and it rained not on the earth by the space of three years and six months.

¹⁸ And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

¹⁹ Brethren, if any of you do err from the truth, and one convert him;

²⁰ Let him know, that he which converts the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

In these words of the apostle the Holy Spirit recognizes the importance of truth. He would impress us with the fact that he who departs from the theory of the truth errs, and that this error constitutes him a sinner. The nature and extent of this sin is shown by the words,

²⁰ He which converts the sinner from the error of his way shall save a soul from death.

Here is seen the importance of the theory of truth. To adhere to the truth and walk in it as it is in Jesus, is life eternal; but departure from the truth, without conversion from the error of such a course, is death.

Christ is the way to life. In Him there is pardon, salvation from the condemnation of sin, and eternal redemption. Errors, stumblings, and departures from the truth in letter or spirit, wound the

soul. But there is hope in that confession, forsaking, and returning which make up the sum of true repentance.

We want the truth on every point, and we want that Christian experience that exhibits the power of divine truth in the life.

61. The Glory of God

Review and Herald, March 1, 1881

THE psalmist speaks of the deliverance of the Hebrews from the slavery of Egypt, and the manifestation of the power and glory of God, in these words:

Psalm 114

¹ When Israel went out of Egypt, the house of Jacob from a people of strange language;

² Judah was his sanctuary, and Israel his dominion.

³ The sea saw it, and fled. Jordan was driven back.

⁷ Tremble, you earth, at the presence of the Lord, at the presence of the God of Jacob;

⁸ Which turned the rock into a standing water, the flint into a fountain of waters.

What God did in that wonderful deliverance, was done wisely and well. And in order to keep His work in perpetual remembrance before the Hebrews, and to maintain His glory in their minds and hearts, He established memorials, the Passover and the feast of unleavened bread.

The work of Moses and Aaron, the visible leaders of the people, was marked with imperfection and wrong. And the record of their frailty and of their sins has passed to the sacred page as a warning to those who should afterward hold connection with the work of God. Moses saw the promised land from Pisgah's height, but could not enter Canaan, because he in an unguarded moment took glory to himself.

The pressure upon his meek and devoted soul from his rebellious people need not be pleaded as a palliation of his wrong. His sin, in taking glory to himself which belonged to God alone, was great, and no surrounding influences, no pressure upon his care-worn soul from those for whom he was devoting his life, could be urged as an excuse. He who has the power of death was permitted to stir up the minds of an ungrateful people to worry and to

tempt their noble leader, until he, in an unguarded moment, forgot the glory of God, and committed a sin which made it necessary that he should pass under the dominion of death, as a warning to all those who might, in the providence of God, be placed under similar temptations.

In full view of the facts to which we refer in the manifestation of the power and glory of God in the emancipation of the Hebrews, the psalmist continues:

Psalm 115

¹ Not unto us, O Lord, not unto us; but unto your name give glory, for your mercy, and for your truth's sake.

² Wherefore should the heathen say, Where is now their God?

⁹ O Israel, trust thou in the Lord: He is their help and their shield.

¹⁰ O house of Aaron, trust in the Lord: He is their help and their shield.

¹¹ You that fear the Lord, trust in the Lord: He is their help and their shield.

There is a strength in these expressions, and a power in them to inspire faith in God, which leads us to dwell upon them with great pleasure. The whole drift of the subject of these psalms is calculated to lead the reader away out from the vain glory of self to the glory of the mighty God of Jacob.

Psalm 116

¹ I love the Lord, [continues the psalmist,] because He has heard my voice and my supplications.

² Because He has inclined His ear unto me, therefore will I call upon Him as long as I live.

God is jealous of His glory.

Isaiah 42

⁸ I am the Lord; that is my name; and my glory will I not give to another.

Isaiah 48

¹⁰ Behold, I have refined you, but not with silver; I have chosen you in the furnace of affliction.

¹¹ For my own sake, even for my own sake, will I do it; for how should my name be polluted? and I will not give my glory unto another.

¹² Hearken unto me, O Jacob and Israel, my called; I am He; I am the first, I also am the last.

God created all things for His own pleasure and glory.

Revelation 4

¹¹ You are worthy, O Lord, to receive glory and honor and power; for You have created all things, and for your pleasure they are and were created.

And those who learn and love His glory here in this mortal life, will join the redeemed in expressions of glory to God and the Lamb in the immortal world to come. John speaks of those who had washed their robes and made them white in the blood of the Lamb, in these words:

Revelation 7

⁹ After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

¹⁰ And cried with a loud voice, saying, Salvation to our God which sits upon the throne, and unto the Lamb.

It is said of the immortal victors standing upon the sea of glass mingled with fire:

Revelation 15

³ And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are your works, Lord God Almighty; just and true are your ways, you King of saints.

⁴ Who shall not fear You, O Lord, and glorify your name? for You only are holy.

On the other hand, those who learn and love to glorify and justify self here, during the period of their probation, will plead for dear self, and justify themselves, even at the Judgment.

Matthew 7

²² Many will say to me in that day, Lord, Lord, have we not prophesied in your name? and in your name have cast out devils? and in your name done many wonderful works?

²³ And then will I profess unto them, I never knew you; depart from me, you that work iniquity.

In our Lord's parable of the sheep and the goats, the one on His right hand, and the other on His left, it is a remarkable fact that those on His right hand cannot see any good thing that they have done for their Lord.

Matthew 25

³⁷ Then shall the righteous answer Him, saying, Lord, when did we see You a hungered, and fed You? or thirsty, and gave You drink?

³⁸ When did we see You a stranger, and took You in? or naked, and clothed You?

³⁹ Or when did we see You sick, or in prison, and came unto You?

Those on the left hand, who have done nothing for their Lord, answer Him, saying,

⁴⁴ Lord, when did we see You a hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto You?

⁴⁵ Then shall He answer them, saying, Verily, I say unto you, Inasmuch as you did it not to one of the least of these, you did it not to me.

⁴⁶ And these shall go away into everlasting punishment; but the righteous into life eternal.

62. The Second Appearing of Christ

Review and Herald, March 15, 1881

THE Sacred Scriptures of both the Old and the New Testament make prominent the two great events in the execution of the plan of human redemption. These are Christ's first and second appearances. Paul speaks of these in words that follow:

Hebrews 9

²⁸ So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin [sin-offering] unto salvation.

To appear "is to be in sight."⁸³⁹

Clothed with humanity, the divine Son of God at His first advent walked as a man among men. He appeared in the world as a tangible being, to make himself an offering for the sin of the world. He preached His own gospel, confirming His words by miracles. He was condemned by the world and crucified as a criminal. He arose from the dead and appeared to His disciples, bearing upon His resurrected body the marks of the crucifixion.

With two of His disciples, our Lord walked from Jerusalem to Emmaus, on the day of His resurrection, a distance of seven miles, and talked with them by the way. And when He appeared to the eleven at Jerusalem in the evening of that day, He said to them,

Luke 24

³⁹ Behold my hands and my feet, that it is I myself. Handle me and see; for a spirit has not flesh and bones, as you see me have.

⁴⁰ And when He had thus spoken, He showed them His hands and His feet.

⁴¹ And while they believed not for joy, and wondered, He said unto them, Have you here any meat?

⁴² And they gave Him a piece of a broiled fish, and of a honey-comb.

⁸³⁹ Webster.

⁴³ And He took it, and did eat before them.

Thomas was not present on the interesting occasion of Christ's first meeting with His disciples, and when they told him that they had seen the Lord,

John 20

²⁵ ...he said unto them, Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe.

At a later meeting of the disciples, when Thomas was present, Jesus said to him,

²⁷ Reach hither your finger, and behold my hands, and reach hither your hand, and thrust it into my side, and be not faithless, but believing.

²⁸ And Thomas answered and said unto Him, My Lord and my God.

The hands and feet of our Lord were nailed to the cross, and His side was pierced with a spear as He hung upon the cross in death. The hearts of the loving disciples were stung with the sight of the cruelty manifested to their Master by His murderers, and they beheld the wounds upon His precious body with the deepest sympathy and pity. The painful memory of these cruel wounds pressed their stricken hearts while Jesus lay in the sepulcher in the arms of death. And when He appeared before them, their eyes turned almost irresistibly to His hands, His feet, and His side. And even Jesus regarded the marks of the nails and the spear as evidence in the case of the identification of their crucified and risen Lord. He said to His disciples,

Luke 24

³⁹ Behold my hands and my feet.

John 20

²⁷ Reach hither your hand, and thrust it into my side,

—are His words to doubting Thomas. And as further evidence that He, the crucified one, had risen from the dead, He took in His

hand, which still showed the print of the nail, fish and honey, and did eat it before them.

And there is no evidence that changes took place in His body during the forty days in which the sacred facts of the resurrection of the dead were being immortalized by our Lord, in the presentation of the prints of the nails and the spear on His divine form.

And in the absence of all evidence to the contrary, we must believe that He bore these marks as He ascended to the Father, before whom He presents the wounds in His hands, as He pleads for penitent sinners, for whom He died.

And the very same Being that was pierced upon the cross, that presented in His body the marks of His crucifixion as evidence of His resurrection, is coming in the clouds of heaven with power and great glory.

Acts 1

¹¹ This same Jesus, [said the angels at the mount of ascension,] which is taken up from you into heaven, shall so come in like manner as you have seen Him go into heaven.

And John calls to mind the painful fact that the heart of our Lord even in death was thrust through by the cruel spear, in speaking of His advent in glory,

Revelation 1

⁷ Behold He comes with clouds, and every eye shall see Him, and they also which pierced Him.

Christ will appear on the earth again. Paul affirms that He will appear the second time. A second supposes a first. The first appearing of Christ is one great event of the past. There has been but one first advent. The second appearing of Christ is a great event of the future; and there, can be but one second advent.

In a single series there can be but one first, and but one second. Hence we say the first two, or the second two, instead of the two first, or the two second. We repeat, There can be only one first and one second in a single series. Christ appeared upon the earth

as a sin-offering once, He ascended on high to be a mediator once, and His second advent to raise the dead, and take His people to himself, to destroy His enemies and reign King of kings and Lord of lords, will constitute the closing event in the accomplishment of the grand scheme of redemption.

Expositors have applied the prophetic word, which speaks of the second appearing of Christ to raise the just, and change the living righteous, attended by all the angels of Heaven, the trump and glory of God, as one grand event,

- to the destruction of Jerusalem by the Roman army,
- to death,
- to conversion, and
- to the work of the Holy Spirit.

More modern “Lo here’s” and “Lo there’s” embrace even Shakerism, Mormonism, and spiritualism in the catalog. These have as many second appearings of Christ as there have been saints that have died, added to the number of sinners that have been converted, and these all added to the number of manifestations of the Holy Spirit and the manifestations of Satan in spiritualism.

We need only to repeat, that in a single series there can be but one first and one second. The first appearing of Christ is one great event of the past, and the second appearing of Christ is one grand event of the future.

63. Love For His Appearing

Review and Herald, March 15, 1881

THE presence of their Lord was the joy of those He chose to be with Him. His absence was their grief. They wished Him to ever remain with them. And when He said to them,

John 13

³³ Little children, yet a little while I am with you. You shall seek me, and as I said unto the Jews, Whither I go, you cannot come, so now I say to you,

–the hearts of the disciples were troubled. Peter felt deeply, and said to His Lord,

³⁷ Why cannot I follow You now? I will lay down my life for your sake.

In their state of grief and anxiety, Christ would console His followers with these words:

John 14

¹ Let not your heart be troubled; you believe in God, believe also in me.

² In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you.

³ And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there you may be also.

The disciples loved their Master, and were comforted with the assurance that He would return and take them to himself, and permit them to remain with Him. The fact that they loved Him with them, constituted the best evidence of their love for Him. It is blessed, to love our dear Lord in Heaven, preparing mansions for the obedient, trusting ones; but more blessed to love Him coming in power and glory to take them to His immediate presence.

In his letter of condolence to those of the church at Thessalonica who had buried Christian friends, Paul would dispel their

griefs by dispelling their ignorance relative to the hope of the pious dead. He says:

1 Thessalonians 4

¹³ I would not have you to be ignorant, brethren, concerning them which are asleep, that you sorrow not, even as others which have no hope.

In verses 16-18, the apostle presents the hope of the gospel, and the comfort of the true church:

¹⁶ For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first:

¹⁷ Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in air; and so shall we ever be with the Lord.

¹⁸ Wherefore comfort one another with these words.

In Paul's last and most solemn charge to Timothy, he speaks of the appearing of Christ, when the crown of unfading glory will be given to all the victors. These love His appearing. It is, as it were, his dying testimony.

2 Timothy 4

⁶ I am now ready to be offered, and the time of my departure is at hand.

⁷ I have fought a good fight, I have finished my course, I have kept the faith:

⁸ Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day, and not to me only, but unto all them also that love His appearing.

The second appearing of Christ and the resurrection of the just, is the hope of the church. Paul speaks of it in his letter to Titus as the "blessed hope."⁸⁴⁰ And this hope grows more blessed as we bring its glorious consummation near, and from loving hearts can pray, "Come, Lord Jesus, and come quickly."

⁸⁴⁰ *Titus 2:13.*

64. Stand Fast in God

Review and Herald, March 29, 1881

THE means of grace are liberally provided by our gracious God to instruct, edify, and establish the church, that she may stand fast in the liberty of the gospel. Paul speaks to the point:

Ephesians 4

¹¹ And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

¹² For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

¹³ Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ:

¹⁴ That we henceforth be no more children, tossed to and fro.

The steadfastness of the church seems to depend upon her unity. At least, the apostle speaks of the state of unity of the faith in contrast with being tossed to and fro. In unity there is strength. And in this connection Paul seems to lay his hands upon the very foundation timbers of Christian unity and strength, in these words:

⁴ There is one body, and one Spirit, even as you are called in one hope of your calling;

⁵ One Lord, one faith, one baptism,

⁶ One God and Father of all, who is above all, and through all, and in you all.

The many vacillate out of God. The few stand fast in God. The many seek for easy positions, go light loaded, and are easily swayed from the path of light and truth. The few seek for duty, cheerfully bear the burdens and responsibilities of this time, and stand fast in God.

The man who will not venture to take some burdens in the cause of God soon becomes an irresponsible man, and drifts into a feeling that he will not hold himself responsible to any. Such a

man in the church of Christ, or in the community, may become a dangerous man. He may lose sight of the good of others, and become interested only in himself. He may become emphatically a selfish man. He may become a policy man, a burden in the church and in the world.

Many take this road from choice, while some who have cheerfully borne burdens, and have taken responsibilities successfully, are driven that way from want of proper sympathy and support from fellow-laborers. The safe course is to take responsibilities, more or less, according to ability to plan and execute. Without care, which is the result of a feeling of responsibility, one trembles in the way, and is easily swayed to the right and left.

The man who would walk firmly and steadily chooses to hold weights in his hands. Even the foolhardy rope-walker across Niagara holds a rod in his hands to make his step more firm and certain. Do you see that man on his way to the depot, with a heavy satchel in each hand? His step is firm. He has a purpose in view. Those brethren who move here and there in order to free themselves from trials and burdens in the church, usually meet with great spiritual loss, become weak, and fall into greater trials.

And while the church at Battle Creek can spare one hundred such, she prays that no more irresponsible persons, bearing the name of Seventh-day Adventists, shall drift this way.

1 Corinthians 7

²⁴ Brethren, [says Paul,] let every man, wherein he is called, therein abide with God.

In the perils of the last days, in the shaking time, it is our privilege and duty to stand fast in God.

65. Extremes Work Ruin

Review and Herald, March 29, 1881

THE laws of action and reaction are equal. Extreme action, put forth injudiciously, is sure to produce reaction, ruinous in its results. God is never in a hurry. Christ on earth went about His Father's business calmly, actively, and firmly, but could find time to stop and take the children in His arms and bless them, and linger at the grave of Lazarus to weep tears of sympathy.

Those who have done their work best, and have really accomplished most for God and humanity, have learned to "make haste slowly." The man who builds a house and then tears it down loses his time and wastes his material. The true and safe ambassador for Christ, will, like his Master, move forward calmly, actively, and firmly in his work. His career will be marked with patience, meekness, and love, as was his Master's. He will not be seen at any time with whip in hand to drive the flock of God.

John 10

²⁷ My sheep hear my voice,...and they follow me.

He will not, in his hurry to press all the flock into line, according to his notion, get up tests for which there is not a single warrant in the word of God.

That sort of men who push on in a hurry under the inspiration of their own, spirit, are almost certain soon to be found operating on the opposite extreme. The laws of action and reaction are equal. The same force which pushed them to extreme severity, to throw people out of the church if they did not do this or that, may now drive them on to the ground of popular union, where the popular churches are sinking in their corruptions. Now that they are fully on the enchanted ground, the stale old story of differing in love is their hobby.

God is in the third message from beginning to end. The work was commenced according to His mind. He used instrumentali-

ties of His own choice. And notwithstanding the errors of His servants, which have marred the work, His hand has been with it at every step. And whatever may become of those who err and vacillate, our covenant-keeping God will gloriously complete His work.

The deliverance of the Hebrews from the yoke of Egypt, to plant them in goodly Canaan, was attended with perils, and with ruin to the vacillating and murmuring. But God did His work, in the whole affair from beginning to end, wisely and well. And the facts are handed down by the psalmist over ages, to be sung by the church of Christ, to the close of time.

The cause and work of God are onward. Truth will triumph in the end. God's plan of leading the Hebrews to Canaan was the right one, and their only safety was in submission. Aaron's vacillating course worked ruin. And the plan of Korah, Dathan, and Abiram, to re-organize the camp of the Lord, worked no better. God's way is best; therefore our loving God will have His own way, and it is not safe to get in His way, and seek to change His plan.

The cause of present truth is yet in its very youth. The work has of necessity from its very nature moved rapidly, and has offered opportunity for the incautious and rash, those who have more "push" than caution in their nature, to run to extremes. These have hurt the cause more than all the opposition of our opponents.

66. The Christian Ministry

Review and Herald, April 12, 1881

CHRIST chose twelve men to be with Him during His ministry, to hear His gospel from His own lips, to witness His miracles, to be educated by His wisdom, and be molded by His character. These divine influences were brought to bear upon them that they might be competent witnesses for their Lord, and go forth and preach His gospel. A witness upon the stand in our courts of justice must testify to what he saw and heard in the case. One of the twelve writes of what he had seen and heard of his Lord in these words:

1 John 1

¹ That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life;

³ That which we have seen and heard we declare unto you, that you also may have fellowship with us; and truly our fellowship is with the Father, and with His Son Jesus Christ.

Luke's account of that last interview of the disciples and their Lord, and his statement to them relative to being his witnesses, is to the point:

Acts 1

⁶ When they therefore were come together, they asked of him, saying, Lord, will You at this time restore again the kingdom to Israel?

⁷ And He said unto them, It is not for you to know the times or the seasons, which the Father has put in His own power.

⁸ But you shall receive power, after that the Holy Ghost is come upon you; and you shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.

⁹ And when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight.

But these men, selected by wisdom infinite, to be the especial companions of the world's Redeemer, were not perfect. The Lord inquires of the twelve relative to Judas:

John 6

⁷⁰ Have not I chosen you twelve, and one of you is a devil?

And Peter, good-hearted, impulsive Peter, when under the pressure of a most severe test, denied his Lord, and sinned even to cursing and swearing. But for all this, he was not rejected of God. His bitter repentance secured pardon, and that divine favor which united him in labor with the beloved John, and gave his ministry great power, and his epistles to the Christian church and the world. The words of our Lord to His disciples, as recorded by Luke, that they should be His witnesses unto the uttermost part of the earth, may be compared with the commission as recorded by Mark,

Mark 16

¹⁵ Go you into all the world, and preach the gospel to every creature.

We cannot suppose that the very men addressed, bore testimony for Christ to the uttermost part of the earth and preached the gospel to every creature. The work given into their hands, was for them, and for their successors down to the end of the Christian age. This seems to be fully explained by the prayer of the Son of God for His disciples:

John 17

¹¹ Holy Father, keep through your own name those whom You have given me, that they may be one, as we are.

²⁰ Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as You, Father, are in me, and I in You, that they also may be one in us; that the world may believe that You have sent me.

Christ's first ministers were witnesses for their Lord in the sense of being personally acquainted with His verbal teachings, His manner of life, His miracles, His death, burial, resurrection,

and His ascension to Heaven. They bore testimony of what they had heard and seen. And the men of succeeding generations have had the benefit of their testimony relative to these great facts which are matters of prophecy. Christ prays for these first ministers who had been with Him, and also for those who should believe on their word, that they might be one as He was one with the Father. And Paul in his second epistle to Timothy takes up the subject of the Christian ministry in harmony with the prayer of our Lord. He says:

2 Timothy 2

¹ You therefore, my son, be strong in the grace that is in Christ Jesus.

² And the things you have heard of me among many witnesses, the same commit to faithful men, who shall be able to teach others also.

Here are four parties, Paul, Timothy, “faithful men,” and “others.” The things which the second had learned of the first, were to be committed to the third party, who should be able to teach others, the fourth party, which we conclude, from the unlimited form of expression, reaches to the end of the Christian age. This epistle is evidently prophetic. The 2nd chapter introduces the four parties which reach to the end, and the 3rd chapter opens with the description of the last days in these words:

2 Timothy 3

¹ This know also, that in the last days perilous times shall come.

² For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

³ Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good,

⁴ Traitors, heady, high-minded, lovers of pleasures more than lovers of God;

⁵ Having a form of godliness, but denying the power thereof; from such turn away.

⁶ For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts,

⁷ Ever learning, and never able to come to the knowledge of the truth.

This photograph of the popular professors of our time, who have a form of godliness while they are destitute of the power, is followed in the next chapter by the solemn charge of the apostle to the ministry of our time, through his son in the gospel.

2 Timothy 4

¹ I charge you therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom;

² Preach the word; be instant in season, out of season, reprove, rebuke, exhort with all long-suffering and doctrine.

³ For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

⁴ And they shall turn away their ears from the truth, and shall be turned unto fables.

⁵ But watch in all things, endure afflictions, do the work of an evangelist, make full proof of your ministry.

Paul gives this most solemn charge to his son in the gospel before the great God, and his Son, Jesus Christ, in view of the last Judgment, "Preach the word." Notice the following points:

1. The words "all Scripture," "sound doctrine," "the truth," and "the word," as used by the apostle, mean the same.

2. The word is to be preached. All Scripture...

2 Timothy 3

¹⁶ ...is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

¹⁷ That the man of God may be perfect, thoroughly furnished unto all good works.

