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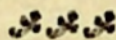
Law or Gospel—Which?

A POPULAR DISCUSSION

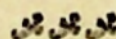
—OF THE—

SABBATH QUESTION

BY M. JOBLIN.



Price, Ten Cents



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CLEVELAND, OHIO, U. S. A.

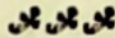
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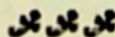
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CONTENTS OF SECTIONS.

- I. No Sabbath for 2500 years after Creation.
- II. First mention of Sabbath in Exodus 16:23. It was given to the Israelites.
- III. The Reasons Why the Sabbath was given to Israel.
- IV. The Law—or Covenant from Sinai had not been given to the fathers of the Israelites before them.
- V. The Holy Sabbath was not made known to Israelites, till Jehovah came down upon Mount Sinai.
- VI. God committed His Oracles to the Jews, not to Gentiles—Covenant with Abraham 430 years before the law was an Everlasting Covenant—The Two-Law Theory—Definition of the Word Ordinances—The Law a Means of Isolation, *not* of Salvation—The Inheritance not of Law—The Sabbath a Shadow only.
- VII. The Apostles Ministers of the New Covenant, not of the Old.
- VIII. The letter graven on the stones a Ministration of Death—The Just live by faith, not by law.
- IX. The Lord Jesus teaches the ending of the Law—Before Him no one had fulfilled the Law—God's Purpose that Jesus should be the End of the Law—Take it out of the way of Gentiles.
- X. The Prophet like unto Moses to be heeded, or the consequences to be taken.
- XI. The Decalogue not a perfect moral law—The necessity for another Law-giver pointed out.
- XII. What the Law was—How long it was to be in force.
- XIII. What the Son of God was sent for—Those under the Law needed a Redeemer—They could not be saved by the Law.
- XIV. Faith as the Justifying Principle spans all the ages.
- XV. Eternal life being a gift from God, there is no life in law-keeping.
- XVI. The Bond-woman and the Free-woman.

- XVII.** Rom. 7: 16, the Law of marriage, and a practical lesson from it—Dead to the Law.
- XVIII.** The Two-Law Theory again refuted at length.
- XIX.** Weakness of Two-Law arguments.
- XX.** Moral principles are coeternal with the Deity—Without beginning or end—The Sabbath was made, and is not an eternal principle.
- XXI.** The Moral Law not a Law of Liberty.
- XXII.** The good things promised in the Sinai Covenant related to this life only.
- XXIII.** The Decalogue was not of universal application to earth's inhabitants.
- XXIV.** Concerning Law Observance by believers of the Gospel.
- XXV.** Sabbatarians Do Not Keep the Seventh Day Sabbath.
- XXVI.** Jehovah's rule for testing prophets applied to Mrs. White.
- XXVII.** "The Mark of the Beast"—What is it?
- XXVIII.** Did the Pope change the Sabbath?
- XXIX.** Are the commandments of Rev. 4: 12 the ten commandments of the Decalogue.
- XXX.** Are Redemption's Plans to fail as predicted by Sabbatarians—Only themselves saved?
- XXXI.** The Seal of God—Is it Sabbath Keeping?
- XXXII.** Are we a "No-Law People," as charged?
- XXXIII.** The Apostles in Conference informs us when Gentiles were first invited to share God's great Salvation—And absolves believers of the Gospel from Sabbath Keeping and other works of the Law.
- XXXIV.** Is the Law of Moses to be kept to all Eternity, as claimed by Sabbatarians? If so, why?
- XXXV.** During the march from Egypt to the Wilderness of Sin Israel observed no Sabbath days.
- XXXVI.** ADDENDUM, on, "What is the New Covenant?"

LAW OR GOSPEL—WHICH?

“What shall we do to be saved?” is certainly the most important question mortal men and women can consider; and we set ourselves the task of giving the Biblical answer to those who say that it requires both Law and Gospel to save. We write only for those who believe the Scriptures of the Old and New Testaments to be the only rule of faith and practice. It would be useless to contend with One Bible against those who have eight or ten volumes of equal authority with our one text-book. After these prefatory remarks we proceed to discuss the following proposition: Is the Fourth Commandment of the Decalogue now in force, and binding on Jews and Gentiles alike?

We answer, It is not in force now, and therefore binding on no one. In proof of this we offer the following:

I. For some 2500 years after the Creation no mention was made of the Sabbath. No one was commanded to keep it. It is not said that any one *did* keep it, or that any one failed to keep it, hence there is no proof that it existed.

II. The Sabbath is first mentioned in Exodus 16:23, and we there learn that it was given to the Israelites at the foot of Mount Sinai.

III. The reasons for giving the Sabbath to Israel were: 1st, That “I (Jehovah) may prove them (Israelites) whether they will walk in my law or no.” Ex. 16:4, 5. If they had had the law before that, they

would have been already proved by their *obedience* or *disobedience* to it. 2nd, The second reason is found in Ex. 31: 12, 13, and Ex. 20: 1, 12, as follows: "I (Jehovah) gave them my Sabbaths *to be a sign* between me (Jehovah) and them (Israelites), that they might know that I am the Lord that doth sanctify them."

It is true that God rested on the Seventh Day; true that He blessed and sanctified it, because He HAD (after the six days of creative work) rested. Prof. Bush says the Hebrew word "shabath" means "ceased; it is not opposed to *weariness*, but to *action*." The Great God did not see fit to enact a Sabbath law for man to observe till some 2500 years after he ceased from creative work in earth; so that myriads lived and died without a knowledge of it. The words, "And God blessed the Seventh day and sanctified it because in *it* (the Seventh day) HE HAD RESTED," may be quoted a thousand times, but it furnishes no proof of a Sabbath FOR MAN from Creation.

When God rested, man was one day old, and five more days must elapse before *his* Sabbath came, unless he rested before he *did* anything. Bear in mind, the Seventh day set apart for man's observance was reckoned from the *first* day that bread was rained from heaven for them, and positively it was a MEMORIAL of God's own rest from creative work in earth, some 2500 years before.

If God blessed and set apart the Seventh day at Creation, why did he do it *again*, if blessed for all time? Who changed or abolished it? Will the Pope be charged with this, too?

To sanctify them was to set them apart from other nations for himself. The *import* of this Sabbath is seen in Ex. 19:4-6. It was His purpose to organize them as a kingdom of priests, a separate nation, and a peculiar treasure to Him above all people on earth. The Sab-

bath was a sign that this compact had been formed; it was the sign that He owned *that* kingdom on earth, and was its King.

If the Sabbath had been instituted at Creation, and enforced among all nations, it could have been *no* distinguishing mark between God and Israel.

3rd. Moses and all the rulers of the people were ignorant of the Sabbath till God explained the reasons for giving it. And the rulers came and told Moses that the people gathered twice as much bread on the sixth day, and Moses explained that this is what Jehovah had said: "TO-MORROW is the rest of the Holy Sabbath." Again and again He said this to them to fix it in their minds. Ex. 16:22-30.

4th. The fourth reason is given in Deut. 5:15: "And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched-out arm, THEREFORE the Lord commanded thee to keep the Sabbath." Proof positive that they had never kept it before. Gentiles were not brought out of Egypt, nor organized as a kingdom of priests, nor was their loyalty proved by the Sabbath, and so were not included in this memorial.

5th. The fifth reason is given in Ex. 20:11, together with the reason *why* it should be observed: "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." No reference is made to any one but God. No Sabbath was given *to* men or *for* men. But, 2,500 years later, He organized a kingdom of His *own*, and took that people into His special care, and brought them into intercourse with Himself. What a fitness of things was it that He should set apart a day of rest for His peculiar treasure, that corresponded *with*, and was

a *memorial of* His rest from creative work. On the other hand, how incongruous to expect *unholy* people to keep a holy day! What regard had they *for* Jehovah and His rest? Could God be honored by the compulsory service of the wicked? Is it not ridiculous to speak of giving a Sabbath to be observed *holily* by a people alienated from the life of God through ignorance? Would it not be supremely ridiculous to think that God would expect men to devote one-seventh of their time to Him without a motive?

In giving the Sabbath and other laws to Israel, the *rewards* for obedience were published as wide as the laws themselves; and every one of them pertained to *this mortal life*, and were to be reaped in the land they were journeying to. Paul, in Gal. 3:18-21, distinctly avers that the Law could neither give life after death, nor confer the inheritance of the saints. Gentiles would reap no benefit from keeping the Sabbath, because they were not *required* to keep it, and were excluded or expelled from Canaan.

To the Israelites SEVERED from other nations by the Sabbath Law, Jehovah says: "All the commandments which I command thee this day shall ye observe to do that (yes) **THAT YE MAY LIVE AND MULTIPLY**, and go in and possess the land which the Lord swore unto your fathers," Deut. 8:1; a straightforward proposition with the reward of *obedience* attached to it, and the threat that the land should spue them out, if *disobedient*. Lev. 18:28 and 20:22.

IV. Positive evidence that the Law given to Israel at Sinai (Horeb) had never been given to that people before, is given in Deut. 5:2-3, as follows: "THE LORD MADE NOT THIS COVENANT WITH OUR FATHERS, BUT WITH US, WHO ARE ALL OF US HERE ALIVE THIS DAY." In verses 7-21 the specifications of that covenant are given

so far as the ten commandments; and Moses reminds them that God SPAKE all this, and the people heard him, and also that he (Moses) wrote them, and explains why He spake in their hearing no more.

V. The Israelites, we repeat, knew nothing of the Law of the Sabbath till it was given from Sinai, as may be seen in Neh. 9:13, where it says: "Thou (Jehovah) camest down also upon Mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments; and MADEST KNOWN unto them Thy HOLY SABBATH, and commandest them precepts, statutes and laws, by the hand of Moses, thy servant"—a summary of the whole law, all given by the hand of Moses.

VI. In Romans 3:1 we learn that God *did* commit His Oracles to the Jews.

2nd. That He did *not* commit them to the Gentiles.

3rd. That the advantage of Jews over Gentiles was chiefly owing to the Oracles of God.

God, 430 years before the Law, made an everlasting covenant with Abraham that was a thousand times more valuable than that given or made at Sinai, because it secures to the obedient believer of it everlasting life, and the everlasting inheritance. And Paul in Eph. 2:11-16 shows that the Gentiles had no access to those covenants of promise (the Israelites being their custodians), and were therefore aliens from *the commonwealth of Israel* and without Christ, and God, and Hope. What was the reason of this state of things? What was it that caused enmity between the Jews and them? It was what is called a wall of partition which at that writing had been broken down, and the hitherto far-off ones had been "made nigh by the blood of Christ," for, he continues, "he is our peace who hath

made both (Jews and Gentiles) one," i. e., placed them on an equal footing.

We know how Law-Advocates bridge this chasm. They tell us there were *two laws*; the moral and the ceremonial. They say the ceremonial law was the middle wall between Jews and Gentiles which caused the enmity, and offer Eph. 2:15 as proof of it. It says: "Having abolished in His flesh the enmity, even the law of commandments contained in ORDINANCES;" it was *some* law, surely, but what law? We answer, THE LAW which Paul says was ordained by angels in the hand of a Mediator—Moses. See Gal. 3-15. It was the *whole* Law, the Law which severed or separated them from all other people as the Kingdom of God on earth; see 1 Chron. 19:23—a complete national constitution and law. It was in no sense intended as a means of *Salvation*, but of ISOLATION, and it did its work effectually, and then was abolished. On the other hand, God made exceeding great and precious *promises* to Abraham, and his faith in *them* was imparted to him for righteousness; and God has never departed from this principle of justification. Salvation by favor (grace) through faith, and salvation by works of the law antagonize each other, and hence the Apostle providentially adds that the covenant made to Abraham was *not* made void when the law was added 430 years afterward.

In addition to this, foreseeing the departure from the faith in these last days, we are explicitly told in the 18th verse that the inheritance was given to Abraham by *promise*, *not by law*, and then, thank God, it is added, "If ye (Galatians) be Christ's, then are ye Abraham's seed and heirs according to *promise*," *not according to law*."

Happily the Spirit knew we would want to know what the Law was given for, if not to save people, and

so we are told in the 19th verse that it was added because of transgressions till the Seed (Christ) should come to whom the promises were made. It was to govern *sinner*s because they refused to become saints and be governed as the Father of the Faithful was, *by faith*—the hope of the promised everlasting inheritance inspiring him to live Godly.

The Israelites on coming out of Egypt were a vast multitude of sinners, for whom the Gospel preached to Abraham (Gal. 3:8) had no attractions. They wanted fleshy gratification, and had they mixed with other nations God's oath to Abraham that his seed should bless all the families of the earth could not have been fulfilled. And the divine evidence is that this addition of the law was *not* to be perpetual. "It was added because of transgressions **TILL THE SEED SHOULD COME**, to whom the promise was made," and verse 16 says Christ was that Seed. Can any intelligent person fail to see why the Israelites were for a time walled in by the law—why God organized them into a political kingdom for a stated time? that is, till a certain person in whom all his purposes centered should be born, and abolish the law that held them, destroy their city, and the only temple in which they could offer sacrifices, kill hundreds of thousands of them, break up the kingdom and scatter the rest over the wide world, as at this day? We think not, unless he be blinded by the traditions and doctrines of men. Let all remember that the Sabbath formed the most conspicuous part of the wall of partition; yes, the most conspicuous part of the wall.

The Seventh Day System is largely built upon the Two-Law Theory, and that the law of commandments contained in ordinances refer to the ceremonial law, so-called. This assumption is the corner-stone of the Two-Law Theory. Let us examine this for ourselves.

The original word for *ordinances* in Eph. 2:15 is *dogmas*, and is defined in the lexicons to mean "A decree, statute, ordinance. Webster says it is an ordaining or establishing by authority; appointment. 2nd. A permanent rule of action; a statute, law, edict, decree, rescript; and says acts of Parliament are sometimes called ordinances, and that it is often used in Scripture in the sense of a law or statute of sovereign power, and is frequently applied in the United States to laws and regulations of municipal corporations. As the Adventists' idea is not in the *Word*, where, in the name of truth and common sense, does their idea come from?"

Col. 2:14-20 contains the word ordinances, and the 16th verse speaks of some things *called* ordinances. It says: "Let no man, therefore, judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of THE SABBATH, which are a shadow of things to come, but the *Body* is of Christ." But why not, Paul? Ans. vs. 13, 14. Because God had forgiven *all* their trespasses through blotting out the handwriting of ordinances that was contrary to them, and took it out of the way, nailing it to his cross." Yes, the handwriting of Ordinances.

All their trespasses, whether of the Decalogue or the ceremonies, had been forgiven. If the blotting out of the ceremonial resulted in forgiveness, would not forgiveness of trespasses against the Decalogue result from the blotting out of the statutes, laws, edicts and decrees respecting meat, drink, holy days, new moon and Sabbath, so that they could believe the Gospel preached to Abraham 430 years before the handwriting.

VII. In 2 Corinthians 3:6 we see the apostles were able ministers of the *New Covenant*, then follows the reasons *why* they were ministers of the New, *not* of the Old, "for the letter killeth, but the spirit giveth life."

VIII. The letter engraven in stones is called "*the ministration of death*" and "the ministration of condemnation," in verses 7-8, because it made men conscious of sin and condemned them for it, and provided no means for its forgiveness. It cursed every one who continued not in *all things* written in the book of the law to do them—and no man could be justified by the law in the sight of God, for says the spirit (Gal. 3:9-10), "the just shall live by faith," *not* by obedience to law. In verses 7, 8, 9, 10, 11, etc., the Old Covenant and the New, the letter and the Spirit, the death-dealer and the life-giver, are further contrasted. It says: "Now, if the dispensation of death, engraven in letters on stones, was attended with glory.....which (dispensation, glory in C. V. is added) is passing away, now, rather, shall not the dispensation of the Spirit be attended with glory? for if the ministry of condemnation be glory, much more does the ministry of righteousness abound in glory."....."For if that which was to be *done away* (came) with glory, much more that which abideth is in glory."—Rotherham's Translation.

Verses 12-14 show that the splendor of the ministration of death would disappear, because the institution itself would disappear. The grand event up to which it led would *take place*, and therefore it would be done away. If the whole truth is what the reader wants he will read carefully the whole connection.