But the multitudes of professing Christians will prefer fables to sound doctrine which is according to the truth of God's word.

3. When Paul says, “For the time will come when they will not endure sound doctrine,”⁸⁴¹ he looks forward to a future time which he definitely locates in the previous chapter, “in the last days.”⁸⁴²

We call especial attention to the duties and privileges of the Christian minister of the present time, as clearly described in this connection.

1. He should preach the word, and not popular fables. He must reprove, rebuke, and exhort. He must preach sound doctrine, whether men will receive it or reject it. He must watch in all things, and be willing to endure afflictions. He must do the work of an evangelist, rather than to enjoy the position of a settled pastor. He must go forth to his work to preach to hearts as hard as steel, and suffer the hardships and privations of an evangelist, and make full proof of his ministry.

2. It is his privilege, while meeting the moral darkness of our time, which has settled upon the world like the pall of death, to cling to the promise given in connection with the original commission,

Matthew 28

²⁰ Lo, I am with you always, even unto the end of the world!

It may be his pleasure, when it becomes his duty to reprove and rebuke, to do it in the language of the word, or the doctrine of the Lord, and thus hide himself behind the plain declarations of the sacred Scriptures. All Scripture is profitable. In the Scriptures the man of God, the minister, is thoroughly furnished unto all good works.

2 Timothy 4

¹ I charge you therefore, [says Paul],...

² Preach the word...reprove, rebuke, exhort, with all long-suffering and doctrine.

⁸⁴¹ 2 Timothy 4:3.

⁸⁴² 2 Timothy 3:1.

The minister in the last message may have his mind and heart imbued with the sweetness and power of the word, and clothed with the power of the word and Spirit, he may reprove, rebuke, and exhort with the word. And when amputation of a member of the church may be necessary, he may use the word. The good surgeon always prefers sharp instruments. Even the man who handles nursery stock uses a sharp knife to cut the broken roots of his plants that they may the sooner heal.

One of the slowest and hardest wounds to heal, is that made with a rusty saw. God bless you, dear brethren in the ministry, when you deal with minds darkened and seared by Satan, be careful what tools you use, lest you hurt yourselves. Fight the battles of the Lord with the sword of the Spirit, so that when men strike back, they may hit the word, and not you.

Hebrews 4

¹² For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

67. Christ and His Ministers

Review and Herald, April 19, 1881

THE relation Christ sustains to His ministers, and the relation they sustain to each other, is forcibly expressed by our Lord in these words:

Matthew 23

⁸ Be not you called Rabbi; for one is your Master, even Christ, and all you are brethren.

Compare with this golden text the words that follow:

Matthew 20

²⁵ You know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.

²⁶ But it shall not be so among you: but whosoever will be great among you, let him be your minister;

²⁷ And whosoever will be chief among you, let him be your servant:

²⁸ Even as the Son of man came not to be ministered unto, but to minister.

Christ is Lord and Master of all, and yet He is servant of all. He is the Chief Shepherd of the flock, and, in a subordinate sense, His ministers are shepherds, guides and guardians of the sheep of His fold. Was Christ servant of all? Much more should His chosen servants willingly and faithfully serve the church. Did the humble service and love of Christ give His ministry power, and give our Lord influence worthy of being Master of all? Imitation of His life of toil and sacrifice, and His holy character, will give the ministry of His ministers humble dignity and power, worthy of being respected by those of their charge.

Hebrews 13

⁷ Remember them, [says Paul,] which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end [object] of their conversation.

⁸ Jesus Christ, the same yesterday, and today, and forever.

¹⁷ Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief; for that is unprofitable for you.

Christ is Master, His ministers are brethren. Christ is the head and leader of His church, and His followers, ministers and people, make up the body of Christ. Our Lord did not set up one of the twelve as leader. Neither did the Holy Ghost signify that Paul, Apollos, Cephas, or any other strong man of their time, should be a second Moses to lead the host of the Lord.

Matthew 23

⁸ One is your Master, even Christ, and all you are brethren.

Christ proposes to lead His servants and go with them to their fields of labor.

Matthew 28

²⁰ Lo, I am with you, [He says,] always, even unto the end of the world.

A minister may counsel his fellow-minister, but he should never dictate to him his duty. He had better leave that work to the Master. When the bishop, the presiding elder, or a member of the General Conference Committee, becomes a dictator to his brother minister, he assumes the work of Christ, and takes upon himself a fearful responsibility.

In order for mental and spiritual development, it is important that the young minister be free in Christ, led by Christ, that he may grow up a strong man in Christ. Any form of church organization and discipline which requires him to look to men to be directed, instead of “looking to Jesus,”⁸⁴³ takes from him that freedom which the gospel gives. Such an influence, brought to bear upon him, dwarfs his mind and soul.

Those men who were first called to the work of the last message, were called by Christ. They leaned upon Christ, were led by

⁸⁴³ *Hebrews 12:2.*

Christ, and became strong men in Christ. But as numbers increased, organization seemed necessary to guard the precious flock against impostors, and to secure unity of action. The framers of our system of organization felt the importance of those simple rules which would secure the object to be gained by organization, and at the same time leave the mind and conscience free with Christ.

Those who use the simple system of organization adopted by our people to take the members of the body of Christ, whether ministers or people, out of the hands of the Master, and place them under the dictation of a Conference Committee, are bringing into the body an element of great weakness, which will cripple and dwarf both ministers and people.

We plead that Christ be our Master, and His ministers be brethren, to counsel with each other, and labor to build each other up in our living Head.

68. That Precious Name

Review and Herald, April 26, 1881

IN THE address of the angel to Joseph relative to the infant Christ, that precious name was given in these words:

Matthew 1

²¹ You shall call His name Jesus; for He shall save His people from their sins.

²³ They shall call His name Emmanuel, which being interpreted is, God with us.

That precious name!

Acts 4

¹² Neither is there salvation in any other; for there is none other name under Heaven given among men whereby we must be saved.

Christ died for our sins.

1 John 3

⁴ Sin is the transgression of the law.

The mission of the Son of God was not to save His people *in* their sins; but to save them *from* their sins. His death for our sins shows the character of the divine law, and stamps immutability upon its several precepts with the precious blood of Christ. The mission of the Son of God to a lost world was to save His people from the condemnation of transgression, to heal them from the taint of sin, and to save them from sinning, after they have received pardon for past transgression.

One Lafayette Mace of Maine, having been expelled from the Shakers for immoral conduct, according to their standard of morality, came to the town of Palmyra in the garb of a Universalist preacher. It was in our boyhood, while hoeing corn near the road on the old farm in Palmyra, Me., with a poor little boy by the name of Amos Rundlet by our side, that Mace passed in his car-

riage. Little Amos, while leaning upon his hoe, repeated these original lines, in which “there is more truth than poetry:”

Fayette Mace, he came to town,
A universal preacher,
To save the people in their sins,
Oh, what a foolish creature!

Jesus saves His people *from* their sins. Precious Saviour! adorable Redeemer! There is sweetness in the name of Jesus. The young convert exclaims,

“Precious name! that dear name! Oh, how sweet the name of Jesus is! I would not exchange my little hope in Jesus for ten thousand worlds like this.”

How sweet the name of Jesus sounds
In a believer’s ear;
It soothes his sorrows, heals his wounds,
And drives away his fear.⁸⁴⁴

Jesus says,

Matthew 28

²⁰ Lo, I am with you always.

If we will take Him with us, He will go with us in all the walks of life, and will be our counselor and help. He will give us to feel His presence, and taste His love.

Jesus, my love, my chief delight,
For You I long, for You I pray,
Amid the shadows of the night,
Amid the business of the day.⁸⁴⁵

There is power in the name of Jesus.

⁸⁴⁴ John Newton, Hymn: *How Sweet the Name of Jesus Sounds*, 1779.

⁸⁴⁵ Benjamin Beddome, Hymn: *Gift of God*, 1787.

Luke 10

¹⁷ The seventy returned again with joy, saying, Lord, even the devils are subject unto us through your name.

And in that last meeting, just before the ascension, Christ said to His disciples,

Mark 16

¹⁷ In my name shall they cast out devils. They shall speak with new tongues;

¹⁸ They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

Peter said to the lame man at the Beautiful gate of the temple,

Acts 3

⁶ In the name of Jesus Christ of Nazareth, rise up and walk.

He was immediately made whole. In his explanation of this wonderful case of healing, the apostle states:

¹⁶ And His name, through faith in His name, has made this man strong.

The apostles were called before the council, and were commanded not to teach in the name of Jesus. And when they were assembled with the brethren this prayer was offered in their behalf:

Acts 4

²⁹ Now, Lord, behold their threatenings, and grant unto your servants that with all boldness they may speak your word,

³⁰ By stretching forth your hand to heal, and that signs and wonders may be done by the name of your holy child Jesus.

³¹ And when they had prayed, the place was shaken where they were assembled together, and they were all filled with the Holy Ghost, and they spoke the word of God with boldness.

All hail the power of Jesus' name!
Let angels prostrate fall;

Bring forth the royal diadem,
And crown Him Lord of all.⁸⁴⁶

⁸⁴⁶ Edward Perronet, Hymn: *All Hail the Power of Jesus' Name*, 1780.

69. That Wonderful Name

Review and Herald, May 3, 1881

LAST week we spoke of the name of Christ as precious, lovely, and powerful. His name is exalted. The apostle speaks of Christ and of His name in these words:

Philippians 2

⁸ And being found in fashion as a man, He humbled himself, and became obedient unto death, even the death of the cross.

⁹ Wherefore God also has highly exalted Him, and given Him a name which is above every name:

¹⁰ That at the name of Jesus every knee should bow.

The prophet of God speaks of Christ as the child born, the ruling Governor, the reigning Prince:

Isaiah 9

⁶ Unto us a child is born, unto us a son is given: and the government shall be upon His shoulder: and His name shall be called, Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace.

⁷ Of the increase of His government and peace there shall be no end, upon the throne of David and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever.

“His name shall be called Wonderful;” He is wonderful in His person, as Immanuel, God and man, “God manifest in the flesh;” in His love and mercy; in His hatred of sin, and righteous regard to the holy law; in His compassion to the vilest and worst of sinners; in His majesty and humiliation; in His perfect righteousness, and willing sufferings; and in the method which He took to baffle Satan, overcome death, reconcile divine justice and mercy, and establish His kingdom by dying on the cross. In every part of His character and work, He may justly be called Wonderful.⁸⁴⁷

⁸⁴⁷ Scott.

He is Wonderful, Counselor. Justly He is called Wonderful, for He is both God and man. His love is the wonder of angels and glorified saints; in His birth, life, death, resurrection, and ascension, He was wonderful. A constant series of wonders attended Him; and without controversy, great was the mystery of godliness concerning Him.

It is by Him that God has given us counsel. *Psalm 16:7; Revelation 3:18*. He is the Wisdom of the Father, and is made of God to us wisdom. Some join these together; He is the Wonderful Counselor, a wonder or miracle of a counselor; in this, as in other things, He has the preeminence; none teaches like Him.⁸⁴⁸

The mighty God. Christ is God, the mighty God; but not the eternal God.

John 1

¹ In the beginning was the Word [Christ], and the Word was with God, and the Word was God.

² The same was in the beginning with God.

God the Father said to God the Son,

Genesis 1

²⁶ Let us make man in our image.

The Son was mighty to create.

John 1

³ All things were made by Him, and without Him was not anything made that was made.

He is mighty to save.

Matthew 28

¹⁸ All power is given unto me in Heaven and in earth.

Christ is the everlasting Father of His people. In the great family of Heaven, He is head. In certain scriptures, Christ is represented as the bridegroom.⁸⁴⁹ He is represented as being married.

⁸⁴⁸ Matthew Henry.

⁸⁴⁹ *Matthew 9:15; 25:1-10; John 3:29.*

Revelation 21

⁹ Come hither, [says the angel;] I will show you the bride, the Lamb's wife.

¹⁰ And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of Heaven.

The apostle speaks of the two Jerusalems, the Old and her children, and the New with her children. He contrasts...

Galatians 4

²⁵ ...Jerusalem which now is, and is in bondage with her children, –with the Jerusalem above, which is “free,” and adds,

²⁶ ...which is the mother of us all.

Now we have the family complete. Christ the everlasting Father of His people, the New Jerusalem the mother, and the church of all ages the children. It is true that the union of Christ and His people in all ages is represented by marriage, and that this union has existed for six thousand years; but the marriage of the Lamb is an event in the future. In that marriage the New Jerusalem is the bride of Christ, and those saved by His blood are represented as guests at the marriage supper.

And as Prince of Peace, Christ will reign in His kingdom when sin and sinners shall be destroyed.

Our glad hosannas, Prince of Peace,
Your advent shall proclaim;
And Heaven's eternal arches ring
With your beloved name.⁸⁵⁰

⁸⁵⁰ Philip Doddridge, Hymn: *Hark, the Glad Sound*, 1735.

70. The Water of Life

Review and Herald, May 10, 1881

WATER is abundant. More than two-thirds of the earth's surface is water. Pure water is one of the choicest blessings of this life. Cold water in the heat of summer is a luxury.

Proverbs 25

²⁵ As cold waters to a thirsty soul, so is good news from a far country.

Psalm 42

¹ As the hart pants after the water brooks, so pants my soul after You, O God.

The pure waters course down the mountains, pass up the trees, and enter into all things possessing vegetable life. Water is used as a figure of the blessings which Christ offers to the needy.

Isaiah 55

¹ Ho, every one that thirsts, come to the waters, and he that has no money, come, buy and eat; yea, come, buy wine and milk without money and without price.

John 4

¹⁴ Whosoever drinks of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

John 7

³⁷ In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink.

But the water of life in the restitution, free from the taint of decay, is the subject of this article.

Revelation 22

¹ And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

² In the midst of the street of it, and on either side of the river was there the tree of life.

In close connection with the river of life is the tree of life. This tree was in Eden before the fall.⁸⁵¹ The tree of life will be in the city of God, when redemption shall be completed. The river of life flows from the throne of God and of the Lamb. On either side of the river is the tree of life. Similar to the banyan tree, it has a trunk on each side of the river of life, uniting above, the river flowing through the arch. Christ, the Revelator, says of the saved,

Revelation 22

¹⁴ Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

The city of God, with its foundations of precious stones, its gates of pearl, its gold-paved streets, its river and tree of life, and its eternal repose, invites the pilgrims who are bending their lonely footsteps in the weary path to life eternal. Its open gates welcome the fainting and thirsty.

¹⁷ And the Spirit and the bride say, Come. And let him that hears say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

In the marriage of the Lamb, a future event, and one closely connected with the establishment of the eternal kingdom, the holy city is the bride. Through the telescope of faith, Abraham saw the city.

Hebrews 11

¹⁰ He looked for a city which has foundations, whose builder and maker is God.

He saw the city at the termination of the path of light and hope, in all its dazzling glory, virtually saying to him, "Come." The tender mother spreads out her hands in the most inviting manner to her child, and in a voice softened and tuned by maternal love, says, "Come." There is power in that inviting call. So with Jerusalem which is above,

⁸⁵¹ *Genesis 2:9.*

Galatians 4

²⁶ ...which is the mother of us all.

Her precious foundations, her towering walls, her pearly gates, her golden streets, her tree and river of life, say, “Come,” with a voice that cheers and refreshes the weary travelers to their eternal home. Oh, the city of our God! the tree and river of life! To enter its shining gates, to walk its golden streets, to gather around the tree of life and partake of its fruits, to look into the open face of our adorable Redeemer, to see the numberless white-robed ones, to hear the hallelujahs from holy angels and redeemed saints, and with the golden cup of God to drink from the crystal, flowing river of life!

Oh! how I long to see that day
When the redeemed shall come
To Zion, clad in white array—
Their blissful, happy home.

To hear the alleluias roll
From the unnumbered throng,
And with a Heaven-enraptured soul
To join redemption’s song.

Jerusalem I long to see,
Blest city of my King;
And eat the fruit of life’s fair tree,
And hear the blood-washed sing.

My longing heart cries out,
Oh, come! Creation groans for thee!
The weary pilgrim sighs, Oh, come!
Bring immortality!⁸⁵²

⁸⁵² The author is anonymous. The words appear in James White’s hymn book, *Hymns for Second Advent Believers*, 1855. For a suggested tune, see Appendix: *Songs: “We’re Going Home.”*

71. The Tree of Life

Review and Herald, May 17, 1881

THE great God is a lover of the beautiful. In beautifying the Eden home of our first parents, His hand planted trees for ornament, for food, and to perpetuate life.

Genesis 2

⁹ And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden.

Trees abound in almost every country. Trees are of great value to man. We speak of trees as lofty, and when clothed with green foliage, as beautiful. Trees are used as a figure of noble and upright characters.

Psalm 92

¹² The righteous shall flourish like the palm tree; he shall grow like a cedar in Lebanon.

¹³ Those that be planted in the house of the Lord shall flourish in the courts of our God.

Trees that border the lakes, and line the river banks, and spread out upon the green fields, seem to possess especial beauty. As Balaam looks forth upon the tents of Israel, he exclaims,

Numbers 21

⁵ How goodly are your tents, O Jacob, and your tabernacles, O Israel!

⁶ As the valleys are they spread forth, as gardens by the river's side, as the trees of lign aloes which the Lord has planted, and as cedar trees beside the waters.

Wisdom, righteousness, and that which is wholesome is represented by the goodly tree. Speaking of wisdom, Solomon says:

Proverbs 3

¹⁸ She is a tree of life to them that lay hold upon her.

Proverbs 11

³⁰ The fruit of the righteous is a tree of life; and he that wins souls is wise.

Proverbs 15

⁴ A wholesome tongue is a tree of life.

Jeremiah 17

⁷ Blessed is the man that trusts in the Lord, and whose hope the Lord is.

⁸ For he shall be as a tree planted by the waters, and that spreads out her roots by the river, and shall not see when heat comes, but her leaf shall be green, and shall not be careful in the year of drought, neither shall cease from yielding fruit.

But the tree of life, that specific tree, is the subject of this article. The Lord planted this tree.

Genesis 2

⁸ And the Lord God planted a garden eastward in Eden, and there He put the man whom He had formed.

⁹ And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden.

There is but one tree of life. The brief record of its first existence, before the fall, is in the first book of the Bible. The same tree is seen in the city of our God in the restitution, in the last book of the Bible, and it is by the river of water of life. God, the lover of the beautiful, has so arranged the tree of life, and the river of the water of life in the eternal city, as to gladden the eyes of immortal saints.

Oh, to stand beneath the wide-spread branches of the tree of life, and gaze into the ever-flowing water of life, clear as crystal! And with immortal hands to pluck the fruit from the tree of life, and drink of the water of life! Dear reader, strive, by the grace of God, to be there, and participate in the beauty, plenty, and glory of Heaven.

72. Words of Comfort

Review and Herald, July 26, 1881

UNDER the reign of Satan and of sin, the tenderest earthly ties are severed. Sickness, pain, and death, the legitimate results of transgression, have pressed more heavily upon each successive generation since the fall. And this tide of woe will continue to flood the world until the Redeemer shall come and destroy sin and sinners, and...

Revelation 21

⁵ ...make all things new.

Then,

⁴ There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away.

Paul closes his words of condolence to the Thessalonians thus:

1 Thessalonians 4

¹⁸ Wherefore comfort one another with these words.

The members of the church at Thessalonica had been bereaved. Their Christian relatives, those connected with them by the tenderest earthly ties, had been torn from them by death. They had closed their eyes in death, and laid them in the silent grave. Is there hope beyond the grave? or is death an eternal sleep? By the light of the gospel of the Son of God alone may we trace the way of the child of God from the grave to life eternal.

2 Timothy 1

¹⁰ [Christ] brought life and immortality to light through the gospel.

In his letter of condolence, the apostle would dispel the grief of Christians by dispelling their ignorance relative to the dead.

1 Thessalonians 4

¹³ But I would not have you to be ignorant, brethren, concerning them which are asleep, that you sorrow not, even as others which have no hope.

In this appeal, in this first declaration, gospel light shines upon the Christian's grave. In death the Christian sleeps. The pious dead sleep in Jesus. They wait in hope of being waked to immortal life by the last trump. Those who have no hope beyond the grave, may sorrow indeed when their dear friends are torn from them by death, Meet them again? Never, no, never. Here is cause for sorrow that language cannot express. But the hope of the gospel dispels the gloom that enshrouds the grave of the just, and mingles joy with the cup of sorrow which the bereaved Christian is forced to drink. He sorrows, but not as those who have no hope.

¹⁴ For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him.

The resurrection of Christ is a pledge of the resurrection of all who sleep in Him. God brought our Lord Jesus Christ from death. And all who rest in hope of life eternal through Him, those who now sleep in Jesus, will God bring from the power of death to be with Christ ever.

¹⁵ For this we say unto you by the word of the Lord, that we which are alive and remain shall not prevent [go before] them which are asleep.

¹⁶ For the Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first:

¹⁷ Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and SO shall we ever be with the Lord.

¹⁸ Wherefore comfort one another with these words.

The Lord himself is coming to break the fetters of the tomb, and set the captives free. The Redeemer is coming to complete re-

demption. Our absent Lord is coming to change His dear waiting people to immortality, and raise the just of all nations and of all the ages, and take them to himself. The disciples loved their Lord, and were most happy when He was with them. His presence was their joy, His absence their sorrow. When He said to them,

John 13

³³ Little children, yet a little while I am with you, you shall seek me, and as I said unto the Jews, whither I go, you cannot come,

—their hearts were filled with sorrow. Then the Lord comforts them with declarations which are still words of comfort to all who love our Lord Jesus Christ in sincerity and in truth.

John 14

¹ Let not your heart be troubled, you believe in God, believe also in me.

² In my Father's house are many mansions. If it were not so, I would have told you. I go to prepare a place for you.

³ And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there you may be also.

O happy church of Christ, when her absent Lord shall come, and gather the scattered members of the heavenly family to himself, to ever be with Him who loved them, and washed them from their sins in His own blood! The hope of the church is our hope. It is consummated at the coming of Christ and the resurrection of the just. It is the blessed hope to which the church has ever looked with gladness. And her interest in the Coming One and His glorious appearing grows intense as the day draws near.