IX. Our Lord Jesus plainly teaches the end of the law in Matt. 5:17-18, where he says: "Think not that I am come to destroy the Law, or the prophets. I am not come to destroy, but to fulfill; for verily I say unto you, till heaven and earth pass, one *iota* or one tip of a letter shall by no means pass from the law, till all be *accomplished*." This is infallible evidence that through all the centuries since the giving of the Law

it had never been all fulfilled; all had offended in some point and were guilty of all. Jas. 2:10. Is not this he of whom it was predicted that "He will magnify the Law and make it honorable?" We know he was made under the Law, Gal. 4:4, and therefore what the Law said, it said to him. Rom. 3:19. He did no sin, neither was guile found in his mouth, 1 Peter 2:22. Seeing, then, that he perfectly kept the law, and yet was made a curse in our behalf by hanging on the tree, that the blessing of Abraham might come upon the Gentiles through him, we have absolute proof that it was God's purpose that he should take it out of the way of the Gentiles, in view of the promise to bless all the families of the earth in Abraham and his seed, after fulfilling every jot and tittle of it!

X. In Deut. 18:15-18, Moses says: "The Lord thy God will raise up into thee (Israel) a prophet from the midst of thee, of thy brethren, like unto me; him shall ye hear. . . . and I will put my words in his mouth; and he shall speak unto them all that I shall command him."

Verse 19: "And it shall come to pass that whoso will not hearken unto my words which he shall speak in my name, I will require it of him." Moses was the Mediator of the Old Covenant. Gal. 3:19. "THE LAW" (not a part of it) was given by Moses. It contained many clauses and stipulations. Moses received the whole of it from God, and delivered it to the people. A prophet like unto Moses must be pre-eminently a LAW-GIVER. He would not be like him without that characteristic.

XI. We are told that the Decalogue was a *perfect moral law*, and was given to *all* people for *all* time. If that be true there was no need of *another* Law-Giver or *another law*. We hold there was a *pressing* need of another Law-Giver, because

1st. The Law from Sinai awarded only temporal blessings for obedience to it.

2nd. The Covenant with Abraham and his Seed which ensured everlasting life and everlasting inheritance, and an eternal weight of glory, needed ratification by the blood of Abraham's Seed who knew no sin.

3rd. It needed an immortal Mediator.

4th. *Faith and loving obedience* were the conditions exacted of man by this covenant; and we have seen Abraham was justified on that principle, and he became heir of all the covenanted blessings.

Jehovah, in the words quoted from Deut. 18:15-18, plainly showed Moses that the Law he was Mediator of would be superseded and that the people would have to take the consequences of disregarding the word of the prophet he would raise up. "Hear ye Him," is his command. And this agrees with the very words of that raised-up prophet, that the words he spake would judge his hearers.

We will now show reasons why another Law-giver was given:

First—Only the pure in heart shall see God. There is no moral power to transform minds of men in an arbitrary command. LOVE is the motive power of the Gospel. Said the Apostles: "We love Him because He first loved us." Did they learn of His love from the ten commandments, or from the exceeding great and precious PROMISES by which they could be partakers of divine nature, and the gift of His Son to procure that life? Do not fail to answer these questions, reader!

Second—The Law-giver like unto Moses says, "Be ye perfect, even as your Father in Heaven is perfect," etc. Was the whole law from Sinai capable of making men perfect? Ans.: "The law *made nothing perfect*; but the bringing in of a better hope [than Canaan during natural life] *did*, by which: [mark it well] by which [better hope] we draw nigh to God." Every man that has this hope purifieth himself, even as he is pure." Was not another Law-giver needed?

Third—Gal. 3: 21 says the Law could not give life. How, then, could the blessings promised to Abraham be shared

under it? "The Law of the spirit of life in Christ Jesus was needed to FREE US from the law of sin and death." Rom. 8: 2.

Fourth—Jesus in Matt. 5: 6 says, "Blessed are they that hunger and thirst after righteousness." Would the Law appease this hunger and thirst? The Spirit's answer in Gal. 3: 21 says no! So we *needed* another Law-giver.

Fifth—Gal. 3: 11 says, "No man is justified by law—the just shall live by faith. Would there have been any salvation at all without another Law-giver?"

Sixth—We have proof that the raised-up prophet superseded the whole Law given by Moses in the fact that he CHANGED the law of Killing, and adultery, and divorce, and false swearing, an eye for an eye, etc., to adapt them to the law of the spirit in Christ Jesus; the ministration of the spirit, 2 Cor. 3: 6-15 of which Paul and Timothy were able ministers.

Seventh—As the Law from Sinai expired when Christ came, he issued commands in keeping with the recompense of reward he offered, viz., life everlasting and glorious.

Is it not astonishing that men sane on other subjects should think that the code of Jesus and that of Moses could be in force at *one* time, and for *one purpose*, when given for two purposes wide as the poles apart?

Eighth—Peter's model sermon at Pentecost ruled out the Law as a means of salvation by preaching the Gospel of Christ, and its conditions of faith, repentance and baptism *alone*, and later, by identifying the prophet like unto Moses, for us. Acts 3: 22.

Ninth—The great commission of Jesus before leaving the world ignored the Law as a means of salvation. Besides preaching the Gospel and baptizing believers of it he told them to teach converts "to observe all things whatsoever I HAVE COMMANDED YOU." Will this insure salvation? If not, what will? Jehovah says, "Hear ye Him!" Is not that enough? What presumption in mortals to *add* to that!!!

XII. Gal. 3: 24 says, "Wherefore *the* law was our schoolmaster unto Christ, that we might be justified by faith, (see v. 26). But after that faith [in Christ] is come, we are no longer under a schoolmaster, for ye are all the children of God by faith in Christ Jesus." No comments needed here. "For as many of you as have been baptized into Christ, have put on Christ." [put on His sin-covering name, His wisdom, His righteousness, His sanctification, spirit, disposition, mind], and

as the result of the changes by getting out from under the law-schoolmaster, there is neither Jew nor Greek, male nor female; all the distinctions fostered by law disappeared with the Law. "And if ye be Christ's, then are ye Abraham's seed [no trifling relationship, as the next words show] and heirs according to the promise."

XIII. Gal. 4: 4 says, "But when the fulness of the time [set for the seed to come] was come, God sent forth His Son, made of a woman, made under the law, *to redeem them that were under the law, that we* [Gentiles] might receive the Adoption of Sons.

Think of it, the severed, the set apart people as God's Kingdom of Israel, although they had the Law, needed to be *redeemed* from that law. Write it down, reader. They could not be saved by the Law.

XIV. David, Samuel, Isaiah, Jeremiah, Daniel, and all the prophets and hosts of others in Old Testament times failed to keep the Law perfectly, and yet they knew "the blessedness of those whose transgressions were forgiven, and whose sins were covered." On what principle did they maintain that blessed state? Coming from the 33rd Psalm to the 4th of Romans we find that the same justifying principle spans all the ages. It says Abraham's faith was imputed to him for righteousness, and then adds "that this was not written for his sake alone, but for us also, to whom it shall be imputed if we believe on Him who raised up Jesus our Lord from the dead."

XV. As eternal life is a gift from God (Rom. 6: 23) there is *no life in Law-keeping*. And the prophet like unto Moses says, "He that believeth [the Gospel] and is baptized, shall be saved." And Paul says for that same Lord, "By the works of the Law shall no flesh be justified;" and "If through the Law I have righteousness, then CHRIST DIED IN VAIN."

XVI. In Gal. 4: 21 the Apostle says the two sons of Abraham, one by the Bond-woman and the other by the Free-woman, represent two covenants. The first mentioned was born after the flesh and represented the covenant from Sinai which gendereth to bondage and answered to Jerusalem as it was then in bondage with her children. On the other hand, the Son of the Freewoman was a child of promise and answered to Jerusalem, the exalted city with foundations, that Abraham looked for (see Heb. 11: 10), the foundations being doubtless God's promise to Abraham. The apostle says that

city is *free*, and in the allegorical sense Paul and the Galatians were the *children* of this free Jerusalem, because, like Isaac, they were children of promise. The apostle then presently adds "that as the fleshly born son persecuted him that was born after the spirit, even so it is now," but he shows from the Scripture that the bondwoman and her son would be cast out, and the son of the Bondwoman [the adherents of the Law] should not be heirs with the son of the Freewoman, who believed in and hoped for the promises made to Abraham of an everlasting inheritance. At this point the Apostle congratulated himself and the Galatians that they were *not* the children of the Bondwoman, but of the free, and adds: "Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage," and in chapter 5: 4 says positively, Christ is become of no effect unto you; whosoever of you are justified by the law; ye are fallen from grace."

After all this explicit teaching, we find people compassing sea and land to build a community upon the Sinai covenant which expired by statute of limitation when the seed to whom the promises were made came.

XVII. Rom. 7: 16 says a woman is bound by the law to her husband so long as he liveth; 2nd. that death frees her from him; 3rd that if she marries *another* while he lives, she is an adulteress. He then draws a practical lesson thus: Wherefore, my brethren, ye also are become dead *to the law*, by the body of Christ, that ye should be married to *another*, even to him who is raised from the dead, that we should bring forth fruit unto God; 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, *but now we are* delivered from *the law*, that [law] being *dead*, wherein we *were* [in the past] held; that we should serve in newness of spirit and not in oldness of the letter." The spirit anticipating the reckless objection that this is said of the ceremonial part of the law, then quotes the tenth commandment to show what the law was talking about, what law it was that brought fruit unto death.

XVIII. If the Two-law theory be true, of course what we have written is false! If it be false, the latter-day law-advocates have no ground to stand upon. We will quote from the representative advocates of that theory and then test it by the word of God.

"The Two Laws," by J. M. Andrews, says: "That the ten commandments are a perfect code of themselves, appears

from several facts: God spake them with His own voice, and it is said, He added no more; Deut. 5: 22, as evincing that He had given a perfect code."

What a proof that the ten commandments are a perfect code of themselves!! God spake them with His own voice." Why did the writer quote from Deut. 4 in preference to Ex. 20? Was it because the latter passage gives the reason why God added no more, viz., because of the terror of the people? Did He not use His own voice when He said to Moses what He did not add to the people themselves? In the light of this fact, how do the words "added no more" prove the ten commandments to be a perfect code of themselves?

2. The author says "He wrote *them down* on two tables with His own finger, another incidental proof that this was a *complete moral code*."

We say this is no proof at all, incidental or otherwise. It does *not say* that the ten commandments were so written to show us they were a perfect moral code of themselves, and the writer does not know it to have been so. With this poor foundation, what will the structure be?

3rd. "He caused these alone to be placed under the mercy seat, an *evident* proof that this was the code that made an atonement necessary."

Is it not *evidence* that makes things evident? Where is the evidence that it is this *alleged* perfect code that makes atonement necessary? Does he mean that God overlooks all other sins? Has He forgotten that without faith it is impossible to please God? Do we not read that what is not of faith is sin? Does this not make a faithless person a sinner? Will our author tell us how such a one can become a saint? Is he one with God? If not, what becomes of this alleged perfect code, and what of His evident *proof*? Does he not know of a score of things in Leviticus that are not in the ten commandments, that needed atonement? Notably in Numb. 16: 46 and Lev. 16: 30

4th. "He expressly calls what he thus wrote on the tables of stone, a law and commandments." Ex. 24: 12.

Just so, but does it say anything about its being a perfect code? How could it be a perfect code when it not once enjoins *love to God*? nor forbids swearing, nor enjoins love to neighbors, nor teaches that God must be worshipped in spirit and in truth? Nor that he that hates his brother is a murderer, nor that whoever lusts after a woman commits adultery in his heart? Nor forbids evil speaking, nor back-biting, nor bitter-

ness, nor wrath, nor anger, nor to abhor that which is evil, nor forbids lying, nor command to provide things honest in the sight of all men? Would Christ change a perfect code? Would not a perfect code be *worse* after being changed?

We venture to say we have disproved the claim of a perfect code in the ten commandments. All know that laws without penalties are inoperative,—they cannot be executed. This so-called perfect code of laws has no penalties;—the penalties were not on the stones. Moses wrote the penalties in a book. Are not the penalties of laws *parts* of the laws? If so, the writing done with God's own finger was so imperfect as to be useless without what he added by word of mouth by Moses. Moses did not write the penalties *alone* in the Book of the law. He wrote the ten commandments there too, or else how could we read them today? The covenant from Sinai is called THE LAW singular, more than 150 times in the New Testament. There were not *two* covenants made there. The exigencies of a new sect created the Two-Law Theory.

5th. In Luke 2: 22-24 we read of the law concerning purification, and the sanctification of all the first-born and the sacrifices in these cases. This was not found on the stones, but in THE BOOK OF THE LAW, and as if in anticipation of the great error we combat, it is called LAW OF MOSES in verse 22 and the Law of the Lord in verse 24, showing conclusively that the Law of Moses was the Law of the Lord; and in verse 30 *these ceremonies* are positively called the Law of the Lord. This seals the doom of the Two-Law Theory.

6th. In Deut. 31: 24 we learn that the Book of the Law was put into the Side of the Ark of the Covenant. In Joshua 8: 31 the same Book is called the *Law of Moses*.

7th. In Neh. 8: 1, 8, 18, this Book is called the Book of the Law of the Lord, given by Moses."

8th. The commandments upon the stones are never once called "The Law of God," as *is* what was written in the Book of the Law.

9th. In Mal. 4:4 we learn that the Decalogue and the statutes and Judgements were *all* commanded unto Moses in Horeb at the same time.

10th. God Himself styles the Laws on the tables the law of Moses. Mal. 4: 4.

11. In Ex. 24: 7 The Book is called "The Book of the Covenant, and it was submitted to the people from the Book. And the people agreed to DO ALL GOD SAID. Was the Decalogue left out?

12th. All the curses (penalties) of the covenant were written in this Book. There were no penalties on the stones, and we are asked to believe that the *penalties* have been blotted out—are we required to set reason and common sense and experience aside, besides the Scriptures, in order to become Seventh-Day Adventists?

It may not be generally known that a certain propheticess has lately added a *new penalty* for the infraction of the Fourth Commandment. She says that the keeping of "the Seventh Day is the seal of God's children in the last days, and all others have the mark of the Beast." This was doubtless because the nailing of the original penalty to the cross left the new community in a bad shape. Jesus and Paul and Peter have no voice in this matter now. Since apostolic times the Gospel of Christ has been proposing faith and obedience as the test, see Mark 16: 16. Now the Law of the Sabbath takes its place. What an awful delusion! It is part of a law which could not give life in the past. Can it give it now? If so, does it not set aside our Life-giver? It does! It makes the Lord's death and his Gospel useless things by making law the test. See Gal. 2: 21 for reference to his death.

13th. In Rom. 13: 8-10 Paul in one sentence quotes from both the tables and the Book, so that the contents of the Book and the tables constitute one law or covenant.

14th. In Matt. 22: 36-39 Jesus was asked which is the great commandment? His answer was: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the *first* and *great* commandment, and the second is like unto it. Thou shalt love thy neighbor as thyself." Neither of these two greatest commands are found on the tables, but in the Book.

15th. Ex. 24: 3-8. proves that Moses wrote the ten commands, and all the commands given were recorded, from the 20th chapter to the 24th, in the Book of the Covenants and read to the people before God wrote the commands on the tables of stone. This annihilates the Two-Law Theory.

16th. In 2 Chronicles 17: 7-9, we see that the princes and Levites sent to instruct the people had the *Book of the Law of the Lord* with them.

17th. In 2 Chron. 33: 8, Jehovah says that the *Whole Law* and the statutes and the ordinances were commanded by him, by the hand of Moses. Take notice that Jehovah's signature is attached to this passage.

18. James 2: 10 emphatically teaches that the *Whole Law* is broken when one point is violated.

19th. James 2: 9 proves that those who respect persons transgress the whole law, on the principle stated in verse 10.

20th. Respect of persons is *not* found on the tables of stone but in the Book of the Law of the Lord. And, as if to head off once more the unwarrantable claim that the ten commandments are a complete moral code, independent of the Book of the Law, and lives after the Book of the Law is dead, the spirit explains the principle on which persons transgress the whole law.—viz., He who said thou shalt not commit adultery said also, Do not kill." The same God commanded those on the tables and those in the book. All are of equal authority. 2 Kings 22: 8-20 shows that the First and second commands of the Decalogue were in the Book of the covenant.

XIX. The weakness of the *arguments* in defense of the Two-Law Theory, and the ignorance of God's eternal purpose that lies back of them will now be considered.

On p. 13 of "The Two Laws," by J. N. Andrews, is given what purports to be the Distinction between the Moral Law and the Ceremonial Law as follows:

1. "The Moral Law was spoken by God. Deut. 4: 12." "The Ceremonial Law was spoken by Moses. Deut. 1: 1-6."

Be it remembered, these are man-given names, to begin with; and very improper names too. Does he mean that Moses was author of the Ceremonial Law and God the author of the other? The true inwardness of this so-called distinction may be seen from the fact that Moses only spoke what God told him to speak.

2. "The Moral Law was written by God on tables of stone." Ex. 24: 12. The Ceremonial Law was written by Moses in a Book," Deut. 31: 24.

Since Moses only wrote in a book what God commanded him to write there, does he mean that it is the material it was written upon that makes one superior to the other? If not, why is it referred to as a distinction?

3. The Moral Law was right, true, good. Neh. 9: 13. The Ceremonial Law was not good." Ez. 20: 25.

We brand this charge as altogether false, to say nothing of the awful presumption of it. Just think of the God of the Bible imposing a law which was not good, not true, not right. What proof is offered that it was not good? Ans. Neh. 9: 13: It reads, "Thou camest down also upon Mount Sinai," etc.,

already once quoted. The fact that the Sabbath was made known to them, as the above passage states is *suppressed*, because that would refute the claim that it had existed from creation. 2nd. The words *right*, and *true*, and *good*, are positively applied to the judgments and laws and statutes, which our author says were not good.

At the 11th verse of the 20th of Ezekiel God says he gave Israel the very statutes and judgments and Sabbaths, called great in Neh. 9: 13, 14. Verse 16 says they rebelled and would not walk in his statutes, and despised his judgments and polluted his Sabbaths, and he "said I will pour out my fury upon them, but withdrew His hand that His name be not polluted before the heathen in whose sight I brought them forth;—*wherefore* I gave them also statutes *not good*, and judgments whereby *they should not live* (that is, die); and I polluted them in their own gifts in that they caused to pass through the fire all that openeth the womb, that I might make them desolate to the end they might know that I am the Lord." So the reader can see that instead of the Ceremonial Law not being good, it was the punishments for violating what are called the ceremonial and moral laws which are mentioned. This is another gross misrepresentation.

4. Jesus has been made the pledge of a *better hope* than anything offered by either the so-called moral or ceremonial law, because established upon better promises, that is, promises of better things. Heb. 2: 6. Jesus was made such pledge by being *himself* made a priest forever, showing that the covenant he is mediator of, bestows *everlasting* benefits.—unspeakably better than the provisions of the Sinai covenant.

5. This Everlasting Priest is Mediator of a *new covenant*. It has no connection with the old. He is officiating to secure nothing for us which the old offered. And if *he* is not officiating, under the old *who is?* If no one is, how can any benefits be derived from it? Could it exist—be in force without a Mediator? Let Law advocates answer, if they can.

6. As Heb. 8: 6 says Jesus is Mediator of a better covenant why should the worst of the two he adhered to so tenaciously? Why is the news of the *better* covenant sent to us, if not to induce us to *abandon* the old, which has no priest?

7. Our great High Priest, according to Heb. 8: 4, could not be a priest at all if he were on earth, because the priests on earth had to offer gifts according to THE LAW and that symbolic system of service *belonged* to the Old covenant. Heb. 9: 1. Is it not madness to cling to a covenant that ran its

stipulated course, and disbursed all the temporal blessings promised, thinking, thereby to secure God's Great Salvation. We hope in God we may be able to dissuade some from this delusive course.

8th. As Heb. 8: 13 says the Old covenant was decaying, waxing old, and ready to vanish away in apostolic times, how can it be in force to-day?

9th. The Two-Law Theory is proven to be a *false* theory.—it was the *whole* of the Old covenant that was ready to vanish away. In the past the covenant was useless without the Services, and the Services were of no value without the covenant. And we are told in Heb. 9: 10 that the divine Services were only imposed until the time of Reformation.

9th. Heb. 9: 1 shows that the time of Reformation had come at that writing. It says, "But Christ having *become* a High Priest of the FUTURE GOOD things, (Diaglott) by a greater and more perfect tabernacle not made with hands, 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.

10th. Heb. 7: 11 says, "If, therefore, perfection were by the Levitical Priesthood, for under *it*, the people received the Law, what further NEED was there for *another* priest * * * For the priesthood being changed there is made of necessity a change also of the law." Not altered or changed by *abstraction* of a part of it, but changed as was the priesthood—altogether; changed from one to another.

11th. It is he who has the Son that has life; and if we be Christ's, then are we Abraham's seed and heirs according to promise to Abraham, Gal. 3: 29. The inheritance is not of the Law, Gal. 3: 18, neither could the Law when in force constitute one righteous. The Law which was a ministration of death while in force has been done away,—and the Two-Law-Theory is a Latter Day Myth.

12. The Old covenant was dedicated with the blood of beasts, but the new by a better sacrifice. Said Jesus, "This is my blood of the NEW COVENANT. So that the New Covenant being proven by Heb. 13: 20 to be the Everlasting Covenant, we have infallible evidence that the Old was *not* an Everlasting Covenant.

13th. We are told by Sabbatarians that Christ did not come to destroy the law, Matt. 5: 17, being the supposed proof of this statement. But it appears that they are short of ink or paper, or something *else*, as they do not quote enough of the

paragraph to mean anything bearing on the subject. Jesus did say he came *not* to destroy the law or the prophets, but to fulfill (the law and the prophets). The *whole* statement refutes what the garbled extract is intended to teach. To fulfill the prophets is to do what they predict shall be done. To fulfill the Law is to obey its requirements perfectly; and the lawful inference is that the law as an entirety *would pass away* after every jot and tittle had been fulfilled.

14th. No portion of the law could pass away before it was fulfilled, or perfectly obeyed, because God set forth Jesus Christ a propitiation through faith in his blood, that he might be just, and the justifier of him which believeth in Jesus.

15th. He manifested God's righteousness by receiving the condemnation of sin in his flesh, although *personally sinless*. 2nd. Because Jesus was the *antitype* of the Temple, Altar, High Priest and Mercy-seat, etc., etc., under the Law, or Sinai's Covenant which was only added till the seed should come and fulfill every jot and tittle of it, and in that way **WORK OUT A PERFECT LEGAL RIGHTEOUSNESS THAT NO ONE ELSE COULD**. In this way he magnified the law and made it honorable by demonstrating its efficiency when obeyed.

16th. It is said "The moral law is established through faith in Christ but the ceremonial law was our schoolmaster to bring unto Christ, Gal. 3: 25, Rom. 3: 31. These Scriptures say it was the apostles who established the law. The apostles did not draw out Jehovah's programme for him, and they could not make the law perpetual by faith. We reckon this is about what Sabbatarians are trying to do. But the word establish is not used in that sense,—it is used to mean confirmation. And it is so used by Jesus in Matt. 18: 16 and by Paul in Romans 3: 31, and in 2 Cor. 13: 1. "In the mouth of two or three witnesses shall every word be established,—that is confirmed, proven. The apostles confirmed both the truth of the law and its purpose, by their faith in Christ. Its provisions could give life if obeyed. But the weakness of the flesh prevented any obtaining it in that way. But God showed that the law was perfect, and the default was on the part of the people, by sending his own Son, who obeyed it *perfectly* and thus earned a perfect righteousness and demonstrated its efficiency. This not in the least conflicts with our position in regard to the so-called perfect code on the tables of stone. The two greatest laws, or commands, and which embraced all the rest in fact, were not on the stones,—and moreover, those who loved God with all

their hearts and their neighbors as themselves were believers in the Everlasting Covenant with Abraham, and hence, when they offered sacrifice they looked beyond the shadows to the good things *shadowed* by the tabernacle service, as Jesus certainly did while keeping the law perfectly.

17th. In closing this part of our subject we remark that the system that teaches that the Decalogue contains the whole duty of man, and will ensure to those who observe them, access to the tree of life, teaches that man can be

1. Saved without faith in Christ.
2. Saved without faith in the Gospel of Christ.
3. Saved without keeping the commandments of Jesus.
4. Saved without the sacrifice of Christ.
5. Saved without loving God.
6. Saved without loving our neighbor.
7. Saved without repentance toward God.
8. Saved without baptism for the remission of sins.
9. Saved without living godly in Christ.
10. Saved without putting on Christ.
11. Saved without putting off the Old Man.
12. Saved without becoming new creatures in Christ Jesus.
13. Saved while strangers to the covenants of promise.
14. Saved without being begotten to a hope of life by the resurrection of Jesus Christ from the dead.
15. Saved without justification by faith.
16. Saved without the words of him who spake as never man spake.
17. Saved without any of the apostolic Epistles.
18. Saved without the New Testament.
19. Saved without a Mediator.
20. Saved without Hope.
21. Saved without resurrection.
22. Saved without obtaining the only name under heaven whereby men *can* be saved.
23. Saved without reconciliation with God.
24. Saved without obtaining life from Christ as a gift from heaven.
25. Saved *without* Grace or favor, instead of *by* Grace or favor, because
26. Salvation is earned by keeping the Ten Commandments, which is the whole duty of man, and which ensures to those who observe them, access to the tree of life.

Here the Sabbatarian system is seen in all its nakedness; and we have the explanation *why* that in all its literature we see ten times more reference to Law than Gospel, and why the *one* command of God to hear the prophet like unto Moses is so lightly esteemed and kept out of sight; and why the *new* and *living way* is almost ignored for the old dead law; and God's gracious Law of Pardon is kept in the background.

Mark, we do not charge that in *theory* the saving system of means revealed in the New Testament is ignored, but we *do* say that the wine poured out at Battle Creek, Michigan, has so intoxicated them that they cannot see the logical conclusion of their own premise, viz.: *That the Ten Commandments contain the whole duty of man, and ensure access to the Tree of Life*, nullifies the Gospel of the Grace of God and substitutes for it the Law of Works, in direct opposition to Romans 3: 20, which says that "by the deeds of the Law there shall be no flesh justified in His sight;" and also the 21st verse, which says: "But *now*, the righteousness of God (that is, obtained through means appointed by God) *without the Law*, is manifested, being witnessed (attested, predicted, shadowed forth) by the Law and the Prophets."

But *what* did the Law and the Prophets testify to? They testified beforehand to what in Paul's day had really taken place, viz., that "The righteousness of God would be obtainable *without* the law, by faith of Jesus anointed. And the apostle explains to us in v. 22 how it came about that the gate was thrown wide open to all who believe, as follows: "For there is *no difference*, for *all* have sinned (the law had not made those under it saints) and come short of the glory of God." In Gal. 3: 28 Paul explains *where* there is no difference; he says, "There is neither Jew nor Gentile, there is neither bond nor free,—for ye are *all* one (Body) in Christ Jesus." And he adds in Rom. 3: 29, "Is He the God of the Jew only? Is He not (now God) of the Gentiles also, seeing it is *one* God which shall justify the circumcision (Jews) by faith, and the *uncircumcision* (Gentile) through faith. Do we then make void the law through *faith*? God forbid; yea, we establish, confirm (the truth of) the law, because justification by faith of Jesus Christ was "witnessed beforehand both by the law and the prophets."

What would happen if these zealous law-advocates should be made to see that the Law as well as the prophets foretold that the time would come when both Jews and Gentiles would attain to righteousness through faith without the works of the

Law? Would they close up their Law offices and take down their signs? If not, why not? Would there be *any* reason why except that their legal ship would sink if they did?

XX. We now appropriate the language of the lamented Dr. L. C. Thomas on p. 23 of "The Law, The Covenants, and the Sabbath, to show that moral principles are coexistent and coeternal with the Deity as His will, or the Great Law of Right, and *never had* a beginning, and will never have an end; are eternal and immutable." This statement will bear the strictest analysis. But the fact that our Lord says The Sabbath was made for the man is conclusive evidence that it (the Sabbath) is *not* one of the Eternal principles of Right and Duty, and therefore *not binding* upon man until *commanded* to keep it holy. This is illustrated in our own country and State. The governments and the people alike regard some things as essentially wrong in themselves; but it is only wrong to do many other things when ordinances are passed forbidding them.

It was just so in regard to the Sabbath. The Seventh Day in itself was not different from any other day. The same sun that rules *that* day rules the others, and the condescension and kind consideration of God is manifested by the reasons given for *commanding it* to be set apart from other days, and no work performed upon it. We have already enumerated and considered those reasons and also seen that it was sin not to keep it. It was God's prerogative to do this, and make it binding upon all people and nations, or only upon one nation for a special purpose, if it so please him, and to ordain that it should remain in force only till the dawn of a new dispensation, or continue to the end of time.

Not so could it be with the other commandments. They have their foundation in the character of God, and it can never be other than sinful to have other Gods, and bow down to serve them; and to take the name of the Lord in vain, or not to honor father and mother, and to kill, steal, covet, and commit adultery.

It is charged against the position we hold in this matter, on p. 3 of "What the Gospel Abolished," that if there be not two-laws, then, not only the ceremonial law, but the ten commandments, in fact all the moral precepts of the Old Testament, were done away by Christ. "Let the reader turn back a page or two and convince himself how wide this is of the truth. The object of this assertion is to make it appear that we teach that there are no moral principles in force to-day. The *truth* is, we say that the substance of *nine* of the *ten* commandments

are incorporated with the commandments of Jesus, after being altered or amended to conform to the times of Reformation he inaugurated. Let the reader not fail to read Matt. 5: 21-36.

Moreover, we teach that Jesus, the prophet like unto Moses, whom Jehovah sent to supercede that worthy, as a Law-giver, added more than a hundred moral laws which were not mentioned in Moses' law. We think every honest mind will see that morality of the Jesus-code is *immensely* more extensive than the mosaic, and of an infinitely higher type, seeing it requires the obedience of the heart. Question,—Why did Jesus leave the Fourth Commandment out of His code?

XXI. It now devolves upon us to examine the bold assertion that "the Moral Law was a Law of Liberty, while the Ceremonial Law was a yoke of bondage," and Jas. 2: 12, and Gal. 5: 1 are offered in proof of it.

What effrontry to make such assertions to those who have Bibles! We have repeatedly given infallible evidence that no such distinctions exist in the Book of God. We suspect that this was written for the eye of the initiated,—not for the stranger.

Think of it! The Moral Law, so-called, which sentenced a man to death for picking up sticks on the Sabbath, is called A LAW OF LIBERTY! Think of the wilfulness wrapped up in that assertion! If it had said that the man who broke the law of the Sabbath should be deprived of the *rest*, and *peace*, and *protection*, and *long-life* and *plenty* to be awarded to keepers of that law, in the land of Canaan, and it was for him to choose his own way about it, it might have been called a Law of Liberty with *some* reason; but when in addition to that he was immediately stoned to death, we do not see that he had much liberty, except to choose between the sticks, and stoning to death.

In regard to the *ceremonial law* being a Yoke of Bondage, to save repetition we refer the reader to our examination of Gal. 4: and 5 already given, only remarking that the word of the Spirit makes it as plain as words *could* make it, that the Son of the Bondwoman represented BONDAGE to the Sinai Covenant,—while the Son of the Freewoman represented Liberty, under the Covenants of Promise to Abraham, David, and others; and that from the life and teachings of Jesus and those of the apostles we know that the inhabitants of Jerusalem were in bondage to the whole Sinai Covenant, and not to a part of it; and that Gal. 4: 30 makes the solemn announcement that adherents of THE BONDAGE-BREEDING covenant SHALL

NOT inherit the covenants of promise or be heirs with the children of promise or children of Abraham by faith.

We next examine the remarkable statement that the Moral Law, so-called, the Ten Commandments, are the Royal Law of James 2: 12. Respect of persons on account of their social position is the evil course corrected in this chapter. "My brethren," have not the ten commandments in respect of persons." Is that the way it reads? No; but, "Have not the faith of our Lord Jesus Christ, the Lord of Glory, with respect of persons," * * * Hearken, ye beloved brethren, hath 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; but ye have despised the poor * * * If indeed, royal law ye complete according to the writing, (what writing? Ans.) "Thou shalt love thy neighbor as thyself—ye, do, WELL!"