Titus 2

¹³ Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;

¹⁴ Who gave himself for us, that He might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

The prophets of God saw this day, to them in the distant future, and their hearts were filled with joy and gladness.

Job 19

²⁵ I know, [says Job,] that my Redeemer lives, and that He shall stand at the latter day upon the earth.

Isaiah 26

¹⁹ Your dead men shall live, together with my dead body shall they arise. Awake and sing, you that dwell in dust; for your dew is as the dew of herbs, and the earth shall cast out the dead.

Isaiah 25

⁶ And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.

⁷ And He will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations.

⁸ He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall He take away from off all the earth; for the Lord has spoken it.

⁹ And it shall be said in that day, Lo, this is our God! We have waited for Him, and He will save us; this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation.

In expectation sweet,
We'll wait, and sing, and pray,
Till Christ's triumphal car we meet,
And see an endless day.⁸⁵³

⁸⁵³ Joseph Swain, Hymn: *In Expectation Sweet*.

73. Fallen at His Post

Review and Herald, August 9, 1881

By J. H. Kellogg, M. D.

2 Samuel 3

³⁸ Know you not that there is a prince and a great man fallen this day in Israel?

IT BECOMES our painful duty to chronicle in this number an event which will bring sadness to the hearts of all the friends of the *Review*. One week ago at the date of this writing, July 31, both Brother and Sister White began to experience feelings of illness, the symptoms of which indicated an approaching attack of malarial fever.

On Monday and Tuesday, August 1 and 2, the symptoms of malarial difficulty became more marked, and the first impressions were confirmed, that it was an attack of ordinary fever and ague, though a very severe one. Wednesday evening, the 3rd, they were both brought to the Sanitarium. The treatment administered the 4th and 5th had the effect to break the fever in the case of Sister White, but not so with him.

Friday evening, shortly after the commencement of the Sabbath, it became evident that a crisis was approaching in his case. He sank very low, but yet, retained consciousness and ability to recognize his friends, and understand and answer questions. The physicians and helpers belonging to the Sanitarium put forth every exertion in his behalf through the entire night; and by their efforts and the use of powerful stimulants he was enabled so far to rally that it was thought he might recover if another attack could be prevented. But the disease being periodic in its nature, a recurrence of the grave symptoms was feared; and the worst fears were soon realized.

At half-past one, Sabbath, August 6, he again sank rapidly, suffering, as was supposed, paralysis of the brain, from which time he lost all sensibility and consciousness. In this condition he lin-

gered, the pulse of life growing weaker and the breath feebler, till at a quarter past five he calmly and quietly passed away.

Brother White was born in Palmyra, Maine, August 4, 1821, and had consequently lived sixty years and two days at the time of his death. Commencing the work of publishing in 1849, a little more than one-half of his active life has been devoted to the special work represented by Seventh-day Adventists, namely, the promulgation of what they understand to be the third angel's message of *Revelation* 14. To this he has adhered with an undeviating devotion. Commencing without friends or means, he met and surmounted obstacles before which those of a less courageous heart, a less determined purpose, and a less hopeful and trusting spirit, would have faltered and failed.

The older readers of the *Review* understand well how fully his labors have been identified with every enterprise and every progressive movement connected with this cause. Thrust out, in the providence of God, to be not only a pioneer but a leader in the work, he has shown his adaptability to this position by being the first to see and the clearest to comprehend the situation, and the most active to plan in devising ways and means to meet emergencies and provide for the growing wants of the cause.

In the plan adopted by this people for raising means, called Systematic Benevolence, in the matter of the organization of churches and Conferences, the incorporation of legal societies for the prosecution of different branches of the work, the introduction of increased facilities by means of new and improved machinery in the publishing department, the introduction of the health movement, which has led to the establishment of the Sanitarium, the formation of the Educational Society, which has resulted in the founding of Battle Creek College, the raising of a book fund, and the establishment of our publishing work in California, he was the first to move, and the foremost to defend these enterprises against all opposition. Experience has shown the great wisdom of all these movements, and he lived to see them all reach

a degree of prosperity far beyond the anticipation of himself or others at the time of their inception.

But not only has he with busy brain and pen and earnest words, sought the advancement of the truth, he has also freely devoted his means to the carrying forward of the work. Possessing rare financial capabilities, he has not devoted these to any selfish purposes, but used them in a manner to advantage the cause he loved. In all enterprises involving the necessity of raising large sums of money, he has been first to lead out with a liberal subscription, and the stock books of all our institutions (all the stock being a donation,) show larger investments by him than by any other person.

Being thus set for the defense of a work which is in its very nature aggressive, and possessing traits of character essential to the successful maintenance of such a position, it was inevitable that he should often offend prejudices, restrain unworthy ambitions, and arouse hostility on the part of some and turn them into more or less active enemies. But whatever positions he has taken in these respects, those who knew him best are persuaded that he acted from what he believed to be duty to the cause; and where the interest of the cause was involved, that was to him above friend or foe, and he would stand firmly for that, whether it brought enmity or friendship, blame or blessing.

And it was also inevitable that a man in his position should sometimes make mistakes. He never claimed to be infallible in judgment or perfect in character. But whenever convinced of an error, no one was more ready than he to make sincere and ample acknowledgment for the same. Even in his last sickness, when incapable of using the pen himself, with a softened and humble spirit he dictated a message expressive of regrets for any imperfection of character manifested or errors committed, desiring forgiveness of whom it might concern.

Widely known by his travels and public labors from Maine to California, his memory will be sacredly cherished in the hearts of

thousands; while multitudes have occasion to add deep feelings of gratitude for personal interest taken by him in their behalf. He was a man of prayer, and often and earnestly sought the counsel that comes from above.

But his work is done. The weary hands are at rest. The record of years crowded full of manifold labors is closed. He leaves a cause to which he has been a father, strong to go forward in the accomplishment of its mission; while we confidently trust that he is numbered among those of whom it is said that they...

Revelation 14

¹³ ...rest from their labors; and their works do follow them,

–to be rewarded in the glorious and soon-coming morning of the resurrection.

If he was to go, as he had a premonition would be the case, though many prayers were offered in his behalf, the circumstances of his death could hardly have been more favorable. So long as he was conscious during the last three days of his illness, he testified that he suffered no pain. A large company of sincere and tearful friends stood in and about the building, while on that pleasant Sabbath afternoon his life ebbed slowly away. Like falling into a quiet sleep, so he went down in death; and when all was over, a sweet peace seemed to sit embalmed on every feature. It was as if this prayer had been answered:

Spare me this hour to sleep, before
Your sleepless bliss is given;
Give me a day of rest on earth
Before the work of Heaven!⁸⁵⁴

To give friends from California time to reach the place, the funeral will not be held before Sabbath, August 13. This will also give our brethren in this and adjoining States opportunity to be present on the occasion, if they should so desire.

⁸⁵⁴ Rose Terry Cooke, Poem: *Rest*.

The following statement from Dr. J. H. Kellogg will give our readers such further particulars as they will desire to know:

I first learned of the illness of Brother White about four o'clock PM, Tuesday, August 2, when I received a message from him requesting me to visit him at his residence, which I immediately did. I found him suffering with a very high fever, the pulse being 112, and the temperature 103° F. I learned that at about 10 AM of the same day he had suffered with a very severe congestive chill. At this time his head was greatly congested, and he complained of severe pain in the spine, extending into the lower limbs. He seemed to be greatly prostrated, and was very restless. Treatment to relieve the fever and pain was immediately ordered, and administered by a bath attendant from the Sanitarium. After a short time, copious perspiration appeared, and he was greatly relieved.

At eight PM I saw him again, and found his pulse diminished to 96 and his temperature to 101°. At 11:30 PM his fever had entirely subsided.

At eight AM, Wednesday morning, I saw him again, and found him free from fever, but greatly prostrated. He had some appetite, however, and ate a light breakfast.

At my second visit, Tuesday evening, Sister White remarked that she felt somewhat indisposed, but hoped that she should feel better after the night's rest. On Wednesday morning I found her suffering with a high fever, having had a chill at one AM. The fever was already beginning to abate, however, and in the afternoon she felt greatly relieved.

In the case of Brother White the fever arose in the afternoon, and at two PM reached a temperature of 102°, one degree less than the day before. He suffered less pain than the day previous, but complained much of the heat, the weather being very warm. The

tendency to cerebral congestion was very marked, and there was some pain in the head.

In the evening both were feeling much better, though very weak, and in accordance with their wishes, and my urgent advice, were removed to the Sanitarium on a bed placed in an easy hack. Brother White passed the night comfortably and felt free from pain in the morning, but was very weak and would take no food. Sister White suffered greatly after midnight and until the next afternoon, and was also unable to take food on account of extreme nausea.

About noon, on Thursday, Brother White began to show symptoms of fever again, but the temperature rose only to $101\frac{3}{4}^{\circ}$. The pulse was rather weak, however, and in the evening, after the fever had subsided, became for a short time very rapid. He slept well through the night, however, and in the morning stated that he felt much better, though weak. He ate a light breakfast with relish, and expressed himself as feeling very comfortable and wholly free from pain during the forenoon, but took no dinner.

Early in the afternoon he became somewhat feverish, though less so than on any previous day, and by seven PM the temperature was only slightly above 100° . He seemed inclined to doze much of the time during the day, as on previous days during his sickness.

At 7:30 PM several friends called upon him, but talked with him but little, as he seemed inclined to sleep. At eight PM I examined his pulse, and remarked the same peculiarity observed the previous evening,—weakness and unusual frequency, although there was no fever, neither any evidence of chill, the body being warm. He expressed himself as feeling entirely comfortable, but inclined to sleep. About five minutes later I examined the pulse again, and observed a slight irregularity. Strong stimulants were immediately administered, and Sister White and a number of special friends were advised that his condition was critical.

The grave symptoms grew rapidly worse for an hour, notwithstanding the most vigorous efforts which could be made by the aid of stimulating and restorative means of every sort, which were ready at hand. The pulse became exceedingly rapid, reaching 160, and was very feeble and extremely irregular. The respiration was short and labored. The pupils were dilated almost to the extreme limit. Still the body was warm, and there was no evidence of chilliness, but the tendency to collapse from failure of the heart seemed irresistible. Consciousness was not entirely suspended, as he was able to answer any brief question intelligibly. This condition continued without apparent change until about three AM, when a slight improvement was observed which continued until at six AM the pulse was regular at 112, and the respiration much stronger. Up to this time constant efforts had been made to keep him awake; but now he was allowed to drop asleep.

He took a little fluid nourishment, and steadily improved for several hours. At 10 AM he was able to converse a little in brief sentences, but his pupils were still dilated, and the symptoms of paralysis of certain portions of the brain, which had appeared in the night, continued.

We felt strongly the conviction that should he live, his mind would possess but a shadow of its former strength. The same conviction fastened itself upon Sister White, who had entertained but slight hopes of his recovery from the commencement of the attack the previous evening. Fearing a repetition of the attack of the preceding evening, we apprized the friends of the impending danger, and set a careful watch over him in order to detect the first symptoms of collapse.

About one PM his pulse suddenly began to increase in frequency, and soon became very feeble and irregular. Within thirty minutes he became unconscious, and his pulse rapidly rose to 176, and his respirations to 60 per minute. His temperature was 99°, one-half degree above the normal temperature. The same measures used with the previous attack were again employed, but

without effect, and he remained in the condition described until he breathed his last, just after five P.M.

During the last few months Brother White had expressed himself as feeling remarkably well, and until within a few days of his decease there had been no indications of any contrary condition. Two weeks before his death, Brother and Sister White attended a tent-meeting at Charlotte, Mich., at which Brother White contracted a severe cold through a sudden change in the weather. Upon returning home he complained of a sensation of pressure in the chest, and seemed apprehensive of impending sickness. One week before his death, upon returning home, after assisting in the services at the tabernacle, he seemed greatly exhausted; and after this each day found him a little more indisposed than the preceding, though he continued to engage in his usual duties, until the disease which was incubating in his system finally culminated in an attack of malarial fever, which assumed the pernicious form sometimes known as "congestive chills," a disease which is only equaled in gravity by such maladies as cholera, yellow fever, and the plague.

The case presented some strange and very remarkable features, which are only explicable upon the supposition that the several shocks of apoplexy which he has suffered during the latter portion of his life had so seriously impaired certain portions of the brain as to render him unusually susceptible to the malarious poison to which he had been exposed a short time before his death.

With the concurrence of the friends, we called in consultation a leading physician of the city, whom we found in entire agreement with us in reference to the condition and the appropriate treatment.

No one, unless it be his bereaved family, can feel more keenly than we the loss of one who had been to us for years a father and a friend. To no one else have we been personally indebted for so many acts of kindness and so much wise counsel. We mourn not

only for the irretrievable loss which the cause must sustain, but for a personal loss which cannot be repaired.

- *J. H. Kellogg, MD*

In Memoriam

A Sketch of the Last Sickness and Death of Elder James White

1881

by Ellen G. White

Pamphlet 168, written in August 1881.

In Memoriam

A Sketch of the Last Sickness and Death of Elder James White
Ellen G. White

I WANT to say a few words to those present on this occasion. My dear Saviour has been my strength and support in this time of need.

When taken from my sick-bed to be with my husband in his dying moments, at first the suddenness of the stroke seemed too heavy to bear, and I cried to God to spare him to me,—not to take him away, and leave me to labor alone. Two weeks ago we stood side by side in this desk; but when I shall stand before you again, he will be missing. He will not be present to help me then. I shall be alone, and yet not alone, for my Saviour will be with me.

When my husband was breathing out his life so quietly, without a groan, without a struggle, I felt that it would be selfishness in me to wish to throw my arms of affection around him and detain him here. He was like a tired warrior lying down to rest. My heart can feel to its very depths, and yet I can tell you I have no tears to shed for the dead. My tears are for the living. And I lay away my beloved treasure to rest,—to rest until the morning of the resurrection, when the Lifegiver shall call the captives from the prison-house to a glorious immortality.

And now I take up my life-work alone. I thank my Saviour I have two sons he has given me to stand by my side. Henceforth the mother must lean upon the children; for the strong, brave, noble-hearted husband is at rest. The turmoil with him is over. How long I shall fight the battles of life alone I cannot say; but there is one thing that I will say to you, and that is, that when I saw my husband breathe his last, I felt that Jesus was more precious to me than He ever had been in any previous hour of my life. When I stood by my firstborn, and closed his eyes in death, I could say,

“The Lord gives and the Lord takes away; blessed be the name of the Lord.”⁸⁵⁵

And I felt then that I had a Comforter in Jesus Christ. And when my little one was torn from my arms, and I could no longer see its little head upon the pillow by my side, then I could say,

“The Lord gave and the Lord takes away; blessed be the name of the Lord.”

And now he upon whose large affections I have leaned, with whom I have labored,—and we have been united in labor for thirty-six years,—is taken away; but I can lay my hands upon his eyes and say, I commit my treasure to You until the morning of the resurrection.

When I saw him passing away, and saw the many friends sympathizing with me, I thought, What a contrast to the death of Jesus as He hung upon the cross! What a contrast! In the hour of His agony, the revilers were mocking and deriding Him. But He died, and He passed through the tomb to brighten it, and to lighten it, that we might have joy and hope even in the event of death; that we might say as we lay our friends away to rest in Jesus,

“We shall meet them again.”

And now I appreciate the Christian’s hope, and the Christian’s Heaven, and the Christian’s Saviour, as I have never appreciated them before. And today I can say,

“There is rest for the weary.”

When we were looking, but a short time ago, to Colorado, and to the Atlantic coast, and to the Pacific, for rest, my husband said,

“Let us not be over-anxious. We know not what a day may bring forth. God may open up a way before us that now seems indistinct and cloudy. But,” said he, “I shall have rest, I shall have

⁸⁵⁵ *Job* 1:21.

rest. All our ways are hid in Jesus Christ, and He will open up the way before us if we only trust Him from day to day. Let us now trust in Him.”

And there [turning toward the coffin] my husband has found rest; but I have yet to battle. I cannot yet lay off the armor of the Lord. When I fall, let me fall at my post of duty; let me be ready; let me be where I can say as he said,

“All is well. Jesus is precious.”

And, friends, we all want this hope. In Jesus Christ all our hopes of eternal life are centered, so then let us ever labor for him. He from henceforth is my Guide, and my Husband, and my Counselor, and my Friend. He will walk with me through the thorny paths of life, and at last we shall meet again, where there is no parting, where there is no separation, and where none shall any more say,

“I am sick.”

I yield my precious treasure; I bid him farewell; I do not go to his grave to weep. Nor can I shed any tears over my youngest nor my eldest son. The morning of the resurrection is too bright. And then I look to that morning when the broken family links shall be re-united, and we shall see the king in His beauty, and behold His matchless charms, and cast our glittering crowns at His feet, and touch the golden harp and fill all Heaven with the strains of our music and songs to the Lamb. We will sing together there. We will triumph together around the great white throne.

[The following sketch of the religious experience of Elder White during the last few weeks of his life, together with some of the incidents of his last sickness and death, will be of special interest to the reader, coming as it does from the pen of his bereaved companion.]

Some weeks before the death of my husband, I tried to urge upon him the importance of seeking a field of labor where we would be released from the burdens necessarily coming upon us at Battle Creek. In reply he spoke of various matters which re-

quired attention before we could leave,—duties which some one must do. Then with deep feeling he inquired,

Where are the men to do this work? Where are those who will have an unselfish interest in our institutions, and who will stand for the right, unaffected by any influence with which they may come in contact?

With tears he expressed his anxiety for our institutions at Battle Creek. Said he,

My life has been given to the upbuilding of these institutions. It seems like death to leave them. They are as my children, and I cannot separate my interest from them. These institutions are the Lord's instrumentalities to do a specific work. Satan seeks to hinder and defeat every means by which the Lord is working for the salvation of men. If the great adversary can mold these institutions according to the world's standard, his object is gained. It is my greatest anxiety to have the right man in the right place. If those who stand in responsible positions are weak in moral power, and vacillating in principle, inclined to lead toward the world, there are enough who will be led. Evil influences must not prevail. I would rather die than live to see these institutions mismanaged, or turned aside from the purpose for which they were brought into existence.

In my relations to this cause I have been longest and most closely connected with the publishing work. Three times have I fallen, stricken with paralysis, through my devotion to this branch of the cause. Now that God has given me renewed physical and mental strength, I feel that I can serve His cause as I have never been able to serve it before. I must see the publishing work prosper. It is interwoven with my very existence. If I forget the interests of this work, let my right hand forget her cunning.

I think but few can appreciate my feelings of devotion to this instrumentality of God. It is the child of my care. The Lord used me as His agent to bring this work into existence, and to carry it forward until it stood forth in power, a glorious success. Few know the anguish I have felt, as I have seen it burdened with debt. I have always said I would never place a mortgage on my

home; but the debt on our Publishing Association is worse than this. Perhaps the evil is magnified in my mind; I may feel too deeply over the matter; but the very thought of it sends a thrill of pain through my heart. I say to myself, I will never rest until this institution is freed from debt. I have engaged in various enterprises with the sole purpose of accomplishing this object. I have prayed earnestly that God would make my efforts successful. If He shall be pleased to grant my petition, to His name alone shall be ascribed the glory.

About two weeks before his death, my husband often asked me to accompany him to the grove, near our house, to engage with him in prayer. These were precious seasons. Upon one of these occasions he said,

I feel my heart unusually drawn out in earnest longing for more of the Spirit of God. I have not prayed as often as I should. When we neglect prayer, we come to feel a sufficiency in ourselves, as though we could do great things. But the nearer we come to God, the more we feel our own weakness, and our need of help from above. In God is my strength; in Him I shall triumph.

At another time, while walking to the usual place for prayer, he stopped abruptly; his face was very pale, and he said,

A deep solemnity is upon my spirit. I am not discouraged, but I feel that some change is about to take place in affairs that concern myself and you. What if you should not live? Oh, this cannot be! God has a work for you to do. But I hope you will give yourself time to rest, that you may recover from this enfeebled condition. It continues so long that I feel much anxiety as to the result. I feel a sense of danger, and with it comes an unutterable longing for the special blessing of God, an assurance that all my sins are washed away by the blood of Christ. I confess my errors, and ask your forgiveness for any word or act that has caused you sorrow. There must be nothing to hinder our prayers. Everything must be right between us, and between ourselves and God.

We there in humility of soul confessed to each other our errors, and then made earnest supplication for the mercy and blessing of God. My husband remained bowed some minutes after our prayers had ceased. When he arose, his countenance was cheerful and happy. He praised the Lord, saying he felt the assurance of the love of Christ.

How quickly, [said he,] our self-sufficiency disappears when we obtain a view of Jesus on the cross. I am ashamed that I ever thought I had a hard time; that I ever complained of my trials. One look at the cross makes me feel that I have endured nothing for Jesus and His truth. This experience shall never be forgotten by me. When misunderstood and misrepresented, I have permitted a combative spirit to be aroused in me, and have sought to vindicate my course. I now see my mistake in this. I will never again call attention to myself. If I walk in humility I shall have a friend who will never leave nor forsake me. I will leave my work and all my interests in the hands of Jesus, and let Him vindicate my cause.

He then uttered a few words of earnest prayer:

You, O God, have a work to be done in the earth; a work so great that we in our weakness tremble as we contemplate its magnitude. But if You will give us strength, we will take up the work committed to our hands, and carry it forward. We will seek to put self out of sight, and to magnify the power of grace in every word and act of life. A solemn trust is ours. What will be our record in the day of God? I will praise You, O Lord, for I am wholly yours, and You are mine.

From this time, [he continued,] I will be free in God. I have allowed business to hurry and burden me, so that I have had little time to pray. Here I have erred. The Lord does not desire us to be in so great a hurry. He can use us to better effect if we take time to pray, to study the Bible, and to praise His name. The Lord has a work for us to do. I must be fitted for it, and I feel that I have not a moment to lose. I will not yield to doubt or discouragement. The Lord blesses me, even me.

He wept aloud, and exclaimed,

How ungrateful I have been, for all God's mercy and love!

Upon another occasion, while praying in the grove, he said,

The words spoken by Christ to Joshua come with solemn power to my mind: "Loose your shoe from off your foot; for the place whereon you stand is holy." I feel that I must be entirely divested of self. I desire faithfully to employ my powers to promote peace, happiness, and progress in the cause of God. I must cultivate sympathy and patience. With me, to be still requires more grace than to be active in the battle. "Peace, be still!" This is the lesson I will learn.

Ours has been a life of active service. Traveling east and west, in the cold of winter and the heat of summer, never allowing ourselves to be controlled by circumstances, undaunted by poverty, undismayed by opposition, we have pressed on in the path of duty. Life has been a constant scene of exertion; and now to learn to lay off the heavier burdens seems as difficult as to part with my life. The necessity for great effort inspires me with corresponding zeal, energy, and perseverance. Opposition has strengthened in me the power of resistance. I have thrown all the energies of body, and mind, and soul into every undertaking, resolved that success should crown my efforts. This iron determination has molded my character, and now I have that hardest lesson to learn,—"Be still, and know that I am God." I must learn to wait, learn to be quiet, and let others lead in the battles for right.

When I look over our life of travel and warfare for the past thirty-five years, and see how wonderfully we have been preserved from accident and harm, it awes and humbles me, under a sense of my obligations to God. We have been on the cars when fatal accidents have occurred, and the Lord's mercy has preserved us, so that life and limb have been uninjured. This appears to me in a new light. A prominent man, in conversing with me of our extensive travels, with no serious accident, once remarked, "Elder White, yours seems to be a charmed life." I answered, "The God whom I serve has given His angels charge over me, and until my work is done, He will preserve me."

After relating this incident, my husband continued,

I can but wonder at the mercy and goodness of God. I must come nearer to Him. I must walk in greater humility before Him. I will take no credit to myself for the success that has crowned my efforts in the upbuilding of the cause of truth. I know that I have not labored in vain; but it is the power of God that has wrought with me to save sinners. It is His blessing that has opened hearts to receive the truth. God alone shall be glorified; for He has made His work a marvelous success.

We had an appointment to attend a tent-meeting at Charlotte, Sabbath and Sunday, July 23 and 24. And I was in feeble health, we decided to travel by private conveyance. On the way, my husband seemed cheerful, yet a feeling of solemnity rested upon him. He repeatedly praised the Lord for mercies and blessings received, and freely expressed his own feelings concerning the past and the future:

The Lord is good, and greatly to be praised. He is a present help in time of need. The future seems cloudy and uncertain, but the Lord would not have us distressed over these things. When trouble comes, He will give us grace to endure it. What the Lord has been to us, and what He has done for us, should make us so grateful that we would never murmur or complain. Our labors, burdens, and sacrifices will never be fully appreciated by all. I see that I have lost my peace of mind and the blessing of God by permitting myself to be troubled by these things.

It has seemed hard to me that my motives should be misjudged, and that my best efforts to help, encourage, and strengthen my brethren should again and again be turned against me. But I should have remembered Jesus and His disappointments. His soul was grieved that He was not appreciated by those He came to bless. I should have dwelt upon the mercy and loving-kindness of God, praising Him more, and complaining less of the ingratitude of my brethren. Had I ever left all my perplexities with the Lord, thinking less of what others said and did against me, I should have had more peace and joy. I will now seek first to guard myself that I offend not in word or deed, and then to help my

brethren make straight paths for their feet. I will not stop to mourn over any wrong done to me. I have expected more of men than I ought. I love God and His work, and I love my brethren also.

Little did I think, as we traveled on, that this was the last journey we would ever make together. The weather changed suddenly from oppressive heat to chilling cold. My husband took cold, but thought his health so good that he would receive no permanent injury. He labored in the meetings at Charlotte, presenting the truth with great clearness and power. He spoke of the pleasure he felt in addressing a people who manifested so deep an interest in the subjects most dear to him.

The Lord has indeed refreshed my soul, [he said,] while I have been breaking to others the bread of life. All over Michigan the people are calling eagerly for help. How I long to comfort, encourage, and strengthen them with the precious truths applicable to this time!

On Sunday afternoon, after I had spoken on the subject of temperance, he united with others in singing the stirring song, "Dare to be a Daniel." I was surprised at the power and spirit with which he sung.

Wednesday we returned home. On the way he complained of headache; his lungs were congested, and he coughed some. We thought the attack only a common cold which would readily yield to treatment. He went about his work as usual, but was troubled with pain in his limbs. Every morning we visited the grove near our house, and united in prayer. He seemed to feel more deeply in earnest than usual, and would pray fervently several times. We were anxious to know what the Lord would have us do. Letters were continually coming in from different places, urging us to attend the camp-meetings. We wished to seek some retired place, and there devote ourselves to writing; and yet it was painful to refuse to meet with our brethren in these important gatherings. We prayed much for wisdom that we might take the right course.

Sabbath morning, as usual, we walked to the grove together, and my husband prayed most fervently three times. He seemed reluctant to cease pleading with God for special guidance and blessing. His prayers were heard, and peace and light came to our hearts. My husband praised the Lord, and said,

Now I give it all up to Jesus. I feel a sweet, heavenly peace, an assurance that the Lord will show us our duty; for we desire to do his will.

He accompanied me to the Tabernacle, and opened the services with singing and prayer: It was the last time he was ever to stand by my side in the pulpit.

On Sunday he thought he would be able to attend the Eastern camp-meetings, and said the Lord could give him strength, if it was his duty to go. Monday he had a severe chill. Tuesday he did not rally as expected, but we thought the disease an attack of fever and ague, and supposed that it would soon yield to treatment. Tuesday night I was attacked with chills, and was very sick, being unable to sit up on the following day. Dr. Kellogg then proposed that we both be removed to the Sanitarium, where we could enjoy better facilities for treatment. A mattress was placed in a hack, my husband and myself were laid side by side, for the last time, and thus taken to the Sanitarium.

On Friday my symptoms were more favorable. The doctor then informed me that my husband was inclined to sleep, and that danger was apprehended. I was immediately taken to his room, and as soon as I looked upon his countenance I knew that he was dying. I tried to arouse him. He understood all that was said to him, and responded to all questions that could be answered by yes or no, but seemed unable to say more. When I told him I thought he was dying, he manifested no surprise. I asked if Jesus was precious to him. He said,

“Yes, oh yes.”

“Have you no desire to live?” I inquired.

He answered, "No."

We then knelt by his bedside, and I prayed for my husband in that solemn hour. A peaceful expression rested upon his countenance. I said to him,

Jesus loves you. The everlasting arms are beneath you.

He responded,

Yes, yes.

I wished to be certain that he recognized us, and I asked him to tell who we were. He said,

You are Ellen. You [looking at our elder son] are Edson. I know you all.

Bro. Smith and other brethren then prayed around his bedside, and retired to spend much of the night in prayer. My husband said he felt no pain; but he was evidently failing fast. Dr. Kellogg and his helpers did all that was in their power to hold him back from death. He slowly revived, but continued very weak. I remained with him through the night.

The next morning he took some nourishment, and seemed slightly to revive. About noon he had a chill, which left him unconscious, and he quietly breathed his life away, without a struggle or a groan.⁸⁵⁶ I was mercifully spared the anguish of seeing my husband in agony battling with death. The scene was as pleasant as it was possible for a deathbed to be.

At times I felt that I could not have my husband die. But these words seemed to be impressed on my mind:

Be still, and know that I am God.

We had designed to devote the coming winter to writing. My husband had said,

⁸⁵⁶ This was on the afternoon of August 6, 1881.

Let us not be turned aside from our purpose. I think we have made a mistake, in allowing the apparent wants of the cause and the earnest entreaties of our brethren to urge us into active labor in preaching when we should have been writing. While our mental powers are unimpaired, we should complete our contemplated books. I design to arrange my business affairs, go to the Pacific coast, and devote the winter months to writing. It is a duty which we owe to ourselves and to the cause of God to rest from the heat of battle and to give to our people the precious light of truth which God has opened to our minds. I feel assured there is a crisis before us. We should preserve our physical and mental powers for future service. The glorious subject of Redemption should long ago have been more fully presented to the people; but I have allowed myself to be called into the field, to attend camp-meetings, and have become so worn that I could not engage in writing.

While thus conversing, we passed the humble home of a colored washer-woman, who supported herself and five children by her daily labor. Said my husband,

Wife, we must look after this poor woman. Let us not, amid our busy cares, forget the poor souls who have so hard a struggle to live. It is well always to pay them more than they ask; and you may have clothing and provisions that you can spare them. It will be a small matter to us, but may be a great help to them.

He continued,

Living where these poor people do, surrounded by the miasm of the millpond, they must have constantly to battle with disease and death. If I had means at my command, I would build suitable houses on high land to rent to these poor people. We will see what can be done to make their hard lot more comfortable.

My husband was always a helper of the poor and the needy. He never knowingly oppressed the hireling in his wages. He was the widow's friend, a father to the fatherless.

I keenly feel my loss, but I dare not give myself up to useless grief. This would not bring back my husband. And I am not so selfish as to wish, if I could, to bring him from his peaceful slumber to engage again in the battles of life. Like a tired warrior, he has lain down to sleep. I will look with pleasure upon his resting-place. The best way in which I and my children can honor the memory of him who has fallen, is to take the work where he left it, and in the strength of Jesus carry it forward to completion. We will be thankful for the years of usefulness that were granted to him. And for his sake, and for Christ's sake, we will learn from his death a lesson which we shall never forget. We will let this bereavement make us more kind and gentle, more forbearing, patient, and thoughtful toward the living.

It is well to keep fresh in our minds the memory of loved ones sleeping in the grave, by adorning their resting-place with fresh, sweet flowers; these emblems remind us of the beauties of Paradise, our future home. But it is a still sweeter and more enduring tribute to the memory of the departed, to make bright and sunny the lives of friends whom God has permitted to remain with us. There are many who need words of comfort and encouragement, and offices of love. There are aching hearts to be soothed. There are rash, turbulent spirits that kindness and love may win to the paths of peace and happiness.

Never did I feel the worth of my Saviour's love as I feel it now. I can testify that if in prosperity we stand up for Jesus, in adversity, when afflictions come and we need more than mortal strength, Jesus will stand up for us. I find His arm mighty to save to the uttermost. The promises of God are now shining forth, like beams of light from Heaven, to comfort, strengthen, and bless my life. I take these promises as my own. I will not visit the graves of my loved ones to weep and lament. I will not think and talk of the darkness of the tomb. But I will present to my friends the glad morning of the resurrection, when the Life-giver shall break the fetters of the captives and call them forth to a glorious immortal-

ity. Jesus himself passed through the tomb, that we might look with joy to the resurrection morning.

I take up my life-work alone, in full confidence that my Redeemer will be with me. I thank the Lord that I have my sons and their companions to be my helpers. For this blessing I am deeply grateful.

I wish to express my appreciation of the kindness, attention, and sympathy extended to both my husband and myself by the physicians and helpers of the Sanitarium. All exerted themselves to the utmost for our relief and recovery. Especially would I acknowledge with gratitude Dr. Kellogg's skillful care as a physician, as well as his kindness and sympathy as a brother and friend, in my sickness and bereavement. To those also who brightened my sick-room with flowers, I extend my sincere thanks. Not one of these favors is forgotten.

I have also been cheered and comforted by letters of sympathy from absent friends. I have not strength to respond to these separately, but I thank all for their words of love in my affliction.

Appendix

Come Out of Babylon!

What is “Babylon”?—The Fall—Come Out

Review and Herald, December 9, 1851

Originally from the Voice of Truth, Sept. 1844

This article is referred to in *Revelation 14: A Brief Exposition*. The author is unknown.

READER! The subject we wish to investigate is, COMING OUT OF BABYLON. You should not be prejudiced against the investigation; for it is a doctrine of the Bible. God has proclaimed it; and commanded us to obey His mandate—pronouncing the most dreadful woe upon all who shall knowingly disobey. Let us therefore fear not the result of searching for the truth on *this* as well as on all other subjects, nor dread the consequences of embracing and proclaiming it to others, when sure we have found it. With these preliminaries we will inquire,

What is Babylon?

What is the Babylon out of which God calls His people? John answers the question. In *Revelation 17:3-5*, he says,

Revelation 17

³ So he carried me away in the spirit into the wilderness; and I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns.

⁴ And the woman was arrayed in scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication.

⁵ And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

Here we are plainly told what is Babylon; yet a question arises whether the “woman” which is called Babylon, and the “beast which carried her” are to be identified as *one* and the *same* power; if so then it is contended that *Papal* Rome is the Babylon which this figure represents. But if they represent *different* powers, then Babylon must be constituted of something more than the Church

of Rome. That the woman represents *one* thing and the beast *another*, is clearly evident from the fact,

1. *That their physical constitution is different.* One is a beast, having “seven heads and ten horns;” while the other is “a woman having a golden cup in her hand.”

2. *Their seats are different.* The beast has the seat of the Dragon,⁸⁵⁷ which was at Rome, but the woman has her seat on “many waters,” which are “peoples and multitudes and nations, and tongues.”⁸⁵⁸

3. *Their office is different.* The beast carries, while the woman is carried.⁸⁵⁹

4. *They are intoxicated by different means.* The Kings and inhabitants of the earth, represented by the ten horned beast, “have been made drunk with the wine of her (the woman’s) fornication;” but the woman was “drunken with the blood of the saints, and martyrs of Jesus.”⁸⁶⁰

5. The woman committed fornication *with* the Kings of the earth (the ten horns of the beast). Did she commit fornication *with* herself? She did, if the woman and beast were but *one* power.

6. *The angel describes them as two distinct powers.* He says,

Revelation 17

⁷ I will tell you the mystery of the woman, and of the beast that carries her.

Then in several verses which follow, a minute and distinct description of the beast is given; and the woman is not identified with the beast any farther than being carried *by* it. In verse 18 the woman is as distinctly or separately described. She is said to be “that great city which reigns over the kings of the earth.” It is admitted that the “kings of the earth” are represented by the *horns*

⁸⁵⁷ Revelation 13:2.

⁸⁵⁸ Compare Revelation 17:1, 15.

⁸⁵⁹ Revelation 17:7.

⁸⁶⁰ Revelation 17:2-6.

of the beast. How then can the woman be the *beast*, when it is said she *reigns* over it? They are doubtless *two* distinct powers, and in order rightly to understand the subject under discussion, it will be necessary to learn what each represents.

The *beast* in *Revelation* 17 and 18, and the *Dragon* in the 12th, represent Rome under *all* of its forms, from its rise down to the final destruction of all earthly governments. The dragon, and the beast in both cases, bear nearly the same description. Each has “seven heads and ten horns.” Consequently they must be symbolical of the same power. Rome is that power. It bore the character of the Dragon while Pagan idolatry was the religion of the nation, kingdom or empire.

This continued until 508 AD, when Paganism fell, and Christianity *corrupted*, soon became the religion of the state. At this time the seven-headed and ten-horned beast came up, *Revelation* 13:1. And 538 AD,

Revelation 13

² ...the Dragon gave the beast his power, seat, and great authority.⁸⁶¹

This state of the beast was to...

⁵ ...continue forty and two months,

—or 1260 years. During this term of time *the “Beast,”* which is always the representative of political power, holds the pre-eminence. It should not be overlooked that the *beast* wears *crowns* on his ten horns, during this 1260 years.⁸⁶² This shows that political power had the pre-eminence.

But when John saw the beast again⁸⁶³ it is *humbled*—a woman is seated upon and guides it. It has yet its “seven heads and ten horns,” but it has no crowns, and instead of having “THE name of blasphemy,” as in *Revelation* 13, it is now...

⁸⁶¹ See the Decree of Justinian, published in many of our standard works.

⁸⁶² See *Revelation* 13:1.

⁸⁶³ *Revelation* 18.

Revelation 17

³ ...FULL of names of blasphemy,

–clearly denoting it to be the *last* form of all earthly governments. It is the “*eighth*”⁸⁶⁴ and *last* form of the beast, ready to...

⁸ ...go into perdition.

When does John see this “*eighth*,” this last, this “scarlet-colored,” “seven headed and ten horned” beast, *humbled*, shorn of his crowns, and under the control of a dissipated woman, “the MOTHER OF HARLOTS”? It could not have been at any time during the “42 months,” or 1260 years from the time it took its seat in 533 AD; for during that term of time the *supremacy* was vested in the *beast*, not in the woman; for John says,

Revelation 13

⁷ And power was given unto *him* over all kindreds, and tongues, and nations.

⁸ And all that dwell on the earth shall worship *him*, etc.

And besides, during this time *the beast* wore CROWNS, verse 1. Then John’s *last* view of the beast must have been *after* the close of the 1260 years of its supremacy. Well, when would that be? Count 1260 years from 538 AD, and it brings us to 1798. What marked this period? The “*Beast*,” POLITICAL ROME, was humbled at this time by the French, and its supremacy over the saints lost, never to be regained. The “WOMAN” then took *her seat*...

Revelation 17

¹ ...upon many waters,

–and since then,

¹⁸ ...reigns over the kings of the earth.

We view the case thus. *Rome* was symbolized by the “Great Red Dragon,” while connected with *Pagan* idolatry; by the “crowned” ten-horned beast, while connected with Christianity corrupted; and by the “scarlet colored beast,” with no crowns on its horns,

⁸⁶⁴ *Revelation* 17:11.

while under the guidance of the “woman.” The latter is the eighth and last form of the beast.⁸⁶⁵

Having as we believe, ascertained what the “beast” is, we next inquire, what does the “woman” symbolize? It symbolizes the nominal church.

Isaiah 54

⁶ For the Lord has called you a woman.

Revelation 12

¹ A woman clothed with the sun.

These and other passages speak of the church under the similitude of a “woman,” which we think no one will deny. But is the *harlot* woman in *Revelation 17*, the same with the “woman clothed with the sun,” in *Revelation 12*? We think they are the same, with the exception that her *last* state is a state of dissipated prostitution, or apostasy.

It is admitted, and long advocated by all Protestants, that the Church has apostatized from its primitive purity. Paul predicted that there should come a...

2 Thessalonians 2

³ ...falling away first, [*before* the] man of sin should be revealed,

—and we think this same falling away is referred to by John in *Revelation 12*, in the history there given of the “woman”. He first sees her...

Revelation 12

¹ ...clothed with the sun, &c.

But she soon flees into the wilderness,⁸⁶⁶ a place of disorder and darkness,⁸⁶⁷ a fit place for the earth to help her. God should have been her only help. *Eagle’s* wings are also given her.⁸⁶⁸ The wings

⁸⁶⁵ *Revelation 17:11.*

⁸⁶⁶ *Revelation 12:6*

⁸⁶⁷ *Jeremiah 2:31.*

⁸⁶⁸ *Revelation 12:14.*

of an unclean, proud and destructive bird, such as were plucked front the proud king of Babylon.⁸⁶⁹ Did *God* give his *pure* church such wings that she might escape from her enemies into the wilderness? We cannot believe it; neither does John say he did. But he says,

Revelation 12

¹⁴ To the woman *were* given two wings of a great eagle.

Then who did give them?

¹⁶ The *earth* helped the woman,

–we think gives the correct answer. All this we think took place under the reign of Pagan Rome; and that her “*wilderness*” state, the “*place prepared of God*,” did not commence until the rise of the *beast* in *Revelation* 13, which was to continue forty-two months, the same length of time that the woman was to be in the wilderness. Doubtless both cases refer to the same time. The woman does not fly while *in* the wilderness, but “*fled into it*.” The wilderness is her *place*, prepared of God, where *they* shall feed her...

¹⁴ ...for a time, and times, and half a time,

–or 1260 years.

It is thought by those of an opposite view, that the woman should be viewed in the light of *purity* while in her “*place*,” the “*wilderness*,” because God *prepared* it for her. But has not God “*prepared the place*” for the “*devil and his angels*”? Certainly: and must they therefore be pure? No one will contend for this: Neither do we believe the woman was pure while in “*her place*” 1260 years. Far from it. She was holding unlawful connection with the *beast*, or kings of the earth, during this time. “*THEY fed her*,”⁸⁷⁰ *not* God. With what did *they* feed her?

⁸⁶⁹ *Daniel* 7:4.

⁸⁷⁰ *Revelation* 12:6.

Revelation 17

⁶ And I saw the woman drunken with the blood of the saints and with the blood of the martyrs of Jesus.

Blood, then was her food! The beast shed it, and the woman drank and became intoxicated with it. She lived in a state of dissipation and fornication with the kings of the earth while in “her place.”

² With whom the kings of the earth have committed fornication.

If this is not her character, why *does* John talk of her being the “MOTHER OF HARLOTS,”⁸⁷¹? In her state or “place” of concubinage, and since she has taken her seat on the beast, she has brought forth a numerous progeny of illegitimate daughters, who have soon imitated the example of their mother, or great grand-mother, and like her have become harlots.

We view the case of the *woman* (the nominal church) thus: She apostatized under Pagan Rome—entered upon her wilderness state 538 AD. Here John leaves her in her place for 1260 years, holding unlawful connection with, but *subject* to the kings of the earth. The beast during this time held the reigns of government: it wore *crowns*.

At the end of the 1260 years, 1798 AD, John is carried in vision, “into the wilderness,”⁸⁷² and sees the *woman* just where he left her in chapter 12: but how wide the contrast between her first, and last character and condition. At first she was clothed with the sun, the moon under her feet, and on her head a crown of twelve stars.⁸⁷³ She had no daughters—was a pure woman. But now she is a drunken harlot; a mother not of one, but of many harlot daughters, and guides the beast which carries her, or holds the supremacy over the state, just as an artful mistress controls the will and destinies of her deceived and fallen paramours.

⁸⁷¹ Revelation 17:5.

⁸⁷² Revelation 17:3.

⁸⁷³ Revelation 12:1.

Has not the church held this station over the kings and rulers of the earth since 1798 AD? The facts in the case prove that she has. She...

Revelation 17

¹ ...sits upon many waters,

¹⁵ ...which...are peoples, and multitudes, and nations, and tongues,

¹⁸ And...reigns over the kings of the earth;

—not by physical power, but by artifice, cunning, and deception. Her influence is felt and submitted to in every legislative body of the world. Kings, Queens, and rulers whose aid and influence she seeks, and who are among her most liberal supporters, and actually “carry her,” are nevertheless guided by her artful and polluted hand.

Having, as we believe, obtained a correct understanding of the “beast” and of the “woman” under consideration, we are prepared to consider the question.

What is the Babylon out of which God calls His People?