To us, this is making the claim that the ten commandments are the Royal Law, most supremely ridiculous, especially when we realize that this law of love to neighbors is one of the two greatest, but positively it is found in the very book of the Law which *they say*, was done away by Christ some 30 years before James wrote. Did the Spirit in James make such a blunder as to quote a defunct law, or quote it as adopted by the Master in His code? To close this section we remark that James and his brethren had been begotten by the word of truth—the Gospel of the Kingdom and became heirs of it. This was good news that the anointed Jesus, the heir of David's throne had been raised from the dead to occupy that seat of authority, and had obtained power and authority to raise all believers to reign with him, become his royal associates for ever, and that to this end repentance and remission of sins were preached in his name,—and that he that believeth and is baptized shall be saved. This is what begat thousands at Pentecost and is the begetting agency still. It is this Gospel of Christ which makes men amenable to the Judgment. Jesus says "The word that I have spoken, the same shall judge him (who rejects it) at the last day. Once more, for fear the reader may lose sight of it, I repeat that Heb. 2:2 says every transgression and disobedience to the Law "*Received a Just recompense of Reward!!*"

XXII. We have repeatedly shown that the good things promised for obedience to the Sinai covenant related to this life, because a *perfect* system for obtaining *future* life and blessedness that shall never end, had been in force 430 years when the Sinai covenant was given; and that the Sinai cove-

nant did not annul that system, but was in operation as it was *before* that Sinai covenant was given. Gal. 3: 17 proves this beyond a doubt. Everlasting life, with the Everlasting inheritance given by promise to Abraham were attainable by all who would believe the promise as Abraham did, and by a godly life demonstrate that they were living lives of faith in that good time in the future, when God should fulfill his oath-confirmed Word. We want to deeply impress the reader with the solemn fact that since the covenant made and confirmed to Abraham the Great God has made *no new* series of promises by means of which man may obtain eternal life and an everlasting inheritance. Had He done *so*, then He would have annulled the Everlasting covenant to Abraham, David, and others. The development of His purpose in the New Testament reveals the *new system of means* by which what is promised in the Old Testament can be inherited. Gal. 3: 13, 14 furnishes infallible evidence of this, when it says, Christ has redeemed us from the curse of the Law by being made a curse for us, that the BLESSING OF ABRAHAM might come on the Gentiles through Jesus Christ. No New Blessing.

XXIII. It is stoutly maintained by Legalists that the Decalogue was and is of universal application to earth's inhabitants. How untrue this is, may be seen from the following considerations:

1. No uncircumcized Gentile could approach God by the typical sacrifices of the Aaronic Priesthood! Would a just God make all men amenable to a law, and then debar a vast majority of them from the merciful, justifying means belonging to that law? Heb. 9: 1.

2. God gave the Decalogue to Israel, and promised them the land of Canaan, flowing with milk and honey, for obedience to it; and commanded them to *extirpate* the Gentiles already there, to make room for themselves.

3. Positively, the Gentiles were *not* under the law; so says Rom. 2: 14. And Paul writing to the Corinthians says that to the Jews he became a Jew, that he might gain them; and to them who were without law, *as* without law, that he might gain them that were without law.

4. The law was a wall of separation between Jews and Gentiles. If both Jews and Gentiles *had* the law, how in the name of common sense, could it have been a wall of separation between them?

5. Instead of giving the law to Jews and Gentiles alike, the giving of it to Jews alone made them a peculiar treasure to God *above all people*.

6. Paul in Romans 3: says Jews had much advantage over the Gentiles, chiefly because God committed to them His oracles.

7. In Romans 9: 4 the same apostle says, The adoption, glory and covenants, and the giving of the Law pertained to his fleshly brethren and not to the Gentiles, see v. 25.

8. Again the same Apostle Paul says in Eph. 3: 5 that in other ages it was *not known* that the Gentiles would ever be fellow-heirs and of the Same Body, and partakers of His promise in Christ by the Gospel.

9. In Eph. 3: 9, 10 the beloved Paul says that favor of showing all men this great truth that had been hidden from the beginning of the world had been given to him (Paul.)

10. The command of Jesus before His departure, to preach the Gospel in all the world, was so foreign to their traditions and inbred notions that it required several miracles to overcome their prejudices. See Acts 10.

11. Providentially, at a conference of the apostles at Jerusalem to consider Peter's report of his labors and to settle the matter of preaching the Gospel to Gentiles, the chairman, the Apostle James, said, "Simon hath declared how God AT THE FIRST did visit the Gentiles to take out of them (Gentiles) a people for (to take) His name. The word of the Spirit for it, this is the *first time* God visited the Gentiles as a people, with the Gospel, His Saving Power.

12. If the Gentiles had been under the law till Christ came, it would have been *their* schoolmaster unto Christ, as well as of the Jews, and the Jewish Christians could not under *such* circumstances have been so surprised at the report of Cornelius' conversion, as they were.

XXIV. The question of law observance by believers of the Gospel has been settled by the Spirit's Word, as proven by the following passages:—

1. Col. 2: 16, 17 teaches that the Saints and faithful brethren in Christ have *perfect liberty* to do what they think proper in regard to eating, drinking, keeping holy days, or new moon, or of Sabbaths, which are a shadow of things to come (entirely future, observe, when instituted, but the *substance* of many of them has long since *come*, but the substance of others is *still* future) but the Body (shadowed by these things) is of Christ." They pointed forward to the ministra-

tion of the spirit which commenced after Christ finished the work given him to do at his first appearance, and which still exists. The things specially shadowed by the Sabbath, were the rest and peace the weary and heavy laden find in him now, Matt. 11: 28, and the rest (keeping of a Sabbath) that *remaineth* for the people of God during the Seventh thousand years soon to dawn. Heb. 4: 9.

2. Gal. 4: 10 says "Ye observe days, and months, and times and years: I am afraid of you, lest I have bestowed upon you labor in vain."

3. Rom. 14: 5, says, "One man esteemeth one day (the Seventh) above another; but another esteems every day (alike). Let each one be fully assured in his OWN MIND. He who minds not the day, minds it not for the Lord." Diaglott, and no fault is found with him. Each has perfect liberty.

4. Rom. 14: 1 proves that those who esteem one day above another are weak in faith; and so, if their faith in the Gospel, God's power for saving, (Rom. 1: 16) were stronger they would not have to supplement it by works of their own. Remember, Paul was *afraid* of those who kept those days."

Note, The word Sabbath occurs 60 times in the New Testament. In 59 of these the Sabbatarians admit that it means the Seventh Day; but in their desperation, they claim that the word Sabbaths in Col. 2: 16 refers to the feast days of the ceremonial law. The truth is, that only *one* day in the year is even called a Sabbath, from Sabbaton. The word *Neortes* is the term which embraces *all* the feast days."

By reference to Numbers, 28th and 29th chapters, and 1 Chron. 2: 4; and 2 Chron. 8: 13; and 2 Chron. 31: 3; and Neh. 10: 33; and Ezek. 45: 17; and Ezek. 46: 1, 3, 11; and Hosea 2: 11, our readers will see the *precise* list given by Paul in Col. 2: 16, and so the silly idea that Paul meant Feast Days, and New Moons and Feast Days, is exploded. He meant what he said, and nothing else. Feast Days *are* Feast Days; New Moons *are* New Moons, and Sabbaths *are* Sabbaths,—and one of which came around every week.

In Hosea 2: 11 we find feast days, new moons, and Sabbaths, plural. And in addition to this, the last passage quoted, predicted that *all* three of these holy days should *cease*. And we know from the pen of Paul that they *had* ceased when he wrote, The alwcontaining them had been nailed to the cross.—abolished, "done away," is the way he speaks of it.

XXV. We now propose to prove that Sabbatarians *do not keep the Seventh Day Sabbath*; and that they *know*, and *admit* that they *do not*, when pressed.

In Ellen White's Book of Visions, "Experience," published some 35 years ago, she says, pp. 16, 17, "The Lord gave me the following view in Ralshaw, Mich. 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 flying swift toward 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 candlesticks with seven lamps and the table on which was the shew bread. After viewing the glory of the Holy, Jesus raised the second veil, and I passed into the Holy of Holies. In the Holiest I saw the Ark,—on the top of it, and sides of it was purest gold; on each end of the Ark a lovely cherub. Above the Ark where the angels were was an exceedingly bright glory, that appeared like a throne where God dwelt * * * In the Ark was the golden pot of Manna, Aaron's rod that budded, and the tables of stone which folded like a book. Jesus opened them, and I saw *the ten commandments* * * * The Fourth commandment shone above them all. 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* * * * I saw that the Holy Sabbath *is*, and *will be*, a 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.

In answer to this ridiculous religious nonsense, we say,

1. After God has given his word, and declared it able to make men wise unto Salvation, we hold it to be presumptuous blasphemy and fraudulent cruelty to deceive the simple by pretending to have visions which prove that the UN-CHANGEABLE GOD HAS CHANGED to suit her unscriptural, and therefore baseless theories.

2. We maintain that this pretended vision furnishes abundant evidence of its own falsity. (a) She *saw* the ten commandments, and she knew at once that the Sabbath was not nailed to the cross.—and that God had not changed the Sabbath, for he never changes.

(b) She did not see the book of the law in which Moses wrote *all* that God spake, including what was written on the stones, and that which was in the book, because, we suppose, as she claims, the book of the law had been nailed to the cross, *although* it was once a part of the divine appointment, and *although* God never changes!!! Stop and think reader: the Sabbath has *not* been changed, because God never changes, and the one-time book of the law *has been done* away with for the same reason!

(c) The things which *shadowed* good things to come are shown to her as treasures, or realities, after the substance or things shadowed had come; and Jesus is made a party to the fraud by exhibiting to her the shadows, and disregarding the substance. This is just the evidence that could not be found in God's Book, to favor Sabbatarianism, and was made to order, as will appear still clearer as we proceed.

(d) As the sight of the ten commandments proved the Sabbath had not been nailed to the cross, the sight of altar of incense, candlesticks, lamps, tables and shew bread, etc., should show her, that they too, had not been nailed to the cross. Why take her to the Holy City, as *she* calls it, and exhibit these things, pertaining to the temple service, if not to show her that they had not been done away? The Lord Jesus would not take such pains to show her that these things were once employed in the divine service of the temple when such information had been *written* for her. If unable to read it herself, others could read it to her.

(e) In the next place, the Lord Jesus is practically made to show her that he knew nothing about it when he told the Pharisee (Matt. 22: 37, 38) that "Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind; this is the *first* and *great* commandment; and the second is like unto it, 'Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.'" As Mrs. White says God never changes, Jesus will have to bear the blame of this blunder, if what she says she saw, was seen, and the Fourth commandment of the Decalogue outshines all the rest.

(f) Heb. 9: 22, 23, and Heb. 8: 4, 5 show that Christ could not officiate as a priest under the law, and

(g) That He had obtained a more excellent ministry, an High Priest and minister of the Sanctuary and of the *true tabernacle*, not the pattern of it; a Mediator of a BETTER COVENANT, and yet this wonderful Seer exhibits Jesus as

displaying what pertained to the inferior and defunct covenant that was dedicated with the blood of bulls and goats. This shows how utterly ignorant she is of the things she claims to be inspired to speak of.

(h) She saw that the Sabbath is, and will be a separating wall between the true Israel of God and unbelievers. This shamefully and wickedly ignores the Words of Jesus, that belief of and obedience to the Gospel separates men and women from the rest of the world. And we hold ourselves ready to prove at a moment's notice, that Mrs. White and her followers do not know nor believe even the first principles of the Gospel which God employs to save men. Jesus said that he who believes the Gospel of the Kingdom and is baptized shall be saved, and he that does not believe it shall be condemned. He preached the Gospel of the Kingdom and commanded it to be preached in all the world. Mrs. White does not believe nor teach that Gospel or any other, because she makes the Sabbath the test instead of the Gospel, and says the Sabbath is "to unite the hearts of God's dear Waiting Saints" instead of the One Body, One Spirit, One Hope, One Lord, One Faith, One Baptism, One God and Father of all, who is above all, and through all and in you all; the unity of the spirit in the bond of peace. Eph. 4: 4-6, this being the details of what Paul styles in Philemon 17 THE BONDS OF THE GOSPEL, not of law, as says the Seer of Battle Creek, Michigan.

This reference to the quoted vision has taken up considerable space, but we trust it will help some to discern the right and the wrong, and so we proceed to show that after all their pretensions and claims, Sabbatarians do not keep the Sabbath themselves! It is because the Fourth Commandment of the Decalogue says the Sabbath shall be kept holy, that they try to force its observance upon others. It says,

"Remember the Sabbath day to keep it holy, six days shalt thou labor and do ALL thy work; but the Seventh is the Sabbath of the Lord thy God; in it thou shalt NOT DO ANY WORK; thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates."

In Deut. 15: 32, 35 we learn exactly how just God is, and how strictly he holds to account those amenable to his law. A man was stoned to death for picking up sticks on the Sabbath Day. And if that law be in force, the God who Mrs. White says changes not must still consider its violators worthy of death by stoning, instead of being the true Israel of God as

claimed. And Exodus 35: 3 shows that not even could fires be kindled on the Sabbath day, so that it was not the *kind* of work, nor the *amount* of work, but WORK that was prohibited. "*Thou shalt not do any work;*" is the way it reads.

• The Seventh day could not be kept holy except in compliance with the Divine instructions for so doing. Seventh day people are only such in name. They wilfully disregard God's rules, and make others that suit their convenience, and we challenge them to show whenever God modified the Sabbath law, and to give them authority to modify a law which expired by statute of limitation near 2000 years ago, is too puerile for anything. We hold it to be a shameful piece of religious business to pretend to keep the Fourth Commandment, when they really trample it under foot, and substitute for it a law of their own, which *cunningly omits the penalty*.

Think of it! They are *lawless*, as regards the Fourth commandment, while posing as martyrs for obeying the ten commandments. They do whatever they deem necessary. They conduct vast money-making institutions and employ hundreds of people to work on the Seventh day as on other days, and those in humbler spheres are allowed to make fires, get up meals, wash dishes, ride on street cars, make themselves comfortable in any and every way, and after all have the effrontry to claim access to the tree of life for keeping the ten commandments.

After referring to Isaiah 58: 13, and Deut. 4: 2; and Deut. 12: 32, where further details as to *how* the Sabbath had to be kept, we will dismiss this part of our subject. The Scripture mentioned, shows that it had to be kept—

1. By "not doing their own pleasure."
2. By "calling the Sabbath a delight."
3. By "honoring God, and not doing their own ways, nor finding their own pleasure, nor speaking their own words."

Next comes a solemn warning for Seventh Day Adventists *not* to do, exactly what they certainly do, in Deut. 4: 2:—"Ye shall not add unto the word which I command you; *neither shall ye diminish aught from it*, that ye may keep the commandments of the Lord your God which I command you!" And Deut. 12: 2, "*What thing soever I command you, observe and do it; thou shalt not add thereto nor diminish from it!!!*"

This is just as imperative as the words "Remember the Sabbath Day and keep it holy," and if that law be in force its penalty is in force and every pretending Seventh Day keeper is liable to be stoned to death.

XXVI. Ecclesiastical history shows that from the second century after Christ, men and women whose ambition it was to be founders of churches or communities, have claimed to be divinely inspired. And history and observation teaches us that the religious world fails to see that all such claims are a virtual acknowledgment that the Bible does not support their claims, but they are.

Happily Jehovah has given us a rule by which to test inspirational or prophetic claims; so that it is *our own fault* if we are imposed upon by them. In answer to the question in Deut. 18: 21, 22, "How shall we *know* the word which the Lord hath not spoken?" The Lord answers:—"When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, *that is the thing which the Lord hath not spoken*, but the *prophet* hath spoken it presumptuously; thou shalt not be afraid of him."

We now apply this test to the Latter Day prophet already referred to. Immediately after the great disappointment of the Adventists in A. D. 1844 Mrs. White claimed to have been shown new light respecting the Sabbath. And our readers will not fail to see the depths of this Satan in order to let their deluded followers down easy, by attributing their disappointment to the Almighty, who purposely caused them to see and believe and teach what would not take place, in order to test them. In this way a hold upon their deluded followers was retained. Surely they must think God is such an one as themselves.

In "Spiritual Gifts," Vols 1 and 2, pp. 163, 165, edition of 1860, she says in a vision she claimed to have had, "After Jesus closed the door of the most holy in 1844, the light of the Sabbath was seen, and the people of God were to be tested and proved. It was represented to me that the Remnant [she and her followers] followed Jesus into the Most Holy Place, and behold the ark and the Mercy-seat, and were captivated with their glory. Jesus raised the cover of the ark, and behold the tables of stone, with the ten commandments written upon them. They trace down the lively oracles; but they start back with trembling when they see the Fourth commandment living among the ten holy precepts, while a brighter light shines upon it than upon the other nine, and a halo of glory is all around it. They find nothing there informing them that the Sabbath had been abolished or changed to the first day of the week.* * * They see that they have been trampling upon the Fourth commandment of the Decalogue."