The *Advent Shield*, p. 116, answers this question in the following language:

Babylon, then, is now comprised in the present kingdoms of the world—the “peoples, and multitudes, and nations, and tongues”; the many nations which John saw, on which the woman sat—“the kings of the earth,” over which “that great city,” Rome, reigned. Babylon now, not only comprises all earthly power and dominion, but embraces everything which is anti-christian in its tendencies.

To this answer we offer the following objections;

1. If, as the *Shield* says, the “kingdoms of the world” are “comprised in Babylon,” how can the “woman, that great city,” BABYLON, reign over those kingdoms? It is folly to talk of a city reigning over itself.

2. The kings of the earth “committed fornication *with*” the woman, or Babylon.⁸⁷⁴ If the *Shield* is correct, the *kings* committed fornication with *themselves!*

3. “For ALL NATIONS have drunk of the wine of the wrath of HER fornication.”⁸⁷⁵ If, as the *Shield* says, the kingdoms are “comprised *in* Babylon,” then they have drunk of *their own*, *not* of *another’s* wine.

4. The kings of the earth are to bewail the final fall of *Babylon*.⁸⁷⁶ But if the *Shield* is correct, she will bewail *her own* fall!

5. John makes a clear distinction between the kings or kingdoms of the earth, and Babylon,⁸⁷⁷ but the *Shield* makes none.

These objections we deem sufficient to settle the point, that the *Shield* has not given the correct answer to the important question under consideration; we must therefore look for another answer.

Mr. Hotchkiss, of this city, in a recent discourse defined Babylon to be exclusively Papal Rome. Not a few adopt his views; and we believe they are now generally entertained by the different Protestant sects. To this answer we object:

1. Because Rome *papal* does not answer the definition of the term, *Babylon*. As Mr. Hotchkiss justly contended, Rome, or the Catholic Church, is a “*unit*.” She is one in name, doctrine, ordinances, and all her work. But *Babylon* signifies “*confusion* or *mixture*.” It cannot therefore be applicable, exclusively to the Catholic Church. It should not be forgotten that there is meaning in the name, *Babylon*; God has given the name, and rightly applied it: It does *not* fitly apply to the Catholic Church.

2. The catholic church, abstractly, has its seat at Rome; but Babylon has her seat upon “*many waters*.”⁸⁷⁸

⁸⁷⁴ *Revelation* 17:2.

⁸⁷⁵ *Revelation* 18:3.

⁸⁷⁶ *Revelation* 18:9, 10.

⁸⁷⁷ See *Revelation* chapters 17 and 18.

⁸⁷⁸ *Revelation* 17:1.

3. The catholic church, abstractly, does not reign, neither has she ever reigned over the whole earth; but Babylon, or “where the whore sits, are peoples, and multitudes, and nations, and tongues,”⁸⁷⁹ which embrace the whole earth.

4. If the “mother of harlots,” the church of Rome, abstractly considered is Babylon, then her harlot daughters are left out of the question. Then why did John call her not only MOTHER, but “mother of harlots”? As well might a mother be called the whole family, as to call the church of Rome, Babylon.

Having shown what we think BABYLON is NOT we will attempt to tell what we believe it to be. We believe it IS THE NOMINAL CHURCH.

In *Revelation* 12, John saw the woman (the church) fly into the wilderness—the next time he beholds her, she has upon her head:

Revelation 17

⁵ MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

In explaining what this woman is, the explaining angel says,

Revelation 17

¹⁸ And the woman which you saw is that great city which reigns over the kings of the earth.

This explanation is the strongest proof that those present, who believe “that great city” is literal Rome. They say the woman is a figure, the explanation is literal, therefore the city must be literal—it must be Rome. Their reasoning would be good if the explanation told us that, “that great city” was Rome; but as it does not, neither is Rome anywhere in the Bible called “Mystery Babylon” nor “that great city”; therefore it is a mere assumption to say that Rome is that great city.

What then is “that great city which reigns over the kings of the earth”? If the angel was talking of what then existed, it could not

⁸⁷⁹ *Revelation* 17:15.

have been the city of Rome; for the kings of the earth did not then exist; for Rome was in its imperial form and the kingly form did not arise until some centuries after John saw this vision. And certainly the literal city of Rome does not reign over the kings of the earth now, neither is there any propriety in calling it “Mystery Rome or Babylon,” nor “that great city.” There are other cities far greater than Rome; and it would be as proper to call them Mystery London, Mystery Paris, Mystery Peking, Mystery Vienna, Mystery New-York, &c., as to call the literal city of Rome a Mystery; there is no more mystery about it than any other city or town built of wood, brick and stone.

The angel says, the woman is “that great city”—but does not tell us in the explanation, what that great city is. To ascertain this fact we must consult other portions of the divine oracles. Under the seventh vial we are told that:

Revelation 16

¹⁹ The great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath.

It is true that we are not here told what “that great city” is, only that it is “great Babylon”; but we are clearly taught that the cities of the nations are one thing, and “that great city” or “great Babylon” is another thing. “The great city was DIVIDED,” but the “CITIES of the NATIONS FELL.” Rome is one of the cities of the nations, and cannot, therefore, be “that great city.”

In *Revelation* 14:8, “that great city” is brought to view.

Revelation 14

⁸ And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wrath of *her* fornication.

We admit that in this case we are not told what Babylon is, but we are taught that it is not identified with the “ALL NATIONS.”

The city of Rome is identified with one of the “all nations,” and cannot therefore be “that great city,” which has “made all nations drink her wine.”

Again, in *Revelation* 11:8-13, speaking of the two witnesses, John says,

Revelation 11

⁸ And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

¹³ ...and a tenth part of the city fell.

There can be no dispute but that the “great city,” in this case is Babylon; so our brethren have preached and published to the world; and they have taught us that the “street of the city,” and the “tenth part of the city which fell,” was France. They have also taught that it fell in 1798 AD, or near that time. If France was a tenth of Babylon in 1798 AD, what were the other nine tenths? Why, our brethren have taught us that the other nine divisions or the Roman Western Empire, constitute the other nine tenths of the great city. How then, can the city of Rome be that great city? It cannot. Neither can the Catholic Church, exclusively, be that city; for at the time the witnesses were slain in one of the streets of the city, and a tenth part of it fell, at that time, a part of the ten divisions were Protestant in their religion; and a part Catholic.

We then learn of what Babylon was constituted in 1798 AD. It was all the Protestant and Catholic religions embraced in the ten divisions of the Roman Western Empire, which includes all the Catholic and Protestant churches of the world. They constitute “that great city” or “Mystery Babylon,” represented by the Mother of Harlots, and her apostate daughters.

Once more: In the text under consideration John says, “the great city” is “spiritually called Sodom and Egypt, where also our Lord was crucified.” The city of Rome is no where either literally or spiritually called thus, neither was our Lord crucified there; but we do find that the nominal church is called Sodom and Gomor-

rah, and no one will deny that our Lord was crucified by the church. Speaking of the church in her apostasy, Isaiah says,

Isaiah 1

¹⁰ Hear the word of the Lord, you rulers of Sodom; and give ear unto the law of our God, you people of Gomorrah.

And in verse 21, he says,

²¹ How is the faithful city become a harlot! it was full of judgment; righteousness, lodged in it; but now murderers.

For this, judgments are threatened, and a purging away of her dross is promised; and in verses 26, 27 and 28, the prophet adds,

²⁶ And I will restore your judges as at the first, and your counselors as at the beginning; afterward you shall be called, the city of righteousness, the faithful city.

²⁷ Zion shall be redeemed with judgment, and her converts with righteousness.

²⁸ And the destruction of the transgressors and of the sinners shall be together, and they that forsake the Lord shall be consumed.

Here God's people, or "Zion" is represented as once being the "faithful city"; but has become "a harlot," or as John says, the "Mother of harlots," "Mystery Babylon," "Jezebel" and her "children," the "great whore," "that great city," "spiritually called Sodom and Egypt," or as Isaiah says, "Sodom and Gomorrah."

Apply these titles to Rome, and all is darkness, and insurmountable difficulties rise before us; but apply them to the *nominal church*, which is composed of all human ecclesiastical organizations, and all is clear; the fallen condition of that body perfectly answers the character these titles give; and the reasons come home to God's people, with redoubled force, why they should fully separate themselves, or come out from such corrupt influences.

There can be no question but that the "woman" is symbolical of the *church*, and as she is called *Babylon*, there can be no dispute

but that the church is Babylon. What church? We can make no distinction no farther than the figure will justify. It is a *mother* and her *daughters*—a family of harlots. We admit, the *mother* represents the Catholic Church, the eldest member of the family; and we believe the *daughters* symbolize the Protestant sects. If they do not, pray what do they represent? No one of an opposite view has yet been able to answer this question. We can see no resemblance between the “*mother*,” a *unit*, and a “*great city*.” But the “*whole family*” most strikingly represents that city. Take the whole and the figure is perfect; leave out the *children* and it is imperfect.

This view of the subject we think is strengthened by what is said relative to the church in Thyatira. In *Revelation 2*, mention is made of that “*woman Jezebel*”—“her fornication,”—“her great tribulation”—and it is said,

Revelation 2

²³ I will kill her CHILDREN with death; and ALL THE CHURCHES shall know that I am he which searches the reins and hearts: and I will give unto every one of you according to your works.

Here the “children” of the “woman” are identified with “ALL THE CHURCHES,” which are to be “KILLED WITH DEATH”; and to “every one of you” [the churches] will be given according to your works.

We believe the “woman Jezebel” and “her children,” in *Revelation 2*, and the “mother of harlots” and her daughters, in *Revelation 17*, are symbolical of *all the churches*, and as the mother of harlots is called *Babylon*, it is evident to us that “ALL THE CHURCHES” constitute the Babylon out of which God now calls His people.

But the question may arise, how can the daughters be included when the name Babylon is *exclusively* inscribed on the head of the *mother*? The same objection, with nearly, if not the same propriety, might be offered against the “beast” representing all the kingdoms of the world. It had its origin—received its power—and has its seat at Rome, yet no one denies but that it symbolizes ALL

the kingdoms of the world. So with the “mother of harlots”—she is the chief tower in the city, or member of the family, and it was proper to inscribe upon her head the name of the fraternity or city.

Babylon comes from *Babel*, and signifies “confusion, or mixture.”⁸⁸⁰ The account there given will illustrate the case under consideration. *Genesis* 11 begins with an account of the earth being of one language; and goes on to tell that the people journeyed eastward—they came to a plain—made brick to build them a tower and city—God confounded their language, and...

Genesis 11

⁸ ...scattered them abroad from thence upon the face of all the earth.

And the *name* of it (the tower) was called, “Babel,” or as the margin reads “confusion.”

It should be remembered that the *tower* was called “Babel” or “confusion.” With this inscription upon it, we will suppose a traveler understanding the meaning of terms, visits the tower. He sees the inscription in large capitals, and expects to find the *tower* answering to the name it bears: but his disappointment is great, when instead of “confusion,” he finds perfect order, system, and mechanism, in the formation of the brick, the plan and construction of the tower.

“Why,” says he, “there is no *confusion* here, and the name the tower bears is inappropriate indeed.”

But, cries the voice of Him who inscribed it,

Genesis 11

⁹ Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth.

⁸⁸⁰ *Genesis* 10:10 and 11:9.

“Ah!” cries the traveler, “I perfectly understand it now. The name is truly appropriate, and has its location where it properly belongs. It is inscribed on the tower, because “THERE” God confounded the language of the PEOPLE, and from “THENCE” were they scattered. The confusion therefore must be looked for among the people scattered over the whole earth.”

The application is easy. The church commenced building her a tower and a city, under the influence of Catholicism. God confounded her language and scattered her; or different sects have sprung up; each has built a tower; and attempted to build a city; they too have been confounded and scattered. Hence, the work of tower and city building, confounding and scattering has gone on, until perfect “confusion” reigns throughout Christendom. The great city is complete; and reaching far above its many towers is set the one first reared by the “mother” of the city. And upon *her* tower the name of the city is *properly* inscribed,

Revelation 17

⁵ ...MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

It is inscribed upon the “mother’s” tower because, as in the case of Babel the type, “THERE” the work of confounding, and from “THENCE” the scattering commenced.

Again. God calls HIS PEOPLE out of Babylon.⁸⁸¹ Where are His people? Until quite recently they were in the different churches; some doubtless are there yet—many, thank the Lord have come out in obedience to His call. Babylon, then must be that place where God’s people are found at the time they are called to come out of her; and as they were in the *churches* with scarcely an exception, at the time the cry to come out was made, the conclusion is irresistible that the *churches* are the Babylon under consideration.

⁸⁸¹ Revelation 18:4.

The influence the church has over the world, is a strong evidence in our favor. She dictates its laws, and guides its destinies by her deceptive hand. No *one* of the sects does this work alone; it is done by the influence of them *all*. It is the **WHOLE** great “city which reigns over the kings of the earth.”⁸⁸² She reigns by artifice, cunning, and deception, as an artful woman rules her deceived and fallen paramours.

That the churches ere Babylon is further evident from the fact that no other view of the subject makes a perfect harmony in the prophecies of John. With this view we can see “the woman” go into the wilderness 538 AD; and remain there 1260 years, until 1798 AD; when she takes her seat upon the “beast,” a dissipated harlot, surrounded with a family of daughters of like character; all of which constitutes the corrupt influence which now controls the affairs of the nations of the globe, and will, until the great city they represent, together with the kings of the earth over which she reigns, be destroyed at the coming of the Lord of glory.

Finally, the facts in the case answering to the strict definition of the term *Babylon*, is conclusive evidence that the churches, or *nominal church* constitute the Babylon under consideration. When we look at the confusion or mixture in the names, creeds, doctrines, worship, ordinances, practices, and so forth of the sects, we involuntarily exclaim,

“Oh! what a Babylon!”

And when we see her corruptions, we wonder not that God calls His people out of her, and threatens, in the most fearful language, her speedy and everlasting destruction.

The Fall of Babylon

Having shown that the nominal church, comprising till human ecclesiastical organizations, is Babylon, out of which God calls His people, the next point to be considered is the fall of Babylon.

⁸⁸² *Revelation* 17:18.

The *Advent Shield* places this event in the future, to take place at the actual coming of Christ. On pages 116 and 117 it is said,

...that the fall of Babylon is the end of Satan's supremacy in the earth, when Michael will stand up to reign.

And in speaking of "coming out of Babylon," on page 118, it is said,

Thus when the wicked are to experience the fierceness of the wine of the wrath of God, the righteous will all receive the invitation to meet their Lord in the air, and will not, suffer for the sins of the wicked, nor receive of her plagues.

We are constrained to take a different view of the subject because,

1. Babylon exists after her fall; for after her fall is announced, in the same verse it is said,

Revelation 18

² ...and is become the habitation of devils.

Her fall, then, could not, as the *Shield* says, "be the end of Satan's supremacy."

2. God's people are called upon to come out of her after the fall and deep corruption of Babylon are announced.⁸⁸³ But, according to the *Shield*, that call must be made at or before the fall.

3. After her fall, Babylon proudly says,

⁷ I sit a queen, and am no widow, and shall see no sorrow.

If the *Shield* is correct, she says this before her fall.

4. The call, "Come out of her, my people,"⁸⁸⁴ clearly implies a voluntary act on the part of those who hear; it is optional with them to come out or remain in Babylon, for to the call is added,

⁸⁸³ Revelation 18:2, 4.

⁸⁸⁴ Revelation 18:4.

Revelation 18

⁴ ...that you be not partakers of her sins, and that you receive not of her plagues.

But there can be no option, or volition, with the creature in his resurrection, change from mortality to immortality, and being “caught up to meet the Lord.”⁸⁸⁵ The two cases are entirely different in their nature. The call “Come out of her” implies a voluntary act; while being “caught up” implies a passive act. The *Shield* makes both to be one, and a passive act.

5. The *Shield* blends all these events in one—places them in the future, at the actual coming of Christ. Hence Babylon has not yet fallen, and “become the habitation of devils”; and the voice “Come out of her, my people,” has not yet been heard. But John makes a clear distinction in the events, as the following testimony will show:

After telling what Babylon is, in *Revelation 17*, commencing with the 18th chapter John says,

Revelation 18

¹ And after these things I saw another angel come down from heaven, having great power, and the earth was lighted with his glory.

² And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and the cage of every unclean and hateful bird.

³ For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth have waxed rich through the abundance of her delicacies [or “power,” as the margin reads].

⁴ And I heard another voice from heaven, saying, Come out of her my people, that you be not partakers of her sins, and that you receive not of her plagues.

⁸⁸⁵ 1 *Thessalonians* 4:17.

⁵ For her sins have reached unto heaven, and God has remembered her iniquities.

⁶ Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she has filled fill to her double.

⁷ How much she has glorified herself, and lived deliciously, so much torment and sorrow give her: for she says in her heart, I sit a queen, and am no widow, and shall see no sorrow.

⁸ Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judges her.

1. We learn from this testimony, that Babylon was first to fall, and become deeply corrupt: verse 2.
2. After that fall and corruption, God's people are commanded to "come out of her": verse 4.
3. After that call is given, Babylon becomes proudly exalted, and contemplates "no sorrow," but undisturbed dominion as a queen of universal power: verse 7.
4. But at this time of her proud expectations, she is to be "utterly burned with fire," or finally destroyed: verse 8.

That the fall of Babylon, and her destruction, are different events, is evident from what John says of her, *after* the occurrence of each of those events. He speaks of Babylon *after* her fall, as having "become the habitation of devils"—of God's people being called out of her—of her being threatened with plagues—her sins reaching to heaven—God remembering her iniquities—and of her glorifying herself, and saying in her heart, "I sit a queen, and shall see no sorrow."⁸⁸⁶ All these things are said of her after her fall has taken place. Surely, then, her fall cannot be her destruction. But of her destruction it is said,

Revelation 18

⁸ ...she shall be utterly burned with fire,

²¹ ...and shall be found no more at all.

⁸⁸⁶ See *Revelation* 18:2-7.

The Fall of Babylon, we consider, consists in her final rejection of the truth; and her destruction will be her punishment for that rejection and her corruption. But it may be asked,

“Can a power fall, and not be destroyed?”

One example, of many which might be named, will show that it can. The Jews, as a nation, fell before their destruction. They rejected Christ; who told them the last time He left the temple, that their house was left unto them desolate.⁸⁸⁷ And again,

Luke 19

⁴² If you had known, in this your day, the things which belong unto your peace! but now they are *hid* from your eyes.

But Paul speaks directly to the point:

Romans 11

¹¹ Have they stumbled that they should fall?...

¹² Now if the fall of them be the riches of the world...

When did the Jews fall? At the time salvation came unto the Gentiles.

¹¹ Through their fall, salvation is come unto the Gentiles.

When did salvation come unto the Gentiles? All admit it came at the first advent of Christ. When were the Jews, as a nation, destroyed? Near forty years after they fell, or their final rejection of the truth. Their fall was gradual; but *final*, when they rejected the Son of God.

So with Babylon, or the nominal church—its fall has been gradual. Truths after truths have been presented to the church, but she has rejected them, until the last and most glorious of all—the SECOND COMING OF CHRIST—has been treated with as much contempt as was the doctrine of His first coming by the proud and sin-hardened Jews. And since this last, this crying sin, the *fall* of the church has not only been visible to others, but its chief organs

⁸⁸⁷ *Matthew* 23:38.

have proclaimed the mournful fact throughout Christendom. We give the following testimony in justification of our position:

Elder R. Turnbull, missionary in Europe, says,

Everywhere—in France, Italy, Switzerland, Germany—a dead formality seems to prevail. The heart of religion has been worn out by speculation, or benumbed by constant iteration of mere forms and ceremonies; the consequence of which is, that in most places, it is nothing more than a hideous *skeleton*, hung up *in terrorem*, or exhibited to the people as a curiosity.

Such is the condition of the church in the eastern world; and is it any better in our own boasted land of Bibles? Our opponents being judges, it is not. A late number of the *Congregational Journal* remarks as follows:

CHURCH OF THE REV. ALBERT BARNES: At a recent meeting of the Presbytery of Philadelphia, Rev. Mr. Barnes, pastor of the 1st Presbyterian Church in Philadelphia, whose notes are so extensively used in our families and Sabbath schools, stated, that he had been in the ministry for twenty years, and never, till the last communion, had he administered the ordinance without receiving more or less to the church. But now there are no awakenings, no conversions, not much apparent growth in grace in professors, and none come to his study to converse about the salvation of their souls. With the increase of business, and the brightening prospects of commerce and manufactures, there is an increase of worldly-mindedness. Thus it is with all denominations.

“Thus it is with all denominations”; and will they deny the charge? Let them speak for themselves:

The Puritan (Orthodox) of this city, (Boston) not long since informed its readers that there had not been known such a state of coldness for some twenty years. *Zion's Herald* made a similar statement, and endeavored to fix the blame upon “Millerism”; and we have been told that at the recent protracted meeting held by

Mr. Knapp, at the Tremont Baptist (Mr. Colver's) church, the failure was ascribed to the same cause.⁸⁸⁸

The *Christian Palladium* for May 13th speaks in the following mournful strains:

In every direction we hear the dolorous sound, wafting upon every breeze of heaven, chilling as the blasts from the ice-bergs of the north—settling like an incubus on the breasts of the timid, and drinking up the energies of the weak; that lukewarmness, division, anarchy and desolation are distressing the borders of Zion. Perhaps it is so. What then? Do we well, like the howling women of ancient days, to rend our flesh—our hair, and fill the whole atmosphere with our wailings?

It is but a few passing months since the whole extent of our wide spread country rang with triumphant peals of joy borne upon the wings of numerous religious periodicals, and spontaneously overflowing from every Christian heart. Not a lip but was shouting the victories of the cross, or joining in the triumphant songs of the redeemed. And is the whole scene now so changed? Is God's whole Israel routed and flying before their uncircumcised enemies? And is it to be at the end of long years that Zion's walls are again to be built? I do not believe it. I cannot think that God's hosts are thus broken, routed and flying from an overpowering foe.

Come Out of Her

The next point in order to be noticed, is the call for God's people to come out of her.

1. That the Bible does speak of a *call* for God's people to come out of "*Mystery Babylon*" is evident from the following testimony:

Jeremiah 51

⁴⁵ My people, go out of the midst of her, and deliver you every man his soul from the fierce anger of the Lord.

If this testimony refers directly to "Mystery Babylon," (and there is very good reason that it does) then the proof is clear that

⁸⁸⁸ *Advent Herald*.

such a call is made; but if it refers to literal Babylon, the testimony is not invalidated; for there can be no dispute but that literal Babylon was a *type* of mystery Babylon, and by comparing the above command with one which there can be no dispute about its applying to mystery Babylon, we find the type and anti-type perfectly agree. In reference to mystery Babylon it is said,

Revelation 18

⁴ And I heard another voice from heaven, saying, Come out of her, my people that you be not partakers of her sins, and that you receive not of her plagues.

This testimony fully settles the point that the Bible speaks of a *call* for God's people, to come out of Babylon.

2. *The nature of the call.* We say *call*, but it is more properly an imperative *command* given by the Most High to His people; threatening the severest penalty in case of their neglecting or refusing to obey it. Hence, *Jeremiah* 51:45, assigns as a reason why God's people should "go out of her," that every man might deliver his soul from the fierce anger of the Lord. And John says, Come out of her, "that you be not partakers of her sins, and that you receive not of her plagues." Also, we think the same penalty is threatened in *Revelation* 14:9-10. After the fall of Babylon is announced,

Revelation 14

⁹ The third angel followed them, saying with a loud voice, If any man worship the beast and his image and receive his mark in his forehead, or in his hand,

¹⁰ The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb.

The *call* then, is like any other of God's positive commands, addressed to His people as rational beings capable of obeying or disobeying the same, threatening the severest punishment to the dis-

obedient, and promising the richest blessings to those who obey. This view of the subject renders it highly important to inquire:

3. *To whom is this call addressed?* Not to the incorrigible sinner—not to the graceless, formal, cold-hearted and worldly-minded professor or church member or minister; but to God’s people—His true people who are IN Babylon, to them is this call made. Hear it in the words of Him who gave it, and obey when you hear. He says,

Jeremiah 51

⁴⁵ MY PEOPLE, go out of the midst of her.

Revelation 18

⁴ Come out of her, MY PEOPLE.

Will God’s people disobey this command? They will not—they cannot and long remain His people after they knowingly disobey. The blessings of having a right to the tree of life and of entering through the gates into the glorious city, are only promised to those who not only hear, but DO the commandments of God.⁸⁸⁹ Oh beware lest a love for remaining in Babylon, be the cause of your being forever shut out of the city of God. To more clearly show that this command is specially binding on God’s people now, we inquire,

4. *When was this call to be made?* It evidently was to be made shortly before the overthrow of Babylon, and soon after her fall. This is the order of these events as laid down by the divine writers. In *Revelation* 18:2-3, the fall, corruptions, and crimes of Babylon are named. In verse 4, the call to come out of her is given, and then immediately follows her exaltation and destruction. The same order is observed in *Revelation* 14. In verse 6 and 7, John:

Revelation 14

⁶ ...saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred and tongue, and people,

⁸⁸⁹ *Revelation* 22:14.

⁷ Saying with a loud voice, Fear God and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters.

This “everlasting gospel,” we believe to be the same which Christ calls, in *Matthew 24*, “This gospel of the kingdom,” which was to be “preached in all the world for a witness unto all nations,”⁸⁹⁰ first before the end of this world, “the hour of judgment,” and the appearing of Christ and His kingdom. It has been preached for a few years past, by believers in the near coming of Christ, and has been rejected by the church. They have stumbled at this, to them, rock of offense, and fallen, And this fall is the next event which follows, as recorded by John in verse 8. He says,

Revelation 14

⁸ And there followed another angel, saying, Babylon is fallen, is fallen.

And the next event as recorded in verses 9 and 10, is,

⁹ And the third angel followed them, saying, with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,

¹⁰ The same shall drink of the wine of the wrath of God.

And as we have shown in our previous remarks, that Babylon has but recently fallen in her corruption, there can be no reasonable doubt but that the present is the time for the cry, “Come out of her, my people,” to be made. We offer the following facts in proof of this position.

1. Just such a cry as the divine writers described has been made; it perfectly harmonizes with the order of prophetic events, and has been made in just such a state of the church as it was predicted she would be in at the time the cry should be given.
2. The cry was given by many, obeyed by thousands of God’s people, nearly, if not at the same time, in different parts of

⁸⁹⁰ *Matthew 24:14.*

the country, without any knowledge of what each other were doing, or preconcerted agreement on the subject. The work evidently was and is of the Lord.

3. The testimony of those who take a different view of this subject is evidence in our favor.

Speaking of believers in the coming of the Lord, in Vermont, where many have left the churches, Bro. Litch says:

The Adventists in Vermont are an honor to any cause. For untiring zeal and fervent piety you will look in vain to find their superiors in any of the churches. The different denominations say, "You have enticed them away from us—you are breaking up our churches."

Speaking on the same subject, Brother Himes remarks:

We found that the friends and supporters of the Advent cause had, as a general thing, left their respective churches and declared themselves free and independent of all associations that stood opposed to the Advent at hand, whether they professed friendship or hostility. I could not learn that they rejected the idea of a true ministry or church, or the only creed—the Bible; but cling to all these with more interest than ever. They have regretted the necessity of this step. But it was a case of life and death—certain death, if they remained in the old organizations, deprived of their rights and "meat in due season"; life if they gave up all for Christ and His truth. The fruit of this action has been, and still is, life—a vigorous and strong growth, and a more thorough consecration to God and to the Advent cause.

It has been said, that this movement was got up and carried forward by indiscreet men, disorganizers, come-outers, &c. That there may be some such persons among us we will not deny; but that the great body of the Advent believers who have left the churches are such, we do deny. We say, without fear of contradiction, that they are from among the most wise, judicious, and experienced members of the church. And more, that they are from among the most intelligent, pious, and devoted; and are carrying out the great principles of the gospel in lives of self-denial and

consecration, that some of their accusers at least, would do well to imitate. And though I may not perfectly accord with them in some applications of Scriptures to the Protestant church, which in all conscience are bad enough; yet I feel to stand with them in the humblest position, shoulder to shoulder, in sustaining the Advent cause, till it be consummated by the advent of our King.

The churches have taken such a course in relation to the advocates of the “faith once delivered to the saints,” that they could not honestly live with them. And notwithstanding the remonstrances against leaving the churches, heretofore, God has led His people out into a large place, and into rich pasture; and we believe the hand of God is in this matter.

“If God has led His people out into a large place and the hand of God is in the matter,” then the means by which this work has been effected must be of God also. Well, what have been those means? Nothing less nor more than the cry,

“COME OUT OF HER, MY PEOPLE,”

—and the “intelligent” and “pious” have obeyed it.

It was a case of life and death, certain death, if they remained in the old organizations.

But the fruit of coming out has been “*life*—a vigorous and strong faith, and a thorough consecration to God.” Nothing but the *truth* can produce such glorious fruits as are here described. The truth enlightens, sanctifies and makes us free, in this as in every other case when it is obeyed. And if it is binding upon *one*, it is upon *all* of God’s people to obey it. And “death—certain death,” will be the fruit of disobedience.

From the forgoing facts, it is evident that the true cry, “Come out of her, my people,” is *now* being made. And considerations of the highest magnitude arise on every hand why this divine command should be obeyed.

This Generation Shall Not Pass

By Frank Zimmerman

This article is a discussion of *Matthew* 24:34, as mentioned in *The Second Advent*, subtitle: “This Generation” and the Signs of the Times article from September 9, 1880, [This Generation](#).

Matthew 24

³⁴ Verily I say unto you, This generation shall not pass, till all these things be fulfilled.

THESE was a common misunderstanding prevalent among Adventists in the mid to late 1800’s, that the “generation” referred to in this prophecy given by Christ, was a period of time, covering the average lifespan of a human on this earth (*i.e.*, about 70 years). Most likely the length of this “lifespan” was based on texts such as:

Psalm 90

¹⁰ The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away.

Josiah Litch dated the “generation” from the dark day of 1780, and wrote in 1842:

But if it is understood of a generation of *threescore years and ten*, the age of man, and applied to those who saw the beginning of these signs, sixty-two years ago, then seventy years, or a generation, will not pass away before the last event will take place. About seven years more remain of the generation; but they cannot be fulfilled before Christ comes, without destroying his word of promise.⁸⁹¹

James White wrote, in 1868:

And the very generation of men that live after the three great signs are fulfilled, and who hear and reject the warning message, will drink the unmingled cup of the wrath of God. And those of this very generation who receive the message, suffer disappoint-

⁸⁹¹ Josiah Litch, *Prophetic Expositions*, Vol. 1, Chap. 5: “The Signs of the Times”.

ment and endure the trials of the waiting position, will witness the coming of Christ, and exclaim, “Lo! this is our God, we have waited for him.”⁸⁹²

J. N. Loughborough explained it this way:

The Lord’s appointed time for the people to learn a parable of the fig-tree dates this side of 1833. Here is the Lord’s time for the world to be aroused to the great truth that his coming is at the doors, and that his coming will be before the generation who hear that parable shall pass away.⁸⁹³

And again here:

The last of these events—the falling of the stars—was fulfilled in 1833. Since that date we have entered upon the last generation, the generation that shall not pass away until Christ shall come.⁸⁹⁴

Stephen Haskell said:

- Luke 21:28-31. The signs began to come to pass in 1780, and now they have come to pass.
- Matt. 24:33, margin. Saviour at the door.
- Luke 21:32; Matt. 24:34. This generation shall not pass till all these things are fulfilled. DA 632. It must be either the generation addressed by the Saviour or *the generation that saw the signs fulfilled*.
- Luke 11:29. The generation living in Christ’s day had only one sign, and therefore could not be the one that would not pass away until all things were fulfilled. DA 632, 406.
- Matt. 24:35. God’s word can not fail. DA 234, 235.
- Luke 21:34-36. Need of preparation.⁸⁹⁵

A. T. Jones wrote:

⁸⁹² James White, *Life Incidents*, “Present Position and Work,” 1868.

⁸⁹³ J. N. Loughborough, *The Great Second Advent Movement*, Chapter V, “The Second Advent Message,” 1905.

⁸⁹⁴ J. N. Loughborough, *Last Day Tokens*, Chapter 4, “The Last Generation,” 1904.

⁸⁹⁵ Stephen Haskell, *Bible Handbook*, “Second Advent of Christ,” 1919, emphasis mine.

And the very generation of men that live after the three great signs are fulfilled, and who hear and reject the warning message of Heaven, will drink the cup of the unmingled wrath of God.⁸⁹⁶

Jones wrote yet more clearly:

It is a solemn to contemplate, yet we firmly believe it is truth, the signs have been fulfilled, and that the generation which saw the wonderful shower of falling stars in 1833, the last of the signs, will not pass away till the Lord himself shall descend from heaven.⁸⁹⁷

E. J. Waggoner wrote:

Nothing can possibly be more clear than that He will come within one generation from the fulfillment of the signs which He has named, and that no one knows, other than God himself, what date within that generation will be the day of His coming.⁸⁹⁸

So, according to these statements, many Adventist expositors took a generation as 70 years, and dated it from the last of the “signs in the heavens,” namely the falling stars of 1833. 70 years added to 1833 would be 1903. They never actually mentioned the date, but it was clear from what they expounded that 1903 would mark the very near termination of that time period.

Even in 1903, the last year for this fulfillment according to their understanding, Waggoner still wrote:

His word has been pledged that He will come to the generation that was alive seventy years ago.⁸⁹⁹

However, Waggoner started to entertain the thought that Christ might “tarry” because of His people not being ready:

⁸⁹⁶ A. T. Jones, *An Exposition of Matthew 24*, “This Generation Shall Not Pass,” 1890.

⁸⁹⁷ *Idem*, “This Generation”.

⁸⁹⁸ E. J. Waggoner, *The Present Truth*, “Therefore Be Ye Also Ready,” April 15, 1897.

⁸⁹⁹ E. J. Waggoner, *The Present Truth*, “The Editor’s Private Corner. The Last Generation,” October 1, 1903.

Some say that Christ's coming cannot be near, or He would have come before this, if we had entered on the last generation seventy years ago. He does not come because His people are not ready for Him, He is at the door, but He tarries there in mercy. Those who profess His name would be destroyed if He came upon these and found them unready.⁹⁰⁰

This makes me wonder if there was a mini-disappointment when it became clear that the work was not going to end at that time. This could explain some of the anxiety around re-organization in 1901 and how A. T. Jones was very discouraged that this reorganization did not go as he thought was necessary for the quick finishing of the work.

William Miller, by the way, understood the *Matthew 24* statement differently. He interpreted "this generation" to mean the elect of God:

Here is the great stumbling-block to many. Christ is talking about His elect, His children, and His generation; and not, as some will have it, about the generations that then lived on the earth; for they did undoubtedly pass off, a large share of them; for it was about thirty-six years before the destruction of Jerusalem.

But His kingdom has never been taken from the earth. Although they have been hunted from one part of the earth to another; although they have been driven into caves and dens of mountains; have been slain, burnt, sawn asunder; have wandered as pilgrims and strangers on the earth;—yet the "blood of the martyrs has been the seed of the church;" and Christ has had, and will have, a people on the earth, until His second coming. *1 Peter 2:9*; "But you are a chosen generation, a royal priesthood, a holy nation, a peculiar people," etc.

The Psalmist says, "A seed shall serve Him; it shall be accounted to the Lord for a generation." *Psalm 22:30*. I humbly believe that Christ has quoted the sentiment contained in the 102nd *Psalm*, 25th to last verse:

⁹⁰⁰ *Ibid.*

“Of old have You laid the foundation of the earth; and the heavens are the work of your hands. They shall perish, but You shall endure; yea, all of them shall wax old like a garment; as a vesture shall You change them, and they shall be changed; but You are the same, and your years shall have no end. The children of your servants shall continue, and their seed shall be established before You.”

Here we see the Psalmist has expressed the same sentiment that I understand Christ to have given in these two verses, which I conclude is the proper explanation.⁹⁰¹

Charles Fitch explains it this way:

What then? “A seed shall serve Him; it shall be counted to the Lord for a generation.” The generation of Christ’s seed, then, shall not pass away from this world, until the things which Christ spoke of are fulfilled.⁹⁰²

The Millerite interpretation has stood the test of time, and if anything, may even have more luster, when considered in the light of the question “How long?” in *Daniel* 8:13. I quote from the book, *God’s Way in the Sanctuary*, the first Chapter, “The Landmarks Stand”:

“Then I heard one saint speaking, and another saint said unto that certain saint which spoke, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?

“And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.”

For a very long time prior to the giving of this vision, the sanctuary and the host had been trodden underfoot with the consequent loss of the daily and the deprivation of the land. It was still to go on for a long time into the future but not forever. There was to come a time when never more would the sanctuary and the

⁹⁰¹ William Miller, *Miller’s Works, Volume 2, Evidence from Scripture and History of the Second Coming of Christ about the Year 1843*, Lecture 1, “The Second Appearing of Christ,” 1842.

⁹⁰² Charles Fitch, *The Glory of God in the Earth*, “Conclusion,” 1843.

host be trodden underfoot and the daily taken away. That time would be at the end of the two thousand, three hundred days.

With the advent of that date would be the assurance that, inasmuch as God's true people would never again be brought into Babylonian bondage, and would never again be deprived of the sanctuary and the daily, the work would be finished, an end made of sin and sinners, everlasting righteousness brought in, and Christ exalted forever as the King of kings and Prince of Peace.

It must never be overlooked that *Daniel* 8:14 is the answer to the question put in the previous verse. Therefore, the determination of the date when the time period ends is the declaration to God's army that they have before them the perfect opportunity to complete their commission, for they know that never again will they be enslaved, lose the sanctuary and its marvelous High Priest, or the daily ministrations of that priesthood.

Thus the Scripture, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed," ("...restored to its rightful state." RSV), is of priceless value to God's true people. No wonder it is regarded askance by the enemies of God's truth. Let it be. The true sheep will rejoice in possession of so wonderful a gem of living truth. Inspired by its promise, armed by the power of the God who spoke it, they will go forward as the mightiest army in human history, filled with the love, wisdom, character, and power of the Almighty to vanquish the forces of darkness—forever.

Then "...those who are wise shall shine like the brightness of the firmament; and those who turn many to righteousness, like the stars for ever and ever." *Daniel* 12:3. RSV⁹⁰³

The question, "How long?" of *Daniel* 8, is answered "unto 2300 days, then shall the sanctuary be cleansed (or properly restored)." After 1844, as Fred Wright explained, the message of the gospel, and the connection of the people of God to the Sanctuary in heaven and Christ's work there, would never be lost again, so it would go on to completeness.

⁹⁰³ F. T. Wright, *God's Way in the Sanctuary*, Chapter 1, "The Landmarks Stand."

That's exactly what *Matthew 24* states: "this generation," that is, the people "generated" or "created anew" by the gospel message that the Lord brings at that time, just after the three signs appear in the heavens, will not pass away; there will be a continuous line of spiritually-born people who carry the message unto completion, to the "perfect day."⁹⁰⁴ There will be no more sliding into bondage and darkness so that the message is entirely lost, and the work of recovery has to start all over again.

Revelation 10:7 states:

Revelation 10

⁷ In the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished.

And the seventh angel includes:

Revelation 11

¹⁸ And the nations were angry, and your wrath is come, and the time of the dead, that they should be judged, and that You should give reward unto your servants the prophets, and to the saints, and them that fear your name, small and great; and should destroy them which destroy the earth.

The time of the dead to be judged started in 1844. The nations were angry shortly after that. The preparations for war in the early 1900's eventually culminated in the two world wars, as well as many other deadly battles. And the destroying of the earth is going ahead quite quickly, with the changes in climate, effects of pollution, extinction of species, etc.

The generation of God, those who were regenerated by His everlasting gospel, those who have tasted of the "powers of the world to come,"⁹⁰⁵ will never pass from the earth, until Christ comes. He will have a seed to greet Him at His coming, in spite of their small numbers, and the massive powers arraigned against them, and the very real danger of the extinction of human life on

⁹⁰⁴ *Proverbs 4:18*.

⁹⁰⁵ *Hebrews 6:5*.

the planet. But they “will not pass till all these things be fulfilled.”
Thank the Lord!

Songs

HERE are a few songs. The words were taken from James White's second hymn book, *Hymns for Second Advent Believers (who observe the Sabbath of the Lord)*, 1852. This book only had the lyrics, no melodies were included.

About 20 years ago, while working on a church songbook, I gathered some tunes for these hymns. Some of them I composed, some were taken from folk hymns or folk songs of the time, and the last one was composed by a brother in Switzerland. The songs (in audio and notation) are currently available from the practi-capoetica.com website. I have included a few of the scores here. In the spirit of the pioneers, readers are welcome to compose their own melodies!

[Babylon is Fallen](#)

[Be Patient](#)

[Come My Saviour](#)

[Come Home](#)

[Glorious Sight](#)

[God's Word](#)

[Hail to the Brightness](#)

Harvest Home

[I Cannot Go Back](#)

I Love This Pure Religion

[Star of Our Hope](#)

The Ark

The Coming Glory

[The Coming of the Lord](#)

[The Happy Man](#)

The Jewels of the Lord

The God That Made the Earth

[The Last Call of Mercy](#)

The Pure Testimony

The Little Flock

There is a House in Heaven

The Restitution

[The Scattered Flock](#)

The Three Messages

Time Now is Closing

Washing Feet

[Watchman, Tell Us of the Night](#)

Weary Pilgrim

Welcome, the Sabbath Hour

We'll March Around Jerusalem

We're Going Home

Why Sleep You!

[What Sound is This?](#)

Will You Go?

Will You Go Along With Me?

[You Will See Your Lord Coming](#)

Babylon is Fallen

Em A Em C Em D G

1. Hail the day so long ex - pect - ed, hail, the year of full re - lease;
 2. Come my peo - ple and for - sake her, cast a - way your slav - ish fears;
 3. Now her plagues are sure - ly com - ing, and her mer - chants all shall mourn;
 4. Blow the trum - pet in Mount Zi - on, Christ will come the sec - ond time,

D Am B Em

Zi - on's walls are now e - rect - ed, and her watchmen pub - lish peace;
 Hear the voice from heav'n pro - claim - ing, it's the end of all her years.
 All their mer - chan - dise shall fail them, and with fi - re it shall burn;
 Rul - ing with a rod of i - ron, all who now His foes com - bine.

D Em D C/G G D

In all coun - tries and do - min - ions hear the trum - pet loud - ly roar:
 Raise your voic - es, she is fall - en, lift your ban - ners up on high:
 Cry a - loud now, kings and no - bles, priest and peo - ple, rich and poor:
 Ba - bel's gar - ments we've re - ject - ed, and her mark of slav - er - y:

Refrain

Em A B

Bab - y - lon is fall - en, is fall - en, is fall - en,

C G Am Bm Em

Bab - y - lon is fall - en to rise no more.

Text: Hymns for Second Advent Believers (1852)
 Music: Frank Zimmerman

Be Patient

G C D G

1. Be pa - tient, be pa - tient, no lon - ger de - spair - ing,
 2. Be pa - tient, be pa - tient, the light shin - ing o'er you,
 3. Be pa - tient, be pa - tient, a pil - grim and stran - ger,
 4. Be pa - tient, be pa - tient, a lit - tle while lon - ger,

D G C D

Look up - ward, be hope - ful, en - cour - age your heart;
 Will guide thro' the dark - ness that cov - ers the way;
 Tho' foes may as - sail, and the scoff - ers de - ride.
 And Je - sus the king - dom to us will re - store.

G C D

Tho' bit - ter the cup that your soul has been shar - ing,
 The Sav - iour has trod the rough path - way be - fore you,
 Thro' toil and af - flic - tion, temp - ta - tion and dan - ger,
 Be cheer - ful, en - dur - ing, your faith grow - ing strong - er,

G C

Let thoughts of self - pi - ty now quick - ly de - part.
 Let not earth's en - chant - ments al - lure you a - stray.
 The saints must be pu - ri - fied, made white and tried.
 Till tri - als are passed, and your con - flicts are o'er.