I. C. Welcome, of Yarmouth, Me., was known to our elderly brethren and sisters as a most indefatigable and zealous defender of the doctrine of Christ's second coming. In his work, "Seventh-Day Sabbath Claims Examined," he says, on p. 65, what he was well qualified to say, being on the spot at the times and places, Poland and Portland, Maine, referred to, to say that:—

"Instead of receiving this light on the Sabbath question directly from heaven in 1844, or by studying the prophecies, as claimed, these Adventists learned it from the Seventh-Day Baptists."

This evidence is corroborated by Elder Andrews, the acknowledged historian of the Seventh-Day Body. On pp. 500, 501 of his history, he says:—

"The Sabbath was first introduced to the attention of the Advent people at Washington, N. H. A faithful Seventh-Day sister, Mrs. Rachael D. Preston, from the State of New York, having removed to this place, brought with her the Sabbath of the Lord. Here she became interested in the doctrines of the glorious Advent of the Savior at hand. Being instructed on this subject by the Advent people, she in turn instructed them in the commandments of God, and as early as 1844 nearly the entire church became observers of the Sabbath of the Lord. * * * From this place several Advent ministers received the Sabbath truth during 1844." This from Andrew's "History of the Sabbath," published at the Battle Creek publishing house, is unimpeachable. What do our readers think of the *vision* now? Had she not spoken presumptuously? No new light was *needed*, and none was given to her, and hence she could impart none to others. If as she claims God is unchangeable, how could he impart new light to her if the wording of the law made men amenable to it for 3000 years before she lived?

In "Present Truth," p. 22, Aug. 1849, she says her accompanying angel bade her look for the travel of soul for sinners, as used to be. "*I looked, but could not see it, for the time for their salvation is past.*" She positively taught that the door of mercy was closed in 1844, and her husband acknowledged this in the Advent Review of March 3, 1885, saying, "the unanimous feeling and testimony was that our work for the world was finished for ever." And Present Truth, May, 1850, said, "*Not another sinner could be converted.* All but Adventists were lost and damned.

Mr. Welcome says in his work that Eld. J. Turner also came to Poland and Portland and preached a sermon to prove that Jesus had left the Mediatorial office and Mercy-seat in heaven on the tenth day of the seventh month, 1849, and that both he [Welcome] and Mrs. White heard it, and that a few days later she had a vision to the same effect.

Strange to say, she some time after made the discovery that her accompanying angel had mi-informed her, we suppose, because she had another which showed her that Christ went INTO the holy of holies on the tenth day of the seventh month, *instead* of coming out, as seen before.

It was in 1844 also that she had a vision that showed her that all their brethren who rejected the (*false*) movement of 1844 were rejected of God and could never be restored, and would perish with the rest of the wicked. A year later, this awful statement was suppressed. Think of suppressing the Spirit's information, if you can, reader! Think, too, of their now compassing sea and land to make converts more than 50 years after the door of mercy was closed!!!

In view of what has been proven in regard to the falsity of the visions the reader will hardly be surprised at the audacity of the propheticess when she says, "In ancient times God spake to men by his prophets and apostles," and then *instead* of concluding the sentence as dictated by the Spirit, in the words, "Hath in these last days spoken unto us by his son," yes, in place of these words of the Spirit, she adds, "In these last days he speaks to them by the testimonies,"—testimonies is what she styles her visions. Thus she supplants the Lord Jesus as a means of communication. Prophets, apostles and Mrs. E. White is the latest, Jesus is counted out. See Vol. 4, p. 148.

On p. 197 of Vol. 4, she says in reference to her testimonies, "In slighting the light brought out by his messengers we slight the Savior of the world.

On p. 196, she says, those who reject the message of God's servants, reject not only the Son but also the Father."

In Vol. 3, p. 317, she says, "It is now easy compared to what it once was to preach the Third Angel's Message. Those who now engage in the work * * * have things ready to their hand. The truth is *all* brought out for them,—arguments all prepared."

In Vol. 3, p. 451, she says, "God has bestowed the greatest power under heaven upon his church,—*it is the voice of God.*"

In reproving those who dared to reject some of her visions she says in Vol. 1, ch. 664-5, "Do not feel that you can dissect them to suit your ideas, claiming that God has given you ability to discern what is light from heaven, and what is the expression of human wisdom."

In Peck's *Modern Prophets and Prophecies*, p. 3, we read of a President of a local Seventh-Day Conference saying recently, from the pulpit that "the Prophet of the Third Angel's Message in these last days is the greatest prophet that ever lived from Adam to this time." So that Moses and Jeremiah and Isaiah and Daniel and Jesus and Paul, and Peter and John and all the rest, are totally eclipsed by Mrs. White.

The Seventh-Day Advent Church of Norwich, Conn., is authority for the following:—

"The publication of Testimony No. 11 was delayed by the publishers at Battle Creek, because they lacked funds. They informed Mrs. White of the situation, and a special Testimony suited to the occasion was prepared." And here are Mrs. White's own words in reference to it:—"They need the influence of my Testimony to move the brethren," that is, to hand out the money.

Reader, ponder over this inspired testimony, made to order.

Passing over all the inspired testimony concerning tobacco, liquor, snuff, tea, coffee, flesh meat, butter, spices, cake, mince pies, salt, fat of animals, cheese, eggs, short dresses nine inches from the ground, and much other frivolous nonsense, we notice that in Vol. 1, p. 25, she was inspired to say that "Adam was more than twice as tall as men now living, and that Eve was not quite as tall as Adam." What a momentous prophetic theme?

In *Blanchard's Testimonials* we learn that Mrs. White does not wear the reform dress in California; and when asked the reason she replied, "The time has not yet come to adopt it in this state.

On p. 90 Vol. 1, she makes the wonderful announcement that "God so ordered that beasts and trees *many times* larger than those now upon earth * * * should be buried in the earth in the time of the flood." The character of these testimonies indicates the class of people she expected to take in her net; and we do not see how any other class *could* be taken.

Elder Canright, for over 25 years a prominent writer and preacher among the Seventh-Day people, says Mrs. White never uttered one prophecy that has been fulfilled, although

prophecy over 50 years, and that he has seen her scratch out whole paragraphs and pages and write them differently; and has repeatedly heard Eld. White suggest changes in the testimonies.—giving her words and ideas, and sentences which she would put in. He says she now employs an educated copyist to re-write all her matter and put it into popular style for the press, and that thousands of words and phrases not her own are put into these books. And that in four volumes recently published 24 changes on an average were made to the page, or 6,370 in the four books. This is published over his own signature and scattered broadcast. He says further that "A large share of her last book, 'The Great Controversy,' was copied from other authors and published as inspirational; and that this matter was investigated before a committee in Healdsburg, Cal., Feb. 28, 1889, and it was proven that she had copied from "Andrew's History of the Sabbath," and "Wylie's" and "D'Aubigne's History of the Reformation," and "Life of Miller." "Sanctuary," and other books, and thus showing her to be an out and out religious fraud.

In addition to this, in Vol. 1, p. 215, we see her saying of a stubborn brother,—“If he repents ever so heartily the church must let his case alone.” Could anything more unchristian be uttered? She says further, “If he (the offending brother) GOES TO HEAVEN, it must be alone, without the fellowship of the church. A standing rebuke from God and the church must ever rest upon him. So it appears that she will see to it that they give him the cold shoulder when he gets there.

Just imagine the great and good God employing a person who rejected the Gospel of the Kingdom and believed in going to heaven, as the medium through whom he corrects the mistakes made by the prophets, Jesus and the apostles, if you can, reader!

XXVII. Near 1900 years after the law was abolished Gentiles, who were never under the law, are told that if they do not keep one item of the law, The Fourth Commandment, but in obedience to the law of the land suspend labor and business partially on Sunday, they have the Mark of the Beast! This is said to be the Third Angel's Message by the false prophetess we have been reviewing, and those who are blindly led by her.

Whatever the Mark of the Beast is, it is a fatal mark. Whoever receives it will drink of the wrath of God. Rev. 14: 10. Mrs. White claims to be inspired to say it is *Sunday*

keeping. But it is too great a strain upon our credulity to believe that one totally ignorant of the first principles of the Gospel of the Grace of God, has been employed to reveal God's afterthoughts, and correct the errors made by Jesus and the apostles, and explain through an alien the deep things of God for citizens. This would be to charge God with foolishness such as few men would be chargeable with, and therefore we propose to investigate for ourselves to ascertain what the Mark of the Beast is.

Long before the Revelation of Jesus Christ was *signified* to John by the Angel, it was the custom for "slaves, soldiers and devotees to bear the imprint of those who claimed to have control over them. The impression was generally on the *forehead* of the *hand*, in token of servitude." An old Latin author says they were "branded with marks" of letters, so that the slave was styled "literatus," or lettered. Ambrose says:—"Slaves are inscribed with the Mark of the Master." Petronius says slaves were marked in the forehead, while soldiers were marked in the hand by the name of the Emperor." But by reference to Lev. 19: 28 it will be seen that the Israelites were not allowed to imprint any marks upon themselves, as was the practice of idolatrous nations.

The Spirit foresaw that the Beast of the Earth would distinguish itself by a certain sign of its faith, power and authority and would enforce it by the severest penalties, but the particular *charagma* or sign is not named, and of necessity it must be identified by the facts of history. And we ask, did the Beast ever Brand its subjects in their foreheads or their hands with the words SUNDAY KEEPING?

We want it to be understood that the Beast selected its *own* sign of ownership long before Mrs. White came upon the latter day scenes, and therefore needed no assistance from her. Remember, there was to be no evasion of the Mark; all were to be branded, small, great, infants, adults, rich, poor, bond, and free were to be branded, and hence the edict had to be published. No one could buy or sell without the brand. Was ever such a law for branding as *Sunday Keeping*, ever published? Till such historic fact is produced we shall maintain that no such history exists.

The history of the 12th and 13th centuries shows that heresy was spreading alarmingly, and the Ecclesiastical Power decreed that all should be exterminated by fire and sword, who would not receive a "Mark" in token of subjection. In order to carry this into effect the first crusade was proclaimed and the murderous Inquisition was first erected.

All the Roman Clerical Hierarchy received a sign of their profession similar to soldiers to the Emperor, and slaves to their Masters, and heathen devotees to their gods. And when Boniface VIII. came to the Papal throne he decreed that it was "essential to the salvation of every human being that he be subject to the Roman Pontiff, and added, "whosoever obeys not as the Scriptures declare, let him die the death." In accordance with this decree both the secular priests and the Monastic orders took the vow of obedience, and received the Romish sign upon their hands in token thereof. And the Pontificate Romanum, p. 49, A. D. 1627. on the Ordination of Priests, says, "The Bishops anoint both the hands of each of the catecumens joined together in the form of a cross, and before handing them the cup and paten or plate, he makes the sign of the *cross* upon the hand of him whom he ordained."

The soldiers of the Papacy were obliged to wear upon their vesture the Papal cross, and it was from this they acquired the name of *crusaders*.

After this the same sign was imposed upon all classes of his subjects. Millions receive the sign as babes, it being rhan-tismally impressed on the forehead. Even the Book of common prayer in use in America says that when the priest pours or sprinkles water upon the upturned face of an infant, he affirms that he baptizes it in the name of the Father, etc., and proceeds to say, "We receive this child into the congregation of Christ's flock, and do sign him with the *sign of the cross*;" Thus the mother and her eldest daughter sign by the same character.

This *charagma* was imposed according to Canon, Sec. 7 of the Council of Trent and entitled "De Characteribus," that is, "concerning the Mark," and which states the doctrine as follows:—

"If any one shall speak against the three Sacraments, to wit, baptism, confirmation and ordination, that the Mark shall not be impressed upon a soul: let him be accursed."

Ballarmino's "Dottrina Christiana Bueve" shows that besides the reception of the "Mark" from the clergy, the people themselves were required to make the sign of the cross by putting the right hand to the *head*, saying "in the name of the Father," then under the *heart*, saying, "and of the Son," and finally on the *left shoulder* and on the *right*, saying, "And of the Holy Spirit."

In the controversy between Archbishop Hughes with Breckenridge the Presbyterian, he confessed that infant ran-

tism was not taught in the New Testament, but was decreed by the Catholic church.

As Mrs. White knew nothing of the Beast's history or its transactions, must it not have been a most villainous spirit that inspired her to say *Sunday keeping is the Mark of the Beast?*"

XXVIII. We now propose to examine the bold statement that **THE POPE CHANGED THE SABBATH.**" How impossible this must appear to all who accept the apostolic epistles as the Word of God. To them the words of the Spirit in Gal. 3: 19 prove that at that writing the Law as a whole passed away twenty-five years before. Its existence was limited by the words "*Till the Seed should come, to whom the promise was made.*" The Seed came, and the Law passed away, and with it the commonwealth it had held intact.

Writing to the Ephesians Paul says that Christ had *abolished* the law, broken down the wall which separated Jews from Gentiles, and, writing to the Colossians that they should allow no one to rule them in respect to meats, drinks, holy days, new moons or Sabbaths, we have infallible evidence that there was at that time no Sabbath Day to be changed by *any-one*. And when we find the same apostle writing to the Corinthians that the ministration of death written on stones was then done away, we have divine evidence that the very *first* Pope that occupied the Papal chair, came more than 500 years too late to change the Sabbath if he had wanted to.

Would it not be more in keeping with the evidence to charge Paul with changing the Sabbath, than the Pope? The Papacy has enough to answer for without making false charges.

XXIX. It is assumed, and claimed on the assumption, that the commandments of Rev. 4:12 are the Ten commandments of the Decalogue. How do they know this? They do not know it at all; there is no evidence to that effect. Besides, these words occur among "the revelations of Jesus Christ which God gave to him, to show unto his servants things which must shortly come to pass." See Chap. 1:vi. And this Jesus Christ is the prophet like Moses, whom the Father promised and of whom he said: "Hear ye Him." And seeing this very Jesus Christ says in John 14:21: "He that hath *my commandments*, and keepeth them, he it is that loveth me, and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." And in John 15:10 he says: "If ye keep *my* commandments, ye shall abide in my love, even

as I have kept my Father's commandments and abide in *his* love." Just to think of it, even in the book in which he revealed things to come for his servants, Sabbatharians are so full of the Ten commandments of the Decalogue, that they will not allow him a voice in the *commandments* mentioned in his own Revelations. Let them furnish evidence of their assertion, till that be done it is not worthy of farther notice, except to refer the reader to 1 John 2, and 1 Thess. 4:2, and charge them with almost entirely ignoring the commandments of Jesus, and direct attention to His closing words, "I am Alpha and Omega, the beginning and the end, the first and the last, blessed are they that do HIS COMMANDMENTS (who says he was dead and is alive for ever more), that they may have right to the tree of life, and may enter in through the gates into the city."

XXX. The Sabbatharians have mapped out a tremendous failure for Redemption's Plans. The Devil is on-top all down the ages, and Jehovah has had but a little flock. Countless millions have been led captive by the Bad God, and some 1,500,000,000 more, they tell us, will be destroyed along with all the works of science and art, and the whole earth shall be desolated by fire, when the Lord comes, and the sum of all the saved will be 144,000 SABBATH KEEPERS who are to be clothed with immortality and transported to the place to which Jesus said his disciples could not go, and there remain for 1,000 years, by which time the earth is supposed to have recovered from the effects of the fire and made fit for their eternal home. They inherit the Kingdom prepared for them from the foundation of the world. A wonderful Kingdom surely,—*all* kings and no subjects. It is world-wide and everlasting, and comprises some two hundred million square miles! Think of it, 144,000 Adventists—every one of them a king or priest, and 1,300 square miles for each of them, if equally distributed. And when we think of the countless millions of the race who go to nothing and perish, according to this plan, and then think of the handful of saved Sabbatharians 1,300 miles apart, we feel like asking if they could have predicted a more pronounced failure for the plan of Salvation if a mortal man had been its author?

There is no room for the residue of men to seek after the Lord in that theory; Acts 15: 16, no restitution of the "all things spoken" of, Acts, 3: 21; no room for Jesus to sit upon the throne of his Father David and reign over the house of Jacob forever, Luke 1: 30-33, there is room for none of these sublime events in the Adventists' scheme.