Am G D Am

He will not tar - ry, and leave us here griev - ing,
 Up - ward to God be the heart's ad - o - ra - tion,
 Take now the spir - it of meek - ness a - dorn - ing,
 Wait till the Lord all His saints will de - liv - er,

G D C D G

Soon He will come, all His child - ren re - ceiv - ing,
 See from Him flow - ing pure streams of sal - va - tion.
 Faith - ful - ly car - ry the last notes of warn - ing.
 Love, peace and joy, will sur - round them for - ev - er;

C D7 G/B D G

O wait now! the pro - mise of glo - ry, be - liev - ing;
 Re - demp - tion is near - ing! O, seek prep - a - ra - tion!
 Be watch - ful, and look for the dawn of that morn - ing,
 They're safe in that coun - try, where tears will come nev - er,

C D G

Soon the King in His beau - ty for us shall ap - pear.
 Soon the King in His beau - ty for us will ap - pear.
 When the King in His beau - ty for us shall ap - pear.
 With the King in His beau - ty they'll reign ev - er - more.

Text: Hymns for Second Advent Believers (1852) / Annie Smith - 1855 (with minor changes)
 Music: Frank Zimmerman

Come, My Saviour

G D Em Am G Dsus⁴ D⁷ G G/B C G Em D

1. Our Fa - ther who in heav - en art, so ho - ly is Thy name;
 2. Give us this day our dai - ly bread; our tres - pass - es for - give;
 3. And in temp - ta - tion leave us not; from e - vil us de - fend;
 4. Thine is the pow'r, O Lord to bring the king - dom down to men;
 5. In that glad day shall all Thy saints a joy - ful trib - ute bring,

Am G D/F# Em D G/B C D⁷ G

Thy king - dom come, Thy will be done, in heav'n and earth the same.
 As we for - give our fel - low men, may we Thy grace re - ceive.
 For Thine, O Lord, the king - dom is, for ev - er, with - out end.
 Thine is the glo - ry ev - er - more, and king - dom with - out end.
 Of praise and pow'r, of joy and song, to their ex - alt - ed King.

Refrain (*faster*)

D C G D G D A⁷ D

Come, my Sav - iour; O my Sav - iour, come and bless Thy peo - ple now,

G C Am D⁷ G

At Thy feet we hum - bly bow, come and save us now.

The image shows a musical score for a hymn. It consists of two systems of music, each with a vocal line and a piano accompaniment line. The key signature is one sharp (F#) and the time signature is 4/4. The first system has the lyrics "Then we will sing our sufferings o'er, and praise Thee, and praise Thee evermore;" and includes chord markings D, G, C, G, D, G/D, and D7. The second system has the lyrics "Then we'll sing our sufferings o'er, and praise Thee ev - er - more. more." and includes chord markings G, D, C, G, C, D, C, C, and G. The piano accompaniment features a steady bass line with chords and some melodic movement in the right hand.

Text: Hymns for Second Advent Believers (1852)
 Music: Frank Zimmerman

Come Home

F C F C G C

1. Brethren while we so - jourm here, fight we must, but should not fear;
 2. In the world a thou - sand snares lie to take us un - a - wares;
 3. But of all the foes we meet, none so apt to turn our feet,

F C F B^b C B^b C F

Foes we have but we've a friend, One who loves us to the end;
 Sa - tan with ma - li - cious art, watch - es each un - guard - ed heart;
 None be - tray us in - to sin, like the foes we have with - in;

C F B^b

For - ward then with cour - age go, long we shall not dwell be - low;
 But from Sa - tan's mal - ice free, saints shall soon vic - to - rious be;
 Yet, let noth - ing spoil your peace, Christ will al - so con - quer these;

F C F G^m F/C C F

Soon the joy - ful news will come, child, your Father calls— Come home.
 Soon the joy - ful news will come, child, your Father calls— Come home.
 Then the joy - ful news will come, child, your Father calls— Come home.

Text: Hymns for Second Advent Believers (1852)
 Music: Pennsylvania Dutch Hymn

Glorious Sight

C G C F C G F G C

1. Lo, what a glor - ious sight ap - pears, to our be - liev - ing eyes!
 2. At - tend - ing an - gels shout for joy, and the bright ar - mies sing,
 3. His own soft hand shall wipe the tears from ev - 'ry weep - ing eye;

Am G F C G C G

The earth and seas are passed a - way, and the old, roll - ing skies!
 Mor - tals, be - hold the sa - cred seat of your de - scend - ing King.
 And pains, and groans, and griefs, and fears, and death it - self shall die.

C G Am F C G C G

From the third heav'n, where God re - sides, that ho - ly, hap - py place,
 The God of glo - ry, down to men re - moves His blest a - bode;
 How long, dear Sav - iour, O how long shall this bright hour de - lay?

C F C G F C G F G C

The New Je - ru - sa - lem comes down, a - dorn'd with shin - ing grace.
 Men, the dear ob - jects of His grace, and He, their lov - ing God.
 Fly swift - er round, ye wheels of time, and bring the wel - come day.

Note: The last line of the third verse ("Fly swifter round...") should be repeated.

Text: Hymns for Second Advent Believers (1852) - Isaac Watts, based on Revelation 21:1-4

Music: Nova Scotian Folksong

God's Word

1. Your word is a lamp to my foot, a glo - ri - ous light to my path;
 2. It shows me the ob - ject of hope, the heav - ens and earth all re - new'd;
 3. In life's storm-y way, it's a chart, pre - sent - ing the sea - sons and times,
 4. It speaks of the saints' blessed lot, pre - pared in the king - dom to come;
 5. A lamp, and a light, and a chart, a deed of my heav - en - ly home;

It fills and sustains me with heavenly food, and saves me from error and wrath.
 A pilgrim, I wander, and never shall stop till I reach that blessed a - bode.
 It points out that glo - ri - ous day to my heart and gives me the clear warning signs.
 No matter if sceptics believe it or not, God's people will soon be at home.
 Its prophecies show, to the joy of my heart, my Saviour just read - y to come.

Text: Hymns for Second Advent Believers (1852)

Music: Frank Zimmerman

Hail to the Brightness

G D G C G/B

1. Hail to the bright - ness of Zi - on's glad morn - ing!
 2. Hail to the bright - ness of Zi - on's glad morn - ing!
 3. "Wake! O a - wake from the dust, all you sleep - ers!"
 4. See the dead ris - en from land and from o - cean,

Am D D7

Joy to the souls that in si - lence have lain!
 Long by the proph - ets of Is - ra - el fore - told;
 Out from their graves, like the but - ter - flies, ap - pear:
 Praise to the Sav - iour as - cend - ing on high;

G D7 Em C G/B

Hushed be the ac - cents of sor - row and mourn - ing;
 Hail to the mil - lions from pris - on re - turn - ing!
 Proph - ets and saints, chil - dren joined to their moth - ers;
 Fall'n are the en - gines of war and com - mo - tion,

be
to
ets
are
Am

the
the
and
the

Am D7 G

Zi - on in tri - umph be - gins her mild reign.
 A - bra - ham's chil - dren, the vi - sion be - hold.
 "Vic - to - ry!" shouts, as they rise through the air.
 Shouts of sal - va - tion are rend - ing the sky.

Text: v. 1,2: Thomas Hastings; v. 3: Frank Zimmerman; v. 4: Hymns for Second Advent Believers (1852)
 Music: Frank Zimmerman

Harvest Home

Em D B Em Am⁷ B

1. In the church be - low, wheat and tares to - geth - er grow;
 2. Will the tares then say, "God's commands we can't o - bey!"
 3. How much worse their case, who de - spis'd the means of grace,
 4. Un - to those we meet, we may seem like pre - cious wheat;

Am G D Em Am⁷ B

Je - sus soon will weed the crop, pluck the tares in an - ger up.
 Yet they heard, and yet they knew, yet a - mong the wheat they grew!
 Turn - ing from the word of faith, they have walk'd the path of death.
 But the Lord's all - search - ing eyes, sees the heart with - out dis - guise.

Refrain

Em G Am G D Em Am⁷ B Em

Soon the reap - ing time will come, and an - gels bring the har - vest home.

5. Tares serve various ends,
 Some because of praying friends;
 Some, the Lord against their will,
 Makes His counsels to fulfill.

6. Though they grow so strong,
 God will not require them long;
 When He comes to save His own,
 Tares shall into hell be thrown.

7. Oh! and is it so?
 Must we all to harvest go?
 Will each man be wheat or tare?
 Heed the warning and prepare!

Text: Hymns for Second Advent Believers (1852) - John Newton, Olney Hymns (1779)
 Music: German Folk Song

I Cannot Go Back

Capo 3

D F Bm Dm G Bb D F

1. For Ca - naan I've start - ed, and on I must go,
 2. My soul is on fi - re, with faith and with love,
 3. Then let us press on - ward, for Je - sus is near,

G Bb D A C Bm Dm

Till all the bright glo - ries of E - den I know;
 I long to as - cend to my Je - sus a - bove;
 And strength - en each oth - er with words of good cheer;

G Bb D A C D F A C

I've made no re - serve, and I'm sure I will not lack,
 But no, I must fol - low with - in His hum - ble track,
 With zeal ev - er buoy - ant and cour - age nev - er slack,

Bm Dm Em/B Gm/D G Bb D F

While on - ward I jour - ney and do not draw back.
 And prove my o - be - dience by not draw - ing back.
 Be true to our Sav - iour, and nev - er draw back.

Text: Hymns for Second Advent Believers (1852)

Music: Frank Zimmerman

I Love This Pure Religion

C F G C G⁷ C

1. I love this pure re - li - gion,
 2. We'll preach a com - ing Sav - iour,
 3. We'll soon be in the king - dom, sol - diers of the ju - bi - lee;
 4. Then sor - row will be end - ed,
 5. We'll have a shout in glo - ry,

F F⁶ D⁷ G⁷ C

I love this pure re - li - gion,
 We'll preach a com - ing Sav - iour,
 We'll soon be in the king - dom, sol - diers of the cross.
 Then sor - row will be end - ed,
 We'll have a shout in glo - ry, sol - diers of the cross.

Refrain

G/B C F C C D⁷ G⁷

Re - mem - ber me while toil - ing here, sol - diers of the ju - bi - lee,

C F F[#] C/G G C

Re - mem - ber me while toil - ing here, sol - diers of the cross.

Text: Hymns for Second Advent Believers (1852)
 Music: Frank Zimmerman / Czeslaw Kroczyk

Star of Our Hope

C G Am F C G

1. Star of our hope! Soon He'll ap - pear! O, shout and sing ho-san-na.
 2. Hail Him all saints from pole to pole, and raise one loud ho-san-na;
 3. An - gel - ic harps and voic - es sound, and join the sweet ho-san-na;
 4. The grave yields up its pre - cious trust, to swell the wide ho-san-na;
 5. Re - splend - ent forms as - cend - ing, fair, pro - long the glad ho-san-na,
 6. The saints re - joice, they shout, they sing, with rap - ture chant ho-san-nas;

F C Dm G C F G C

The last loud trum - pet speaks Him near, ho - san - na! Sing ho - san - na!
 How wel - come to the faith - ful soul! How wor - thy our ho - san - na!
 Be - hold the Lord of glo - ry crown'd! And earth responds, ho - san - na!
 A - wake! Ye slumb'r - ers in the dust, a - wake and sing ho - san - na!
 And meet the Sav - iour in the air, ho - san - na! Sing ho - san - na!
 And hail Him their tri - um - phant King! For - ev - er sing ho - san - nas!

Refrain

G C F C

E - ter - nal life! E - ter - nal life! We have it through our Sav - iour!
 E - ter - nal life!

G⁷ C G C

E - ter - nal life! E - ter - nal life! O, come and live for - ev - er.
 E - ter - nal life!

Text: Hymns for Second Advent Believers (1852)

Music: Frank Zimmerman

The Coming Glory

Capo 3

D F G Bb

1. I'm glad I know that Christ shall reign
 2. I hope to see Him on the throne
 3. Come on, dear friends, let's mend our pace,

Bm Dm A C G Bb D F

glo - ry,
 (1 & 2) In glo - ry, glo - ry, glo - ry;
 (3) To In glo - - - ry, glo - ry;

G Bb

And come to earth in clouds a - gain,
 When He shall come to claim His own,
 We soon shall see Him face to face,

Bm Dm A C G Bb A C

glo - ry,
 In glo - ry, glo - ry, glo - ry.
 In glo - - - ry.
 glo - ry.

G Bb A C

'Tis glo - ry's fore - taste makes me sing,
I'll sing while mount - ing through the air,
The Bride shall reign, the Bride - groom too,

Bm Dm A C G Bb D F

(1 & 2) Of glo - ry,
(3) In glo - ry, glo - ry, glo - ry;
Of glo - ry, glo - ry, glo - ry, glo - ry;

G Bb D F G Bb A C Bm Dm

And to my Sav - iour prais - es bring,
To meet my Fa - ther's child - ren there,
Let's keep the bles - sed prize in view,

A/C# C/E D F A C G Bb D F

(1) Sing glo - ry,
(2) In glo - ry, glo - ry, glo - ry!
(3) 'Tis Sing glo - ry, glo - ry, glo - ry!

Text: Hymns for Second Advent Believers (1852)
Music: Frank Zimmerman

The Coming of the Lord

Capo 3

A B \flat E F A B \flat D E \flat A B \flat

1. Hear the glorious proc - la - ma - tion, the glad tidings of salvation,
 2. Hark the tidings onward rolling, Je - sus comes, the world controlling!
 3. See the "sign" in heav'n appearing and the blazing char - iot nearing,
 4. See the earth in terror shaking, and the dead to life awaking,
 5. Now on wings of light ascending with a shining host attending,
 6. See, the banner waves in glory, while ten thousand tell the story,
 7. They are saved from death forever, praise to Him who did deliver,

D E \flat E F A B \flat D E \flat E F A B \flat

Hear the glorious proc - la - ma - tion, of the Sav - iour near.
 Hark! The tidings on - ward roll - ing, Je - sus comes to reign.
 See the "sign" in heav'n ap - pear - ing, and the Sav - iour there.
 See the earth in ter - ror shak - ing, and the saints a - rise.
 Now on wings of light as - cend - ing, see them mount the skies.
 See, the banner waves in glo - ry, and the saints are there.
 They are saved from death for - ev - er, and to die no more.

While a

Refrain D E \flat A B \flat E F A B \flat

While a choir of an - gels, while a choir of an - gels,
 While a choir of an - gels, while a choir of an - gels,

choir of an - gels, while a choir of an - gels, while a

D
E \flat
E
F
A
B \flat
E
F
A
B \flat

While a choir of an-gels shall be
 While a choir of an-gels shall be chant-ing through the sky.

choir of While a

D
E \flat
A
B \flat
E
F
A
B \flat

While a choir of an-gels, while a choir of an-gels,
 While a choir of an-gels, while a choir of an-gels,

choir of an-gels, while a choir of an-gels, while a

D
E \flat
E
F
A
B \flat
E
F
A
B \flat

While a choir of an-gels shall be
 While a choir of an-gels shall be chant-ing through the sky.

choir of

Text: Hymns for Second Advent Believers (1852)
 Music: Frank Zimmerman

The God That Made the Earth

A D E A

1. The God that made the earth, and all the worlds on high,
 2. The Sab - bath day was blest, and hal - low'd, sanc - ti - fied;
 3. And when from Si - nai's mount, a - midst the fire and smoke,
 4. The Son of God ap - pear'd, with ti - dings of great joy;
 5. Our Sav - iour did not die to ren - der null and void,
 6. How blest are they that do the Fa - ther's just com - mands;

D A E/G# A D Bm E A

Who gave all crea - tures birth, in earth, and sea, and sky;
 It was Je - ho - vah's rest, and so it must a - bide.
 Je - ho - vah did re - count, and all His pre - cepts spoke,
 God's pre - cepts He re - ver'd, He came not to de - stroy;
 The Law of the Most High, which can - not be de - stroyed;
 They shall the Cit - y view, not made by hu - man hands;

D A E A

Six days were in this work em - ployed,
 'Twas set a - part be - fore the fall,
 He claim'd the Rest day as His own,
 None of the Law was set a - side,
 But bruis'd for us, our stripes He bore -
 Its gates will o - pen to the blest,

Bm C#m D E A

The sev - enth was a rest en - joyed.
 'Twas made for man, 'twas made for all.
 And wrote it with His law, on stone.
 But ev - 'ry tit - tle rat - i - fied.
 We'll go in peace and sin no more.
 And they will share that glo - rious rest.

Text: Hymns for Second Advent Believers (1852)

Music: Frank Zimmerman

The Happy Man

1. How hap - py is the man who has cho - sen wis - dom's ways,
 2. He ris - es in the morn; with the lark he tunes his lays,
 3. He hails with joy the mo - ment, that rolls the Sab - bath round;
 4. In sick - ness, pain, and sor - row he nev - er will com - plain,
 5. 'Tis thus you have his his - t'ry through life, from day to day:

And of - fer'd up his life to his God in pray'r and praise;
 And of - fers up a gift to his God in pray'r and praise;
 Then in the courts of Zi - on with great de - light he's found.
 While he is be - ing nour - ished from Christ the liv - ing vine.
 Re - li - gion is no mys - t'ry, it's his fa - mil - iar way.

His God and his Bi - ble are all that he de - sires,
 And then to his la - bor he cheer - ful - ly re - pairs,
 His place with be - liev - ers he sel - dom fails to fill,
 When trou - bles press hea - vy he leans on Je - sus' breast,
 And when in the eve - ning he rests his wea - ry head,

To ho - li - ness of heart he con - tin - ual - ly as - pires;
 In con - fi - dence be - liev - ing that God will hear his pray'rs;
 And kneels with them to - geth - er to do his Mas - ter's will.
 And in His pre - cious prom - ise he finds a qui - et rest.
 He's loved by God and an - gels, they guard his hum - ble bed.

Gm Dm

In pov - er - ty he's hap - py for he knows he has a Friend,
 What - ev - er he en - gag - es in at home or far a - broad,
 He gives of his a - bun - dant store, the poor to clothe and feed,
 The yoke of Christ is ea - sy and His bur - den al - ways light;
 He has no fear of death, his Sav - iour's self - de - ny - ing love

E^b B^b F

Who nev - er will for - sake him till the world shall have an end.
 His ob - ject is to hon - or and to glo - ri - fy his God.
 And cares for all who need his help, ac - cord - ing to their need.
 They nev - er make him wea - ry, for he walks by faith, not sight.
 Has made him live a life on earth just as he'd live a - bove.

Refrain

B^b E^b F

How hap - py is the man who has cho - sen wis - dom's ways,

B^b E^b F B^b

And of - fer'd up his life to his God in pray'r and praise!

Text: vs. 1,2,4,5 - early American / vs. 3 - Hymns for Second Advent Believers (1852)
 Music: Frank Zimmerman

The Jewels of the Lord

F B \flat F B \flat F B \flat F

1. You jew - els of our Mas - ter, who shine with heav - 'nly rays,
 2. When we be - hold your or - der, and har - mo - ny of soul,
 3. Speak of - ten to each oth - er, to cheer the faint - ing mind;
 4. You shall be mine, says Je - sus, in that aus - pi - cious day,
 5. As Aar - on with his gir - dle, in shin - ing jew - els dressed,
 6. We'll range the wide do - min - ion of our Re - deem - er round,

C Gm C

A - mid the beams of glo - ry, re - flect im - mor - tal blaze;
 And hear di - vin - est num - bers in pure de - vo - tion roll;
 And of - ten be your voic - es in pure de - vo - tion joined;
 When I make up my jew - els, re - leased from cum - brous clay;
 Bore all the tribes of Is - rael in - scribed up - on his breast;
 And in dis - solv - ing rap - tures be lost in love pro - found;

F B \flat F B \flat F Gm C

You di - a - monds of beau - ty, with pleas - ing lus - tre crowned,
 The gems of truth are glow - ing with such en - liv - 'ning grace,
 Though tri - als may a - wait you, the crown be - fore you lies;
 He'll pol - ish and re - fine you, from worth - less dross and tin;
 So will the Priest of Zi - on, be - fore the Fa - ther's throne,
 While all the flam - ing harp - ers be - gin the last - ing song,

F Dm Gm C F
 Of heav-en - ly ex - trac - tion, to Zi - on's ci - ty bound.
 We view the Sav - iour's im - age, impressed on ev - 'ry face.
 Take courage, broth - er pil - grim; and soon you'll win the prize.
 And to His heav - 'nly king - dom will bid you en - ter in.
 Pre - sent the heirs of glo - ry, and God the kin - dred own.
 With hal - le - lu - jahs rol - ling from the unnumbered throng.
 (1) Zi - on's ci - ty bound.
 (2) pressed on ev - 'ry face.
 (3) etc...

Text: Hymns for Second Advent Believers (1852)
 Music: Frank Zimmerman

The Last Call of Mercy

Capo 3

Em Gm A C B D

1. Tis the last call of mer - cy that lin - gers for thee;
 2. If you heed not this warn - ing now of - fered at last;
 3. Tis the last call of mer - cy, oh, turn not a - way,
 4. Tis the last call of mer - cy, oh, steel not your heart,
 5. Tis the last call of mer - cy that lin - gers for thee,

Em Gm G B^b D F

Oh! And will you re - ceive it? To Je - sus now flee!
 Yours will be a sad mourn - ing - the har - vest is past;
 For now swift - ly is hast - ing the dread vengeance day;
 E - ven now she is ris - ing from earth to de - part;
 Break a - way from your bond - age, oh, broth - er be free!

Em Gm A C B D

He of - ten has called you, but you have re - fused
 Sal - va - tion I've slight - ed, the sum - mer is o'er,
 The Spir - it in - vites you, and pleads with you, come!
 The Bride is now cal - ling - "You thirst - y souls, come!"
 Be not a sad mourn - er - the har - vest is past;

A C C E^b B D Em Gm

His of - fered sal - va - tion, and love is a - bused.
 And now there is par - don, sweet par - don, no more.
 Oh, come to Life's wa - ters, nor thirst - ing - ly roam.
 Oh, come with the ran - som'd, in heav - en there's room!
 The sum - mer is end - ed, and per - ish at last!