XXXI. It is boldly asserted by Sabbath keepers (?) that observance of the Seventh Day as the Sabbath is the Seal of God, Acts 7: 1-3. Is this *true*, or is it not? Our present task is to answer these questions. But first of all, we wish to know whether God has all down the ages been sealing His servants, or whether it was a *new* phase of Salvation's plans, revealed through the Prophetess of the Seventh-Day Community? We understand, believe and teach, that he has *always* sealed his servants; and we now set forth our reasons for so doing. And

1. Because the Sealing referred to is done by God. Beginning with the very Father of the Faithful, Abraham, we are told in Rom. 4: 11 that he received the sign of circumcision, (Received it from God) a seal of the righteousness of the faith which he had yet being *uncircumcised*; that he might be the father of all them that believe—not father to those who expect "access to the tree of life" by keeping The Fourth Command enacted some 300 years later, nor father of all who have a blind faith in God's greatness, and goodness, and so forth; but, as distinctly stated in the next verse, the father of those who walk in the steps of *that faith of our Father Abraham*;" because it goes on to say that Abraham's heirship of the world was *not* to him or his Seed through the law, but through the righteousness of faith; and that if they of the law be heirs, faith is made void and the promise of no effect, vs. 13, 14, 15, 16, 17,-24.

2. The Sabbatarians have to *seal themselves*, by keeping a law of their *own making*,—because (a) God never commanded Gentiles to keep the Fourth commandment. (b) The Fourth commandment has been done away. (c) The Law *they keep*, and try to impose on others is not the Fourth commandment of the Decalogue but of their own enactment. It bears no resemblance to the Fourth commandment, and has no penalty attached to it. They unwittingly furnish evidence that they are keeping their *own law*, when they amend it to suit themselves, as circumstances demand. 3 Eph. 1: 13, 14 furnishes divine evidence that in apostolic times the Holy Spirit of Promise was the *Scaler*, and that his sealing by the Spirit of Promise, was "the pledge of their inheritance, until the redemption of the purchased possession, unto the praise of his glory." The Spirit's promises are the Word of Salvation,—the Gospel of the Grace of God, beginning away back among the fathers of the Hebrew nation, and ending with the teachings, life, death, resurrection, ascension, mediation and coming again of Jesus as the Revivifier and glorifier of all the

faithful, and Restorer of disordered nature, etc., and the new law of pardon,—faith in the good news as a whole, repentance toward God, baptism into Christ for remission of past sin, and a godly life while probation lasts. This is what seals the Saints of God. We reckon Sabbatarians will never forgive Jesus for leaving the Sabbath out of his instructions to his apostles; nor Paul for saying that he kept back nothing that was profitable, while he *kept back the Sabbath*, and more than that, gave *perfect liberty* in regard to it. And the apostolic council in the 15th of Acts is seen to have entirely ruled it out; as also does Acts 2: 38.

4. Let the reader turn to John 6: 27 and listen to him who spake as man never spake. He says:—"Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the son of man shall give unto you; for him (that labors for that meat), yes; "for him, hath God the Father sealed." Precious words, those, for those who can receive them,—Sabbatarians cannot.

5. In 2 Cor. 1: 21, 22, we read, "Now he which establisheth us with you in Christ, and hath anointed us, is God." They could not establish and anoint themselves, that is, make themselves heirs apparent to crowns and thrones with THE CHRIST; God did that; and he did something *more* than that, for verse 21 stops at a semicolon, in the middle of a sentence as it should not, as any one can see by the first words of verse 22, thus:—"Who (God who established and anointed them yes;) "Who hath *also sealed* us, and given the earnest of the Spirit in our hearts." Having already seen *how* God sealed, his Saints, viz., by the Holy Spirit of Promise, we pass to consider.

6. Eph. 4: 30, where the Saints at Ephesus are exhorted to grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption."

If any of our readers think that the God of the Bible, the God of Abraham, Isaac, and Jacob, and the God and Father of our Lord Jesus Christ, is capable of stultifying himself, by inspiring a person who does not know what "the faith once delivered to the Saints" is, to say that Jesus and Paul did not tell the Truth respecting the Seal of God,—yes; if any think Him capable of such conduct, we pity them from the heart,—but we bid them farewell forever, unless they repent, because they prefer the inane utterances of an ignorant woman's "Testimonies," to the testimonies of God's own Son and his apostles.

Think of the effrontery of a person who dares to set aside this unequivocal evidence of the Spirit for utterances of her own, although, in all the prophecies of 50 years she cannot point to the fulfillment of *one!* A woman who predicted that the war of the rebellion in America would result favorably to the Confederacy; and who fifty years ago was inspired to say that the door of Mercy was closed forever, and palmed off for inspiration what she learned from human sources. And who when time and circumstances prove the falsity of her testimonies, has the audacity to say that God was responsible for it, because he misinformed her in order to test the faith of Sabatarianism!!! A person ignorant enough to say "Satan was once an honored angel in heaven next to Christ," and then gives a pen picture of him as follows: "His countenance, like those of other angels, was mild and expressive of happiness. His forehead was high and broad, showing great intelligence. His form was perfect, his bearing noble and majestic." If this vision was not vouchsafed to her for the purpose of showing that he was a pretty good sort of a Devil, what was it for? At any rate, he made a favorable impression upon her. Jealousy of Jesus was all the fault she could find in him. But is it not a tangled up skein? Why did she not tell us where this noble looking Devil's headquarters were, and what he does for a living.—and seeing he is of angelic nature, why did she not explain how Jesus will destroy one who cannot die?

XXXII. We are still charged,—*wrongfully* charged with being a NO LAW PEOPLE, after the most positive and vigorous declaration, that, like Paul, we are "*not without law to God, but under the law to Christ,*" 1 Cor. 9: 21. Our opponents know that this is our plea; and they know it was the apostolic plea, as quoted. They know, too, if intelligent enough to be *accountable*, that to ignore this apostolic declaration, is to ignore the commandments of Christ, *all* of which he bid his apostles to enjoin their converts to observe, see Matt. 28: 20. They *know*, also, that to observe all things whatsoever he commanded, was to *ignore* some of the Sinaiic commands, and to go far beyond what others of them expected, as already shown elsewhere. They may deny it if they will, but their literature proves beyond question, that the law of Christ, has no standing in their system, comparable to the law from Sinai, notwithstanding the fact that the Spirit in Hebrews 9: 9 shows that the latter did not perfect the conscience even when obeyed to the letter. Say, reader, do not be deceived: we are in good company when we are under law to Christ, and this same 1 Cor. 9: 21 proves that the law of Christ is GOD'S

LAW; and even this, too, was announced by God through Moses, Deut. 18: 15-18, for he said he would put *His words* in the mouth of the prophet he would raise up, and that he would speak what he was commanded to speak, and those refusing to hear him should be destroyed from among the people (Acts 3: 23.) In the light of these divine truths we can understand Heb. 10: 9, which says:—"Lo, I come to do thy will, O God. He TAKETH AWAY THE FIRST. (What for?) That he may ESTABLISH THE SECOND." Do Sabbatarians know the First from the Second?

We are not First-Day Adventists, as alleged; NO SABBATH LAW BEING NOW IN FORCE. But THE LAW OF CHRIST IS IN FORCE, which says, "THIS DO IN REMEMBRANCE OF ME." And we thank and praise our Father in Heaven, because the Powers that Be, in suspending labor and business on the First Day enables the poorest of the Little Flock to follow the Apostolic example, and show forth the Lord's Death till he come, on the very day that saw the Lord arise. This, to us, is a most precious and hallowed privilege.

In this connection we find another shameful wresting of Scripture to sustain a theory. The *one* covenant or law from Sinai is divided and *two* laws made of it, to deceive the ignorant, by teaching that one—of two laws from Sinai was taken away that the other might be established,—and that this *other* one was the Decalogue. We leave the honest reader to peruse the Spirit's answer to this claim in Heb. 9 and 10, without fear of the result.

XXXIII. Even though we may have quoted the action taken at an apostolic conference recorded in the 15th of Acts a dozen times already, we do so again, here,—and we want our readers to regard this and the previous chapter as a fort against which Seventh-Day Artillery can make no impression at all. The Spirit's Testimony is just what we might have expected from Him, who seeing the end from the beginning, fortified us against the blasphemous assumptions of these last days. It furnishes divine testimony.

1. That God never before visited the Gentiles to take out from among them a people for his name,—verse 14! This ANNIHILATES the doctrine that the Law from Sinai was given to Gentiles and Jews alike; it also explains why Jesus forbade his disciples to preach to Gentiles before the Law was nailed to the cross. See Matt. 10: 5; the Gentiles could not glorify God for his mercy till Jesus Christ had with his

own blood confirmed the law. See Rom. 15: 8, 9. And still again, Gentiles could not praise the Lord till they had been made partakers of the spiritual things of the Jews. See Rom. 15: 26, 27, and in *return* were under obligation to minister to Jewish believers in temporal things.

2. The prophets had *predicted* just what Peter reported as having been done through his instrumentality, verses 15, 16 and 17.

3. The decision made in reference to Gentile converts, was this: "That we trouble not them which from among the Gentiles are turned to God, but that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood."

4. Verse 24 commences with the letter written to these Gentile converts, saying:—"For as much as we have heard that certain which went out from us have troubled you with words, subverting your souls," ("unsettling your minds," Diaglott trans.) *to whom we gave no such commands*, it seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul,—men who have hazarded their lives for the name of our Lord Jesus Christ. For it seemed Good to the Holy Spirit, (They spake for God) and to us, to lay upon you no greater burden than these necessary things:—That ye abstain from meats offered to idols, and from Blood, and from things strangled, and from fornication; from which if ye keep yourselves, ye shall do well." All such surely hear the plaudit, "Well done," without law-keeping.

5. The *words* which *subverted* the souls, or *unsettled* the minds of the Gentile brethren, and which called the apostles together to consider it, are found in the 1st and 5th verses, where we are told that certain Pharisees rose up who said that it was necessary to circumcise Gentile believers, and that they must keep the law of Moses. After much disputing Peter rose and reminded them that a good while ago God chose that by him should Gentiles hear the Word of the Gospel and believe; and presently added, "Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? And in Chapter 14, verse 27, we are told that when Paul and Barnabas came to Antioch and called the church together, they rehearsed all that God had done with them, and how he (God) had OPENED THE DOOR OF FAITH UNTO THE GENTILES! The whole connection shows that the turn of affairs was a *surprise*,

and cause of *wonderment and joy*, that a door of faith had been opened to the Gentiles. In the light of these divine facts, what becomes of the Seventh-Day Adventists' claim that the whole world was amenable to the Law given to the Jews from Sinai?

Was the conference of that Body or its prophetess ever known to publish a circular letter or testimony containing the solemn words of Peter, vs. 7-11 of Acts 15,—or the letter which relieved Gentile believers of circumcision and the keeping of the law? If not, *why* not?

XXXIV. Before us lies a work by one high up in the counsels of one Section of the Sabbatarian Community, and in it he says that Moses "*Received from God the only law ever given to man.*" Is it not shameful to befool the ignorant by such a statement. Does the writer not know that a law is any rule of action or command, or decree, or statute by authority issued? Does his doctrine need such an argument? Does he not ignore every Patriarch or prophet who has spoken for God, except Moses? Does he not ignore Christ and his Apostles? Yea, verily.

But hearken to the next sentence:—"That law (given by God to Moses) *was to be kept through all eternity!!!*"

How does he know that? Does he know what he is talking about? Or is he drunk with something worse than wine? Just think of the Law given by God to Moses, (which could not give life, and by which no one could become righteous, Gal. iii. 21, and which was enacted for sinners, and because of transgressions, verse 19 of the same chapter,) "*Was to be kept through all eternity!!!*" What class of people does he expect to reach by such double-distilled foolishness? Does he mean that the 144,000 Advents *after* their glorification and ascension to heaven and reign with Christ there for a thousand years, and return to earth to enjoy their everlasting inheritance,—yes; does he mean that they will still be liable to want other gods? and

Make graven images?

And bow down to them? and

Take God's name in vain?

Does he mean that the 144,000 Sabbatarians will keep the Typical Seventh Day Sabbath when the *Anti-typical* or Seventh thousand years shall have *come*, and *gone*; and the *endless* beyond entered upon?

Does he mean that after entering upon the Eternal state they will be liable to dishonor their father and their mother,

and must be restrained by the law given to Moses? If so, how much higher in the scale of being will they then be than they are at present? and what if their fathers and mothers should have had the "Mark of the Beast," and had gone to their own place?

Does he mean that the 144,000 will want to kill somebody after everybody has been made immortal?

Does he mean that some of them will want to steal something from somebody after all things have become theirs?

Does he mean that the redeemed Sabbatharians will covet their next neighbor's house 1,300 miles away, after the earth has been parcelled out amongst them?

Does he mean they will be liable to covet their neighbor's wives after Jesus has said in Matt. xxii. 3 that in the resurrection they neither marry, nor are given in marriage?

If this is not what he means what use will there be for the law given by Moses through eternity?

XXXV. The more closely we examine the argument of the Late I. C. Welcome, to prove that the children of Israel observed no Sabbath until they reached the Wilderness of Sin; and that they crossed the Red Sea on what would have been their Sabbath, if they had had one, the more we feel like commending it to the serious attention of our readers. We detect no flaw in it. It is as follows:

1. That the Israelites reached the Wilderness of Sin on the 15th day of the Second Month after leaving Egypt. Exodus xvi. 1.

2. That they then murmured because they had not flesh or bread. Ex. xvi. 4.

3. That the Lord then said he would rain bread from heaven for them. Ex. xvi. 4.

4. That the bread rained down from heaven for them on six successive days. Ex. xvi. 4-22.

5. That the Seventh Day from the first rain of bread was the Sabbath. Ex. xvi. 23.

6. That the Bread was first rained on the 16th day of the Second Month. Ex. xvi. 8, and 9. Flesh on the eve of the day they murmured,—and Bread from heaven the next morning, Ex. xv. 6, 7, this being the 16th day of the Second Month, as stated.

7. That the first Sabbath occurred on the 22nd day of the Second Month of necessity.

8. That if the Sabbath Law were in force, the previous Sabbath would have been on the 15th. The fact that there

was no Sabbath then is proven by their marching from Elam to the Wilderness of Sin. Ex. xvi. 1. The fact that there was no Sabbath on the 15th is evidence that there was no Sabbath on the 8th, nor the first day of the *Second Month*;—a *suspension* of the Sabbath was unknown after its establishment. We now commence with the *first* month where we have an unquestionable starting point.

9. That on the tenth day of the first month, the congregation of Israel were commanded to take every man a lamb according to the house of their fathers, a lamb for an house, and keep it until the 14th day of the same month, and then kill it in the evening, and strike the blood on the side posts and the upper door posts of the houses, roast the flesh and eat it with unleavened bread and bitter herbs that night, with loins girt, shoes on, staff in hand and ready for the start out of Egypt on the 15th day of the month.

10. That on the 15th day they marched to Succoth and from thence to Etham. Ex. xii. 6.

11. That on the 16th they reached Pi-hahiroth, and

12. That they crossed the Red Sea on the 17th, and as the Spirit has given us the evidence of the **FIRST SABBATH OBSERVANCE** on the 22nd day of the *Second Month*, we have infallible evidence that that was thirty-five days after crossing the Red Sea, (five weeks) so that the *crossing* would have violated the Sabbath if there had been one. In addition to all this:—

13. The *tenth* day of the first month when they were commanded to select male lambs of the first year without blemish, and take them out from among the sheep or goats, and keep them up until the 14th would have been on the Sabbath if there had been a Sabbath, and would have violated it. But there was no Sabbath,—as Jehovah had to explain its institution to Moses, even, and he to the elders or chiefs of the people. Ex. xvi. 16-30.

How great is our God! His understanding is infinite,—and his resources for the protection of his saints against error is boundless. Graciously has he anticipated our want of weapons to combat the Latter-Day-Fallacy of a Sabbath for all mankind from the beginning, and we are grateful for the first link of this chain of testimony.

While a vast amount of testimony against the Sabbath doctrine has been omitted, we trust enough has been given to deter any honest person of intelligence from embracing that great error without a thorough personal examination. Our

effort has been directed against the very foundations of the system, and although conscious of many imperfections, we humbly hope that some may be led to see more clearly the harmony of God's truth, the unchangeableness of his beneficent purposes, the inexorableness of his exactions; and that if ever *saved*, it will be by *favor*, through faith, not of works.

Why do not men see, in the light of this plainly stated truth, that when they put themselves under law they forfeit everything promised? Why do they not see that God, under the terms he has offered them, is obliged to abandon them to their own resources, and leaves them to prove what they can claim on the ground of their own works. If we could press home this truth upon one who is tangled up in the Sabbatarian net, it would amply repay us for this little effort. We would to God we could lead some one to a realization of the fact that after he has done all he is commanded to do, he is an unprofitable servant (Luke 17: 10). Everything he has done was DUE TO GOD. He merely pays a debt and can only claim a discharge from it. Is it madness to think of gaining access to the tree of life by Sabbath keeping?