Text: Hymns for Second Advent Believers (1852)
 Music: Frank Zimmerman

The Little Flock

D A

1. How hap - py are the lit - tle flock,
 2. Such hap - pi - ness, O Lord, have we,
 3. The plague, the dearth, the din of war,
 4. Thy to - kens we with joy con - fess;
 5. What - ev - er ills the world be - fall,
 6. Ap - pear with clouds on Zi - on's hill,

D A D A Bm Em F#m Bm

Who, safe be - neath their guard - ian Rock, In all com - mo - tions rest.
 By mer - cy gath - er'd in - to Thee, Be - fore the floods de - scend.
 Our Sav - iour's swift ap - proach de - clare, And bid our hearts a - rise.
 The war pro - claims Thee Prince of Peace; The earth - quake speaks Thy pow'r.
 A pledge of end - less good we call, A sign of Je - sus near.
 Thy word and mys - try to ful - fill, Thy child - ren to ap - prove;

A

When war's and tu - mult's waves run high,
 And while the burst - ing cloud comes down,
 Earth's ba - sis shook, con - firms our hope;
 The fa - mine all Thy full - ness brings;
 His char - iot will not long de - lay;
 Thy mem - bers on thy throne to place,

D A D A Bm Em F#m Bm

Un - moved a - bove the storm they lie, And lodge in Je - sus' breast.
 We mark the venge - ful day be - gun, And calm - ly wait the end.
 Its ci - ties fall but lifts us up, To meet Thee in the skies.
 The plague pre - sents Thy heal - ing wings, And na - ture's fi - nal hour.
 We hear the rumb - ling wheels and pray, "Tri - umph - ant Lord ap - pear!"
 And stamp Thy name on ev - ry face, In glor - ious heav'n - ly love.

Text: Hymns for Second Advent Believers (1852) - Charles Wesley
 Music: Early American hymn tune

The Pure Testimony

D G A

1. The pure tes - ti - mo - ny put forth in the Spir - it,
 2. Then blow ye the trum - pet in pure tes - ti - mo - ny,
 3. There's no per - se - cu - tion for luke - warm be - liev - ers,
 4. The bat - tle is com - ing be - tween the two king - doms,

G A⁷ D

Cuts like a sharp two edg - ed sword,
 And let the saints hear it a - gain;
 Their spir - it is Bab - y - lon's own;
 The ar - mies are gath - er - ing round;

G A

There's no com - pro - mis - ing, no sec - ret de - vis - ing,
 O come ye from E - gypt, from Bab - y - lon al - so,
 The pure tes - ti - mo - ny cries out sep - a - ra - tion,
 The pure tes - ti - mo - ny and hu - man tra - di - tion

G A⁷ D

For all is made plain by the Word.
 And make your way o - ver the plain.
 Which calls us to lay our lives down;
 Will come to close bat - tle ere long;

G D

The pure tes - ti - mo - ny dis - cov - ers the dross,
 Come, wash all your robes in the blood of the Lamb,
 Come out from false spir - its and prac - tic - es too;
 Then gird on your ar - mor you saints of the Lord,

A A⁷ G/D D

While men break from bond - age and take up the cross,
 And walk in the Spir - it, as Je - sus has done,
 The track of the Sav - iour keep full in your view,
 And He will di - rect you by His liv - ing word,

G A D

And Bab - y - lon trem - bles for fear of her loss.
 In faith and o - be - dience you will o - ver - come.
 The pure tes - ti - mo - ny will cut its way through.
 The pure tes - ti - mo - ny will cut like a sword.

Text: Hymns for Second Advent Believers (1852), with some modifications
 Music: Frank Zimmerman

The Restitution

C Dm B^b F Dm E^b B^b C

1. Oh, spare Your peo - ple, Lord, and bring them full sal - va - tion;
 2. Oh, may Your king - dom come, all pow - er and do - min - ion;
 3. Oh! may the Cit - y come down from the op - 'ning heav - en;

Dm B^b F Dm E^b B^b C

Ful - fill Your faith - ful word, a - wake the sleep - ing na - tion;
 Bring now the faith - ful home, on bright ser - aph - ic pin - ion;
 The New Je - ru - sa - lem, oh, may it now be giv - en;

F Gm E^b F C

Your voice, oh God, shout from on high; the sig - nal give for reap - ing;
 We're tried, oh, come and take us home, and give us crowns of glo - ry;
 Its gates of pearl, its streets of gold, blaze with Your bright - est glo - ry;

F Gm E^b F C

Come now and reap the har - vest dry; oh, gath - er all the sleep - ing;
 We feel like those who wea - ry roam a - bout some ru - in hoar - y;
 The ho - ly seers have rap - tur'd told the New Cre - a - tion's sto - ry;

Spare now the rem - nant Lord, the foe does yet pur - sue them.
 Oh, may Your will be done, on earth as 'tis in hea - ven;
 Oh, may it now de - scend, the Cit - y of foun - da - tions,

Oh, for Your bless - ed word, to strength - en and re - new them.
 May now the glo - rious Sun of right - eous - ness be giv - en.
 In tri - umph ne'er to end, now rule the an - gry na - tions.

Text: Hymns for Second Advent Believers (1852)
 Music: Frank Zimmerman

There is a House in Heaven

D G A G D

1. There is a house in heav - en built,
 2. Long since, our High Priest en - ter'd there,
 3. The dai - ly min - is - try He bore,
 4. Be - fore the Ark of Ten Com - mands,

A Bm G A

The tem - ple of the liv - ing God,
 Who knows the frail - ties of our frame;
 Till end - ed the pro - phet - ic days;
 On which the Mer - cy - seat is placed,

D G Em A D G

The tab - er - nac - le true, where guilt
 Who loves to hear His peo - ple's prayer,
 He o - pened then the in - ner door,
 With His own cleans - ing blood, He stands,

A Bm G D

Is washed a - way by pre - cious blood.
 And of - fer to our God the same.
 To jus - ti - fy the sa - cred place.
 Till Is - rael's sins are all e - rased.

5. This work performed; the firm decree
 Will pass on all the sons of men,
 He that is filthy, let him be,
 He that is holy so remain.

6. To Christ let living faith ascend,
 Keep God's Commandments, patient wait,
 Till we shall see our Dearest Friend,
 And pass, with Him, the pearly gate.

Text: Hymns for Second Advent Believers (1852)
 Music: Frank Zimmerman

The Scattered Flock

F C F C F

1. Long up - on the moun - tains, wea - ry, Have the scat - ter'd
 2. Now the gath - 'ring call is sound - ing, Sol - emn in its
 3. Now the light of truth they're seek - ing, In its on - ward
 4. On the words of life they're feed - ing, Pre - cious to their
 5. In that world of light and beau - ty, In that Gol - den
 6. There di - vine the soul's ex - pan - sions; Free from sin, and

Bb/F F C F Bb C F C

flock been torn; Dark the des - ert paths, and drear - y,
 warn - ing voice; U - nion, faith and love a - bound - ing,
 track pur - sue; All the ten com - mand - ments keep - ing,
 taste so sweet; All their Mas - ter's pre - cepts heed - ing,
 Cit - y fair, Soon it's pear - ly gates they'll en - ter,
 death, and pain; Tears will nev - er dim those man - sions

F Bb C F Bb C

Griev - ous tri - als they have borne.
 Bid the lit - tle flock re - joice.
 They are ho - ly, just and true.
 Bow - ing humb - ly at His feet.
 And of all its glo - ries share.
 Where the saints im - mor - tal reign.

7. Soon, He comes! with clouds
 descending!
 All his saints, entomb'd arise;
 The redeem'd in anthems blending,
 Shouts of vict'ry through the skies.

8. O! we long for your appearing,
 Come, O Saviour! quickly come!
 Blessed hope! our spirits cheering,
 Take your ransom'd children home.

Text: Hymns for Second Advent Believers (1852) - Annie Smith

Music: Latvian Folk Song

The Three Messages

Em D Am Em Am Em Bm Em

1. Lo! An - an - gel loud pro - claim - ing, with the gos - pel of good news,
 2. Lo! An - oth - er an - gel fol - lows, with an - oth - er sol - emn cry,
 3. Yet a third and so - lemn mes - sage sounds a fi - nal doom a - broad:
 4. Here are they who now are wait - ing, and have pa - tience to en - dure;

Em D Am Em Am Em Bm Em

To all kin - dred, tongue and peo - ple, "Fear the Lord, give glo - ry due!"
 "Bab - y - lon the great is fal - len!" Peals like thun - der thru the sky.
 "All who wor - ship beast or im - age soon shall drink the wrath of God!"
 While the drag - on's hosts are rag - ing, these con - fide in God se - cure;

G D C G D

Proc - la - ma - tion to each na - tion of the hour of judg - ment near;
 "Come my peo - ple, come my peo - ple, now for - sake her pois' - nous creeds;
 With - out mix - ture, with - out mix - ture, mer - cy now no long - er pleads;
 Faith of Je - sus, faith of Je - sus, and commandments keep them pure;

G D Am Em Bm Em

Proc - la - ma - tion to each na - tion of the hour of judg - ment near.
 Come my peo - ple, come my peo - ple, now for - sake her pois' - nous creeds."
 With - out mix - ture, with - out mix - ture, mer - cy now no long - er pleads.
 Faith of Je - sus, faith of Je - sus, and commandments keep them pure.

Text: Hymns for Second Advent Believers (1852)
 Music: Frank Zimmerman

Time Now is Closing

F C F C

1. Time now is clos - ing, Je - sus will come;
 2. See slum - b'ring mil - lions rise from the earth;
 3. Has - t'ning to see Thee, my soul would rise
 4. O, there'll be glo - ry, joy, peace and love,

G F C

Signs are ful - fill - ing, earth's pil - lars groan:
 Christ calls His peo - ple from south, from north.
 To meet my Sav - iour in yon - der skies;
 Noth - ing to harm in heav - en a - bove:

G F G

Hark! Hear the trum - pet, cal - ling come home -
 Come home, my peo - ple, time is no more,
 With all the ran - som'd who've gone be - fore,
 Let us be faith - ful, and we'll be blest,

F G C/G G C

See earth reel - ing to her fi - nal doom.
 O - pen wide the ev - er - last - ing doors.
 I shall hail Thee on that peace - ful shore.
 When He calls us to e - ter - nal rest.

Text: Hymns for Second Advent Believers (1852)
 Music: Frank Zimmerman

Washing Feet

F/G C G C F C/G G C

1. Our Sav - iour, meek and low-ly came, and taught His peo - ple here the same;
 2. He wash'd them all, tho' all were clean, but Ju - das, whose own sin was seen.
 3. The Lord who made the earth and sky, a - rose and laid His garments by,

F/G C G C F C/G G C

Who an ex - am - ple set, that they, all of His pre - cepts would o - bey.
 May none of us do such a deed and sell our Lord for hu - man greed.
 And wash'd their feet to show that we, like Christ, should al - ways hum - ble be.

G⁷ C F G

For on that night He was be - tray'd, He for us all a pat - tern laid—
 Said Pe - ter, "Lord, it shall not be; You shall not stoop to wash - ing me!"
 "You call me Lord, and Mas - ter too; then do as I have done to you;

C G C F C G C

At the last sup - per He did eat, He rose and wash'd His breth - ren's feet.
 Oh, that no Chris - tian now may say, "The word of Christ, I can't o - bey."
 All My commands and sayings keep, and show your love by wash - ing feet."

Text: Hymns for Second Advent Believers (1852)
 Music: Frank Zimmerman

Watchman, Tell Us of the Night

F B^b F B^b C F C Gm B^b F

1. Watch - man! Tell us of the night, what its signs of prom - ise are.
 2. Watch - man! Tell us of the night, high - er yet that star as - cends.
 3. Watch - man! Tell us of the night, for the morn - ing seems to dawn.

B^b F B^b C F C Gm B^b F

Tra - v'ler! O'er yon moun - tain's height see that glo - ry - beam - ing star!
 Tra - v'ler! Bless - ed - ness and light, peace and truth its course por - tends.
 Tra - v'ler! Dark - ness takes its flight, doubt and ter - ror are with - drawn!

B^b F C Gm B^b F

Watch - man, does its beau - teous ray aught of hope or joy fore - tell?
 Watch - man, will its beams a - lone gild the spot that gave them birth?
 Watch - man! Let your wand - ring cease, go now to your qui - et home.

B^b F C Gm B^b F

Tra - v'ler! Yes; it brings the day, pro - mis'd day of Is - ra - el.
 Tra - v'ler! A - ges are its own; see! It bursts o'er all the earth!
 Tra - v'ler! Lo, the Prince of Peace, lo, the Son of God has come!

Note: The singers can divide into two groups: one group singing the Watchman part, and the other group singing the Traveler part.

Text: Hymns for Second Advent Believers (1852) - John Bowring, based on Isaiah 21:11-12
 Music: Italian Folk Song

Weary Pilgrim

G D Em Am C D Em

1. Wea - ry pil - grim, why this sad - ness? Why mid sorrow's scenes de - cline?
 2. Earth a - new, with robe of glo - ry, shall re - joice in hill and vale;
 3. Thou shalt range the fields of plea - sure, where joys gushing songs a - rise;

G D Em Am C D Em

Chang - ing now to joy and glad - ness, for all things shall yet be thine!
 Sweet - est harp - ings tell the sto - ry of the love that could not fail!
 Thou shalt have thy well - stor'd trea - sure, in the New Earth, Par - a - dise.

Text: Hymns for Second Advent Believers (1852)

Music: Russian Folk Song

Welcome, the Sabbath Hour

F B^b F B^b/F F

1. Wel - come, the Sab - bath hour, the ho - ly and the blest!
 2. Our on - ly care and aim through - out this hal - low'd day,
 3. De - scend, Ce - les - tial Dove! E'en while we wait and sing!

C F C F

With sweet, sub - du - ing pow'r, it calms the soul to rest;
 To glo - ri - fy Your name, and grate - ful hon - ors pay;
 Come from the throne of love, with heal - ing on Your wing!

B^b F

And hope and love spring up a - new,
 Ad - vance the glo - ry of Your cause,
 With ar - dent zeal each heart in - spire,

C C⁷ F

To cheer us on our jour - ney through.
 And vin - di - cate Your right - eous laws.
 Your saints bap - tize with ho - ly fire.

Text: Hymns for Second Advent Believers (1852)
 Music: Frank Zimmerman

We'll March Around Jerusalem

C F C G⁷ C

1. There is a ho - ly cit - y, a hap - py place a - bove,
2. That cit - y has four walls with three gates on ev - 'ry side,
3. The tree of life is there, with twelve fruits that all may eat,
4. There Je - sus sits ex - alt - ed, as Proph - et, Priest, and King;
5. Oh cit - y of my Sav - iour! So full of peace, so blest;

F C G⁷ C

A - mong the star - ry re - gions, built by the God of love.
 Thru which God's chil - dren en - ter, and love to go in - side.
 And nev - er fad - ing flow - ers grow by the gold - en streets.
 The an - gels bow be - fore Him, and joy - ful - ly they sing.
 Come soon for all your chil - dren, and take us home to rest.

Refrain

C G F C

Yes, we'll march a - round Je - ru - sa - lem,

Dm G C

We'll march a - round Je - ru - sa - lem,

F G Am Em

We'll march a - round Je - ru - sa - lem,

F C G⁷ C

When we ar - rive at home.

Text: vs. 1 - early American hymn / vs. 2,3,4,5 - Frank Zimmerman
 Music: Early American hymn tune, with modifications

We're Going Home!

Refrain

F B^b F Am B^b C B^b F
 We're go - ing We're go - ing home! Shake off your sad de - jec - tion.
 We're go - ing home!

B^b F Am B^b C F C F
 We're go - ing home! To live in sweet per - fec - tion.
 We're go - ing home! *Fine*

C B^b F C
 1. O, how I long to see that day, when the re - deem'd shall come
 2. To hear the hal - le - lu - jah's roll from the un - num - ber'd throng;
 3. See gath - er'd Is - rael safe at home, they sing on Zi - on's height;
 4. All hail! The morn of glo - ry's nigh, the pil - grim longs to see,
 5. Je - ru - sa - lem I long to see, blest ci - ty of my King,
 6. My long - ing heart cries out, oh, come! Cre - a - tion groans for Thee!

F C B^b F Dm C F
 To Zi - on clad in white ar - ray - their bliss - ful hap - py home.
 The king - dom spread from pole to pole; and join re - demp - tion's song.
 And Je - sus crowned up - on His throne; cre - a - tion owns His right.
 That dries the tear from ev - 'ry eye - cre - a - tion's Ju - bi - lee!
 And eat the fruit of Life's fair tree, and hear the blood - washed sing.
 The wea - ry pil - grim sighs, oh, come! Bring im - mor - tal - i - ty!

Text: Hymns for Second Advent Believers (1852)
 Music: Pennsylvania Dutch Hymn Tune

D.C. al Fine

What Sound is This?

C G

1. What sound is this which strikes my ear?
 2. Be - hold the storm - y skies a - blaze,
 3. My soul is striv - ing to be there;
 4. Fly, lin - g'ring mo - ments, fly, oh fly,

C G

'Tis Ga - briel's trump which now I hear,
 Il - lu - mi - nat - ed by His gaze,
 I long to rise and wing the air,
 I thirst, I pant, I long to try,

C G

'Tis Ga - briel's trump which now I hear;
 Il - lu - mi - nat - ed by His gaze,
 I long to rise and wing the air,
 I thirst, I pant, I long to try,

C G⁷ C

The ex - pect - ed day has come. Be -
 Be - hold Him now draw near! Fair
 And trace the sa - cred road. Fare -
 An - gel - ic joys to prove! Soon

Be - hold the
 Fair Zi - on
 Fare - well, fare -
 Soon shall I

G C G⁷ C F G

hold the heav'ns, the earth, the sea, pro - claim the year of
 Zi - on ris - ing from the tombs, to meet the Bride - groom,
 well, fare - well, all earth - ly things; oh that I had an
 shall I quit this house of clay, clap my glad wings and

heav'ns, _____ the
 ris - - - ing
 well, _____ all
 quit _____ this

C F/C C

Ju - bi - lee, pro - claim the year of
 lo! He comes, to meet the Bride - groom,
 an - gel's wings, oh that I had an
 soar a - way, clap my glad wings and

G C G⁷ C

Ju - bi - lee, re - turn, ye ex - iles, home.
 lo! He comes, and hails the fes - tive year.
 an - gel's wings, I'd quick - ly see my God.
 soar a - way, and shout re - deem - ing love!

Text: Hymns for Second Advent Believers (1852) - The Millennial Harp (1843)
 Music: The Millennial Harp (1843)

Why Sleep You!

F C F Dm B^b F

1. Why sleep you, my brethren! Come, let us arise,
 2. Oh, how can you slumber? Our foes are awake!
 3. Oh, how can you slumber? Backsliders look round!

The first system of music is in 4/4 time, key of B-flat major. It features a treble and bass staff. The treble staff has a melody line with lyrics underneath. The bass staff provides a harmonic accompaniment. Chord symbols F, C, F, Dm, B^b, and F are placed above the treble staff.

C F

O, why should we slumber in sight of the prize!
 To ruin in poor souls every effort they make.
 Before the last trumpet, your hearts shall conquer.

The second system continues the melody and accompaniment. Chord symbols C and F are placed above the treble staff.

B^b F Gm C F

Salvation is nearer, our days are far spent,
 To reach their objective, no means are untried,
 O, fly to the Saviour, He calls you today;

The third system continues the melody and accompaniment. Chord symbols B^b, F, Gm, C, and F are placed above the treble staff.

B^b F C B^b C F

O, let us be zealous, awake, and repent.
 The careless they comfort, the wakeful misguide.
 While mercy is waiting, O make no delay.

The fourth system concludes the piece. Chord symbols B^b, F, C, B^b, C, and F are placed above the treble staff.

Text: Hymns for Second Advent Believers (1852)
 Music: Frank Zimmerman

Will You Go?

Am E Am F E Am

1. We're going to see the bleed - ing Lamb, now tell me, Will you go?
 2. We're going to join the heav'n - ly choir, now tell me, Will you go?
 3. You wea - ry, heav - y lad - en, come, now tell me, Will you go?

E Am F E Am

In rapt'rous strains to praise His name, now tell me, Will you go?
 To raise our voice and tune the lyre, now tell me, Will you go?
 In the marriage feast there still is room, now tell me, Will you go?

C G Am E

The crown of life we there shall wear, the victor's palms our hands shall bear,
 There saints and an - gels glad - ly sing, Ho - san - na to their God and King,
 The Lord is wait - ing to re - ceive, so hear His message and be - lieve!

Am E Dm Am C G D E Am

And all the joys of heav'n we'll share, now tell me, Will you go?
 And make the heav'n - ly arch - es ring, now tell me, Will you go?
 He'll give your troub - led con - science ease, now tell me, Will you go?

Text: Hymns for Second Advent Believers (1852)

Music: Scottish Folk Song

Will You Go Along With Me?

C F C G

1. I nev - er shall for - get the day, when Je - sus wash'd my sins a - way.
 2. I'm hap - py in this house of clay, but what is this to per - fect day?
 3. Tho' sin - ners per - se - cute me here, thru Je - sus Christ I'll per - se - vere;
 4. A lit - tle long - er here be - low, then home to glo - ry we shall go -
 5. Come on, come on, my brethren dear, we soon shall meet to - geth - er there;

C F C G C

Now my soul is ver - y hap - py, will you go a - long with me?
 There's a bet - ter day a - com - ing; will you go a - long with me?
 Christ will ru - in Sa - tan's king - dom - will you go a - long with me?
 I am on my way to glo - ry - will you go a - long with me?
 When we'll join the saints in glo - ry - will you go a - long with me?

Refrain

G F Gsus⁴ G C

Will you go a - long with me? Now my soul is
 Will you go a - long with me?
 Will you go a - long with me?

F C G C

ver - y hap - py, go sound the Ju - bi - lee!

Text: Hymns for Second Advent Believers (1852)
 Music: Frank Zimmerman

You Will See Your Lord Coming

D A7 D

1. You will see your Lord com - ing, you will see your Lord com - ing,
 2. Gab - riel sounds his great trum - pet, Gab - riel sounds his great trum - pet,
 3. You will see the saints ris - ing, you will see the saints ris - ing,
 4. An - gels bear them to Je - sus, an - gels bear them to Je - sus,
 5. Then we'll shout, "Hal - le - lu - jah!" Then we'll shout, "Hal - le - lu - jah!"

G D Em A7

You will see your Lord com - ing in a few more days;
 Gab - riel sounds his great trum - pet, in a few more days;
 You will see the saints ris - ing, in a few more days;
 An - gels bear them to Je - sus, in a few more days;
 Then we'll shout, "Hal - le - lu - jah!" in a few more days;

Refrain

D A7 Em A7 D

While a band of mu - sic, while a band of mu - sic,

Bm F#m G A7 D

While a band of mu - sic shall be chant - ing through the air.

Text: The Millennial Harp (1843)
 Music: Martin Hochstrasser