The task we set ourselves of exposing and refuting what we believe to be a false, destructive, Gospel-nullifying and God-dishonoring error,—with an air of sanctity thrown over it which is calculated to impose upon the credulous, is almost finished; and, while very sensible of its incompleteness, we trust the arguments offered, the proofs adduced, and the simplicity of its diction will commend it to those most liable to be led astray by the Seventh-Day delusion. Among other things we claim to have proven are these:—

1. That no Sabbath for man's observance existed before it was given to Israel in the wilderness.
2. That the Law of the Sabbath was not a moral principle,—it was *made*, and therefore not an eternal principle of right, but statutory.
3. That it was never given to Gentiles.
4. That only *one* Law or Covenant was given at Sinai.
5. That the Book of the Law contained the *ten commandments* graven on stones, and the statutes and precepts connected with the Tabernacle service.
6. That the Tabernacle Service belonged *to*, and was part *of* what was graven on stones, because it required a mediator, and a means of Justification, seeing they could not keep it perfectly, and so were guilty of all.

7. That the whole law, including the Sabbath, positively offered only temporal blessings for obedience to it; and that it could be obeyed by outward acts, while the heart was far away from God.

8. That the whole law from Sinai expired by statute of limitation and *was* done away, having served its purpose as divinely stated.

9. That those in Christ's day who were sticklers for the Sabbath were characterized by the Lord Jesus as a generation of vipers.

10. That Sabbath keeping destroys the doctrine of Justification by faith and makes the death of Christ *useless*.

11. That Sabbatarians ignore Christ as a Law Giver.

12. That they have no Gospel of the Kingdom, and therefore have no hope based upon the promises of God.

13. That in their ignorance of the covenants of promise, and the restitution of all things predicted by all God's prophets—and not knowing what to do with themselves when Jesus the *Great Destroyer* puts in his work at the end of the age, they have decided to go to heaven for a thousand years without an invitation.

14. That little or *no* attention is given by them to God's law of pardon.

15. That they say the test of the age is not that given by Jesus. "He that believeth [the Gospel of the Kingdom, Mark 16: 15. 12] and is baptized, shall be save;" but Sabbath Keeping.

16. That while they make a test that sets the test of Jesus aside, they themselves violate the provisions of the law they pretend to venerate, and force upon others, having the temerity to abolish its penalty, and so sin with impunity.

17. That because this system, compounded of ignorance, assumption, fraud and hypocrisy, could not be sustained by the Scriptures of truth, they, after the manner of Montanus, and Prisca, Maximilla and Themison of the second century; who claimed to have visions, and published epistles to the churches, and Mahomet, Swedenbourgh, Johanna Southcote and Joe Smith; have added, in the same way, during fifty years, some eight or ten times more than the Book of God contains, and which is of at least equal authority with it, in their estimation. But in the face of all this we have proved,

18. That *that* which was graven on stones is done away,—and that the apostles *refused to impose the law*, (including the Sabbath) on the Church of Christ; and that Col. ii. 16. positively *forbids* the imposing of Sabbath-Keeping; the rea-

son being, that the *One*,—*Sinai Covenant*,—has been “cast out. Gal. iv. 30.

Before taking leave of the subject we beg to point out the kind of company one is in who either prefers law to gospel or attempts to mix the two: viz.,

Those who hold that the sum of all Jehovah's stupendous efforts to redeem mankind will be the 144,000 Sabbath Keepers.

Those who hold that God will bestow as a *gift*, what men have partly *earned* by works of the law.

Those who say that *the choicest* of the exceeding great and precious promises by which men can become partakers of divine nature, is found in Jeremiah xxxi. 33, the context of which supplies *infallible evidence*, that it is a *new* covenant to be made with Paul's brethren who have been broken off from the olive tree, but whom God is *able* to graft in again, and will *also graft them*, Rom. xi. 15-27, so that Jesus can be King of the Jews, for which purpose he confessed before Pilate that he was born; and each apostle will rule a tribe as promised in Matt. xix. 28.

Those who foolishly suppose that Jesus' blood confirmed the covenant referred to in Jer. xxxi. when Paul 30 years later shows that the covenant *will not be made* till the Deliverer comes to Zion and turns ungodliness from Jacob, see Rom. xi. 26-27. Is it not the very acme of folly to talk of confirming or ratifying a covenant before it is made? Is it not painful to witness such blindness? Will they never learn that it is the covenant to Abraham which had life-imparting power given to it by his precious blood, and that God raised him [Christ] by means of it, see Heb. xiii. 20?

Those who say the Kingdom of God and the Kingdom of heaven are two distinct Kingdoms, one being the *Kingdom of Grace*, with a *King of Grace*, a *throne of Grace*, *territory of Grace* and subjects of Grace, and the other Kingdom of glory.

Those who foolishly say that during the thousand years' reign in heaven they with Jesus, *will probably* be examining the cases of all the wicked who have died in the past and fixing their sentences, as if it had not been done ages ago.

Those who ridicule our Israelitish hope, and call it a temporal millennium.

Those who believe there are three persons in one Godhead.

Those who sum up the whole matter by referring to Rev. xxii. 14, 15, where it says, “Blessed are they that *do his commandments*,” as if it were spoken of the decalogue; while Al-

ford, the R. V., Sawyer's, Bible Union, Rotherham, Diaglott and Tischendorf show the passage is of doubtful authority.

Those who say that the Theological Devil will be shut up in the desolate earth after it is depopulated by the consumption of all the living wicked, and will have no one to tempt for a thousand years, but when the wicked dead are raised, he resumes business with energy, and goes out to deceive these resurrected nations which are in the four quarters of the earth.

Singularly enough they forget to say *how*, after the utter destruction of every facility for traveling, he of the hoofs and horns will manage to transport them to Jerusalem, the City of the Great King, so as to attack the camp of the saints. Neither do they explain whether or no these hosts of wicked mortals will *live alone on air*, in their travels on foot from the four quarters of the desolate earth,—and if not, where his quartermasters will find supplies,—or what they will fight with. Do they think that he who, they must admit, to be consistent, for 6000 years out-generated the Eternal God has a spark of divinity yet, and that this will enable him to come through the burning world unscathed, be equal to the occasion, and miraculously equip his troops for another grand stand?

What has come over Mrs. White's angel, that he has left the sealed ones in such mental darkness when so much Divine (?) energy has been spent on tithing and the like? Surely they are in as dense a darkness as the rest of us, or else the press would have thrown off another volume before this to meet the emergency.

Verily "The legs of the lame are not equal" Prov. xxvi. 7, and we submit that any who choose such company are quite out of harmony with God's purpose, and not fit, therefore, for the Master's use.

ADDENDUM.

The most charitable view we can take of the Seventh-Day Delusion is, that it grew out of ignorance of Jehovah's purpose in regard to man and earth, and ambition to be founders of a new community. When the Sabbath idea was adopted as the prominent feature of a sect in which the WHITE FAMILY could be figureheads, the apostacy predicted by Paul to come before the Day of the Lord should come, had long been an accomplished fact. And, the light of the Gospel of God to Adam, Enoch, Noah, Abraham, Isaac, Jacob, Moses, Samuel, David and a great cloud of other witnesses, who believed and suffered for it, with a view to a better resurrection having gone out and left existing religious bodies in the dark, the

WHITES laid their foundation while in utter ignorance of man's nature, even, or what he needed, or what inducements the great God offered him on condition of faith and obedience, —did not even know that the meek should inherit the earth, and had visions and revelations about heaven that they became *ashamed* of after they learned a thing or two that other apostates were ignorant of, and left them out of later editions of their works. But like all the rest, they proceeded with their system building as if they thought the Almighty had *tried* one method of saving people and made a failure of it, and had begun to experiment on a new principle, in the hand of the only begotten Son of God. Nothing could be further from the truth than this. Christ came to ratify the covenant to Abraham, which contained all the blessings God has promised to confer on the faithful, and bring it into force. See Rom. 8: 9. And the spirit in this Paul plainly shows in Ephesians 2: 11, 12 that those ignorant of the covenants of promise are Christless, Godless, and Hopeless.

Evidently the projectors of this new sect felt the need of a new foundation for it, but heaven-going notions blinded them to the Everlasting covenant made to Abraham and enlarged to David, and so seized upon part of a law given to instruct and control *sinners*, and which conferred only temporal blessings for the strictest obedience to it. This Law of the Sabbath, given only to Jews, was made the corner-stone of their system to the disparagement of Christ.

Some sixty years or so ago Mr. Alexander Campbell started a movement to unite all denominations in one body, and to restore Christianity. What he styled the New institution which, according to him, commenced at the First Pentecost after the crucifixion, when the Kingdom of God, (the Church), was set up, must, of course, have show of a foundation in the Old Testament. But instead of going back to the Gospel preached to Abraham, Gal. 3: 8, and to secure the blessing of which, to Gentiles, Christ was made a curse for us, Gal. 3: 13, 14. Mr. Campbell began in the middle and ended nowhere, but in the old fold of the apostacy, heaven above for immortal souls. The foundation selected for his church Kingdom was Jer. 31: 31. Being a man of towering ability and a ripe scholar, he made out a plausible theory for those ignorant of man's nature and God's purpose in Creation and Redemption. The strangest thing in this connection is, some of those who accepted Jer. 31: 31 as the foundation of the church-kingdom theory, should, after *renouncing* that theory for the Gospel of the Kingdom the God of heaven shall set up at

the second appearing of the Anointed Jesus,—yes; they maintain that the Jer. 31: 31 covenant is the covenant upon which God's Kingdom will be established. The principle reason for this mistake, is an imperfect knowledge of the Gospel in the Old Testament, and the fact that that covenant is called a *new* covenant. We were recently asked to explain *why* we said the new covenant referred to in Jer. 31: 31 was not the new covenant ratified by the blood of Christ and by virtue of which both he, and all his brethren, receive life after death. Our first reply was as follows: We will first show wherein we agree already, and thus clear away the underbrush, and find out exactly what we have to do.

1. We believe with the writer that the New Covenant is now in force.

2. Like him we *show* that we believe it to be in force when we commemorate the Lord's death.

3. We believe the Old Covenant is *not* in force.

4. Like him we *understand*, and *believe*, and *teach*, that Heb. ix. 13-20 refers to the New Covenant in contrast with the Old, and as having superceded the Old.

5. We are also in harmony with him when he refers to Heb. x. 28, and Matt. xxvi. 28, and Luke xxvi. 20, to prove that the blood of Christ was the blood of the New Covenant.

6. We also agree with him that we are *now under* the New Covenant. But when we say *WE* are under the New Covenant, we mean those who have *believed* the Covenants of Promise, turned from sin and put on the Anointed One by baptism and are living Godly in Christ, and waiting for him.

The difference is now reduced to this:—

“If the teachings of Christ confirmed by the apostles was not the New Covenant, what is?”

We think that by showing *first*, *What the New Covenant is*, little will be required to show the relation of the teachings of Christ to that Covenant.

First then, we have a *series* of Covenants to deal with. That is, a first and a second, an Old and a New Covenant or Testament.

2. That *ONE* of those two Covenants, was that one made at Sinai, as distinctly taught, Gal. 4: 22-24, as follows:

“For it is written that Abraham had two sons, the one by a bondmaid, the other by a free-woman. But he of the bond-woman was born after the flesh, but he of the free-woman by promise,—which things are an allegory, for these are [represents] the two Covenants; the one from the Mount

Sinai which gendereth to bondage, which is Agar." Here one of the two Covenants is plainly indicated,—and Just as plainly is it taught in verse 30 that the Sinai Covenant was to be abolished. The bond-woman and her son was to be cast out, and the "son of the bond-woman shall not be heir with the son of the free-woman."

3. The son of the free-woman was born by promise (v. 23.) of the spirit (v. 29.) and this is infallible testimony that the promise by which Isaac was born was part and parcel of the OTHER ONE of the TWO represented by allegory in v. 24.

4. Verses 28 and 31 prove that Paul and the church at Galatia were, as Isaac was, the children of the promise,—children NOT of the bond-woman, the Sinai Covenant, which gendered to bondage, v. 24. but of the *free*, v. 31.

5. Verse 1 of Gal. v. furnishes infallible evidence that Christ had cast out the bond-woman and her son, and had given Paul and his brethren *liberty* by becoming "*children of promise*" by believing and obeying it.

6. Eph. ii. 12 proves even more emphatically than Gal. iv. 22-24 that the promises made to Abraham, and which included the birth of Isaac, is called the Covenants of promise.

7. Romans ix. 8, 9, proves (a) that the children of the promise are counted for the seed, and (b) that the Father-promise, that is, one of the promises by which the children BECOME children, was that made to Abraham concerning the birth of Isaac, through whom the seed of Abraham [Christ—Gal. iii. 16] should come. It says, "For this is the Word of promise, at this time will I come, and Sarah shall have a son; (Isaac) in whom thy seed shall be called," vs. 7, 8, 9, 10. The awful importance of this *one* promise concerning Isaac is seen by this last Scripture. "*For this is the word of promise*," shows it contained the germ of all the rest, so to speak,—without Isaac there will be no Christ,—no Christ, no kingdom, no life no glory or honor,—no restitution.

8. Zacharias filled with Holy Spirit, in expounding this matter to us in Luke i. 67, says the Lord God of Israel has raised up a horn of salvation. . . . To perform the mercy promised to our fathers, and to remember *his holy covenant*." What holy covenant? Was it the Covenant he promised to make with the house of Israel and the house of Judah through Jeremiah (xxxii. 31-34)? The Spirit's Answer to the question *What* holy Covenant Zacharias spake of, is found in the next verse, viz.: "The oath which he swore to our father

Abraham." The Spirit's Word for it that is the mercy promised,—(v. 72): that is the holy Covenant he *is* to remember, and *does* remember.

9. That being settled beyond doubt, verse 74 happily shows the glorious final result of remembering his holy Covenant to Abraham; viz., Israel is to be delivered out of the hand of their enemies, and they will serve God without fear, in holiness and righteousness before him all the days of their life.

Reader, do not forget that all this will take place under the holy covenant to Abraham, and sworn to by God; and then consider that no such results have been achieved by Christ's teachings. (a) They have *not* been delivered *out of* the hands of their enemies by Christ's teachings. (b) They do not serve him in holiness and righteousness all the days of their life. (c) They were delivered *into* the hands of their enemies. (d) They do wickedly all the days of their life; showing conclusively, that the New Covenant TO BE made with the house of Judah Jer. xxxi. 31 is the one under which they shall all know the Lord as there described.

10. The *New* Covenant of Jer. xxxi. 31, is a NATIONAL INSTRUMENT, and takes the place of, and is contrasted with the NATIONAL COVENANT made with them when they were brought out of Egypt. See Jer. xxxi. 32.

11. Jesus was born to be King of the Jews, Matt. ii. 2, and Gabriel promised his mother that the Lord God would give unto him the throne of his father David, and that he should reign over the house of Jacob [the 12 tribes of Israel] to the ages, Diaglott, and of his kingdom there shall be no end. And Jesus in Matt. xix., promised the twelve that each should have a throne, and rule a tribe under him; and they show by what they said to him on the eve of his departure that they expected him to do as he promised. See Acts i. 6.

12. In Jeremiah xxiii 5-8 we learn that it is *when* the Branch of David [Jesus] reigns and prospers and executes judgment and justice in the earth that Judah and Israel are to be saved, and dwell safely; and having been gathered out of all countries whither God drove them, they dwell in their own land. See abundant testimony to this effect in Ezek. xxxvii., and scores of other passages.

13. Jesus while on earth visited his people with an invitation to be kings and priests in his kingdom which is to be established under the Covenant made to Abraham and Christ (Gal. iii. 16) and which is to cause God's will to be done in earth as it is in heaven; but, being then a man of sorrows and

acquainted with grief and no place to lay his head, he did not meet their expectations respecting David's heir, and so they rejected and slew him,—with the result that as a *nation* the invitation was withdrawn from them,—and a world-wide commission given, in order to take out a people for God's name; and Acts xv. 16, 17 shows that when this mission is fulfilled, Jesus *then returns* and re-erects David's tabernacle according to the predictions referred to above.

14. Jeremiah xxxi. 31 shows that instead of an arbitrary law like that of SINAI, the twelve tribes of Israel as the *subjects* proper of the kingdom of God to come, will be governed on principles similar to those governing the household of faith in this age. Israel as a people, *rejected* the opportunity to *reign*, and yet, being loved for the Father's sake, they, when they see him whom they pierced, (Zech. xii. 10, and xiii. 6) and repent, are permitted to live in that kingdom and be *reigned over*, as previously seen.

15. Rom. xi. 8-26 teaches in unequivocal terms. (a) That God has blinded Israel as a recompence. (b) That through their fall salvation is come unto the Gentiles. (c) That as their *fall* was the riches of the Gentiles, and their diminishing the riches of the Gentiles, how much more their fulness. (d) And that if the casting away of them be the reconciliation of the world, the receiving of them will be life from the dead. (e) That they were broken off because of unbelief. (f) That God was severe toward them that fell, but good toward us, if we continue in his goodness; otherwise we also shall be cut off. (g) And that if *they* abide not in unbelief they shall be grafted in again. (h) That blindness in *part* is happened to Israel, UNTIL the fulness of the Gentiles be come in. (i) And then all Israel shall be saved, as it is written, there shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob.

16. Isaiah lix. 18-21, and Jeremiah xxxi. 31 show HOW he will turn ungodliness from Jacob when he comes.

17. Romans xi. 27 shows also that God covenants to thus take away their sins when the Deliverer comes, not before, so that the door of admittance as kings and priests will then have been closed.

18. Romans xi. 28 says, in view of the above: "As concerning the Gospel (of the kingdom, which offers the kingdom and crowns, to *reign* with Christ,) they (Israel) are enemies for *your* sakes; but are elected (as subjects) for the love borne them for the Fathers' sakes."

19. Gal. iii. 29 says, "And if ye be Christ's then are ye Abraham's Seed and heirs according to the promise." If the promise which bestows the inheritance had not been made to Abraham and believed by him, how could we become *his Seed*, by believing it?

20. As Abraham became heir of the world by believing the promise of it, (Rom. iv. 13) IT WAS MADE TO HIM. "God gave it to *him* by Promise," is the Spirit's word in Gal. iii. 18.

21. Rom. iv. 16 says the heirship of the world is made sure to all who have the same faith as Abraham did.

21. Rom. iv. 16, 17 calls the promises referred to in Romans 4 "*The Covenant*," and it was not made, nor promised to be made through Jeremiah, but 430 years before the law from Sinai was given, even.

23. Gal. iii. 14 says that Christ was made a curse for us that the blessing of Abraham might come on the Gentiles.

24. Gal. iii. 6 proves that the promises to Abraham were gospel to him.

25. Acts xxvi. 6 shows that these Covenants of promise made to the fathers was what Paul hoped for,—and hence there is no other gospel hope. See Eph. iv. 4.

26. This Covenant to Abraham is the Everlasting Covenant, because it bestows an everlasting inheritance, which involves everlasting Life.

27. This Covenant was confirmed to Abraham typically with the blood of beasts, which *pointed* to the blood of the Lamb of God; but it *did not bring the Covenant into force*. It required a better sacrifice,—the spotless blood of one of our own race.

28. His blood being accepted as the ratification of that instrument, it was brought into full force—power was imparted to it to give, not only life after death, but everlasting life. And the precious passage in Heb. xiii. 20 shows the Christ of God to be the first raised through *his* blood of the New Covenant. New in contrast to the Old one then ready to vanish away. New, because it only existed as a matter of promise till Christ came to *confirm* the promises composing *it*, not to *make* a New Covenant. See Rom. xv. 8, 9.

29. If the New Covenant was not made till the time of Jeremiah, then no means of attaining to future life was offered to Abraham, Isaac Jacob or any of the ancient worthies.

30. Positively NO Covenant was made by Jeremiah xxxi.

31. A promise was made that a New Covenant *should* be made with the same people that God made a Covenant with when

he brought them out of Egypt, and he will do it, when the Deliverer comes.

Finally, all the offices of Christ—his life and death of suffering and his matchless teachings constitute the new and living Way, whereby the exceeding great and precious promises made to the fathers may be possessed. We believe this to be an epitome of God's eternal truth in the premises and we thank Him for the occasion to present it, and pray it may be blessed to all who read it.

It is harder to *unlearn* than to learn; and our hope that the objector would be convinced by our explanation, that the truth was on our side was not realized, and we wrote another article in which we tried to give a comprehensive view of the Everlasting Covenant for the benefit of others, who may be laboring under the same mistake. It has been urged that our replies be printed within the same covers that contain our articles on the Sabbath, as they seem to be needed at this time to correct *other* errors now being circulated in tract form in Ohio, under the title of "God's promise to Abraham;" in which it is taught that there is "No Eternal life in the covenant God made with Abraham. . . . Nevertheless, Abraham. . . . Will, when he comes up in the SECOND RESURRECTION, have the same kind of a body and life that Adam had before he sinned, which will entitle him to eat of the tree of life," etc. These are our excuses for introducing the matters referred to, and they are emphasized by the fact that the author of these vagaries is trying to palm himself off as one of our brethren. Below we give our second answer:—

It is useless to expect to arrive at the truth of this great subject from an isolated text here and there. It is necessary to begin at the beginning, and mark the unfolding of God's redemptive scheme step by step. When man by disobedience incurred the penalty of the law,—death, that would seem to be the utter end of him, if left to himself. But having a desire for the work of his hands God revealed his purpose to *redeem from death*, on the principle of faith and obedience, all who develop those characteristics. As an object for faith to take hold of, a *promise* was made of a Redeemer, in the person of the Woman's Seed which, so to speak, contained the germ of all other promises. We hold that *faith* in the promised One, would justify the guilty pair, and a life of obedience would enable them to *maintain* that justified standing and secure redemption from death.

The next development of the redemptive scheme took place when God selected Abraham to be the founder of the

particular race of mankind through whom the promised seed would come, see Gen. xii. He was told to leave his country and kindred and go to the land that God would show him.—“and,” said the Lord, “I will make of thee a great nation, and I will bless thee, and make thy name great, and thou shalt be a blessing,—and I will bless them that bless thee, and curse him that curseth thee,—and in thee shall all the families of the earth be blessed.” All the families of the earth SHALL be BLESSED IN ABRAHAM. This was God’s covenant to Abraham, that embraced the whole range of blessings, but did not give the details. It was God’s revealed purpose that there should be no redemption except through Abraham and his seed. “Salvation is of the Jews.”

On arriving in the land of Canaan whither God had directed him, the Lord appeared to him again, and said, “Unto thy SEED will I give this land, and there builded he an altar unto the Lord, who appeared unto him. Happily Paul in Gal. iii. 16 explains who this seed is, who is to have that land. It is not *seeds*, a plurality of Abraham’s descendants, but *seed*, a single person, and tells us also who that one person is,—viz., CHRIST. Turn at once to Gal. iii. 16 reader, if you care to verify this, before you go farther. In Gen. xiii. 14, 15 God repeats the promise of the land, but mentions both *himself* and his *seed*, this time, and also tells him how long this grant of land was to last:—FOR EVER.

In addition to this, in the next verse, the Lord makes a promise to him respecting his *other children*, besides the *one seed* Paul speaks of, and says they shall be innumerable. Then he is told to walk through the land in the length of it and the breadth of it to see what he was getting for his everlasting inheritance,—“for,” says the Lord, “I will give it unto THEE” Abraham.

Again in Gen. xv. 1 God says to him “fear not, Abram, for I am thy shield, and THY EXCEEDING GREAT REWARD. At verse 5, the Lord is said to have brought him forth and told this childless aged man to try to count the stars, and if he was able to count them, so should his seed be. And the 6th verse adds: And he believed in the Lord, and he, (the Lord) counted it to him, (Abraham) for righteousness.

At the 7th verse the Lord says to Abraham, “I am the Lord that brought thee out of Ur of the Chaldees to give thee this land to inherit it.” And to this Abraham said, “Lord God, whereby shall I know that I shall inherit it,”—he was then told to take a heifer of three years old, and a she goat,

and a ram of three years old, and a turtle dove, and a young pigeon, and he took all these and divided them in the midst, and laid each piece one against another, but the birds divided he not; and when the fowls came down upon the carcasses Abraham drove them away. And when the sun was going down a deep sleep fell upon Abraham, and lo, an horror of great darkness fell upon him." Not to quote more we refer the reader to the chapter, and say, that he was told that his seed should be slaves in Egypt 400 years, and he himself should go to his fathers and be buried in a good old age; and when the sun went down a smoking furnace and a lamp of fire passed between those pieces. And the same day the Lord made a covenant with Abraham, saying unto THY SEED (singular) have I given this land, from the river of Egypt unto the great river Euphrates."

In Gen. xvii., when Abraham was 99 years old, the Lord appeared to him and told him to walk before him and be perfect, and he would multiply him exceedingly, and establish his covenant with him and his seed after him in their generations for an

EVERLASTING COVENANT,

and concludes as follows, verse 8, "And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan for an *everlasting possession*, and I will be their God." Abraham wanted to learn *how* he should *know* that he would *himself* inherit the land; and one sign was, that he should die and be buried in a good old age, showing that he would inherit it in

A FUTURE LIFE

because a mortal life would not last for ever, to enjoy an everlasting inheritance. That was *one* way by which he should know he would inherit it; and the second way was by the consumption of the animal sacrifices in confirmation of his covenant or promise to that effect.

In this connection how interesting to read in Heb. xi. 8, 9, written 2000 years later, that in the place which he should AFTER receive for an inheritance, he sojourned as a stranger. How interesting to read in Acts vii., that although God promised him the land of Canaan, he never gave him as much as to set his foot upon; and again in Heb. xi., that he and others who believed God lived in faith of it, but died without receiving it, but *died* in faith *of* it,—by a resurrection to a better life, even

EVERLASTING LIFE

to make him eligible to an everlasting inheritance! Another Scripture of importance in this connection, is Titus i. 13 which reads as follows:—"In hope of eternal life, which God, that cannot lie, promised before aonion times, or times of the ages. But if we search from the beginning of the book, no promise of eternal life in those words is found. But as Paul was speaking for God, he must have promised eternal life in some other way, to the ancients. Indeed we have just seen this illustrated in the covenant to Abraham. God tells him he shall inherit the land of Canaan for ever, but he must die first, and so the promise of an everlasting inheritance includes the everlasting life, and all is plain.

We claim, then, to have proven that *all* the blessings in store for the human family must flow through Abraham and Christ.

That God promised covenanted to give a number of things, one at a time, and then embraced them all in one covenant, saying, "I will establish *my covenant* with *thee*, and thy seed after thee in their generations for an

EVERLASTING COVENANT

and I will give unto thee and thy seed after thee, the land of Canaan for an *everlasting* possession, and I will be their God." This is proof beyond question that every thing relating to Abraham's seed, the Christ, and those in Christ by faith, and the multitudinous or *natural* seed, and all the families of the earth,—every blessing comes from God through the several Abrahamic covenants, consolidated into one covenant, but referred to by Paul in Eph. ii., in their individual or separate capacities as covenants of promise.

In addition to all this God promised Abraham in Gen. xvii. 19 that he would also establish his covenant with his Son of promise, Isaac, not yet born, for an

EVERLASTING COVENANT.

Let us now listen to David in his sublime Psalm of thanks in 1 Chronicles xvi. 14-18, "He is the Lord our God; his judgments are in all the earth. Be ye mindful always of his covenant; the word which he commanded to a thousand generations,—even of the covenant which he made with Abraham, and of his oath to Isaac, and hath confirmed the same to Jacob for a law, and to Israel for an

EVERLASTING COVENANT,

saying, unto thee will I give the land of Canaan, the lot of your inheritance, when ye were but few, even a *few*, and strangers in it." The importance of the above announcement may be seen from the fact that it is inserted again, verbatim, in Psalm cv.

But all the *details* of God's purpose as contained in the covenant to Abraham, Isaac and Jacob are not recorded in it. The covenants to David are additional revelations of good things included in the original document, and each additional promise made related to *everlasting things*, so that the throne and kingdom and king, the *Son of David*, which explain what the land was covenanted for, are to be coexistent with the land grant. See 2 Sam. vii. 16, "And thine (David's) house and thy kingdom shall be established for ever before *thee*, (David) thy throne shall be established *for ever*. And Psalm lxxxix. 35, "Once have I sworn by my holiness that I will not lie unto David. His seed

SHALL ENDURE FOR EVER,

and his throne as the sun before me,—it shall be established for ever as the moon, and as a faithful witness in heaven." Compare this with Gabriel's promise to Mary respecting her to-be Son, and Son of David and Son of God, and a glimpse will be had of the *divine method* of blessing all the families or nations of the earth through Abraham's seed, as covenanted to him.

All the beautiful pen-pictures of the future of Israel and all nations, given in the Psalms and the prophets are founded upon the

EVERLASTING COVENANT

made to Abraham, and reveal more and more of the beneficent provisions of that precious document. And when we reach Malachi, even, the sum of those provisions was not told. Paul in Col. i. 25, 26 shows there was something kept back for him to reveal, viz., "the mystery which hath been hid from ages and from generations," etc., which is explained in Eph. i. 5, 6 as follows:—"Which in other ages was not made known unto his holy apostles and prophets by the spirit. (Well, Paul, what is this great, hitherto unrevealed truth? Hear him):—"That the Gentiles should be fellow heirs and of the same body, and partakers of his promise (God's promise) in Christ, by the gospel, whereof I was made a minister, according to the gift of the favor of God given unto me by the effectual working of his power." This is the last unfolding of his purpose,—

and praise his name, it admits Gentiles to share his promise in Abraham's seed.

What, now, is the sum of our findings?

1. That one germinal promise of the "Woman's Seed" was made in Paradise, before man was expelled.

2. That Jehovah made a number of promises to Abraham and called them covenants, and everlasting covenants,—the substance of which were, that in him and his Seed, Christ, all the families of the earth shall be blessed; and that *he*, and Christ, should possess the land of Canaan as their everlasting inheritance in a future life; and besides this, promises relating to Abraham's multitudinous seed, or natural descendants; all of these promises being comprised in one grand covenant called "The everlasting covenant."

3. That the same everlasting covenant was confirmed to Isaac and to Jacob.

4. That Jehovah further revealed his purpose by making other everlasting covenants to David, but which are only parts of the Abrahamic covenant, not previously disclosed; but which were to David, all his salvation and all his desire. 2 Sam. xxiii. 5.

5. That the prophecies and Psalms most abundantly prove the existence of the *everlasting covenant* from Abraham down through the Mosaic dispensation.

6. That not only were Gentiles excluded from the provisions of that everlasting covenant during the ages and generations preceding apostolic times, but even the fact that it was God's *purpose* that they should *ultimately* share his promise was kept secret till the spirit by Paul fully revealed that they could be fellow-heirs, if they would. This is a brief summary of DIVINE TEACHING,—not human.

Now we will reason with our readers a moment. Abraham was justified by *faith in the covenants of promise*, and became an heir of the world, (as we learn by the spirit in Rom. iv., and this was *far more* than appears on the face of the covenant, as handed down to us), and everlasting life, after death. Paul in Gal. iii. 13, 14 says these blessings of Abraham are what the death of Christ made possible for us. Can we obtain them without believing the promise of them, as Abraham did? Can we believe those promises if we are strangers to them? See Eph. ii. 12.

As it was the everlasting covenant that promised Abraham the inheritance and the future life to enjoy it, **WAS IT NOT THAT EVERLASTING COVENANT THAT REQUIRED RATIFICATION BY THE BLOOD OF CHRIST?**

As Christ is said in Heb. xiii. 20 to have been brought again from the dead by the blood of the everlasting covenant it proves that that covenant *promised* Abraham's seed, the Christ, life after death as well as the inheritance, as it did to Abraham.

Should not this, together with the preceding testimony, for ever settle it with the intelligent and honest minded, that the Abrahamic covenant is the everlasting covenant? We leave it with you, reader.

As the spirit in Heb. xiii. 20 says the Lord Jesus was brought from the dead through the blood of the *everlasting covenant*, which all admit was the blood of the Lord Jesus Christ,—and as that same Lord Jesus Christ in Matt. xxvi. 28 and Mark xvi. 24, says his blood is the blood of the *new covenant*, have we not infallible evidence that *the everlasting covenant* is that which he calls the *new covenant*? One covenant differently designated?

But now as to the claim that the *new covenant* was the covenant promised in Jer. xxxi. 31, we remark, that while Abraham was justified by *faith* in the everlasting covenant, his descendants on coming out of Egypt were *heathen*, and therefore had no faith either in God or the covenant, and were placed under the *law* as a schoolmaster till the promised seed should come, without interfering with the everlasting covenant for those who may have faith. This law held them as a *nation*, instead of a household of faith. When the Seed came the law expired and the covenant remained as from the beginning, waiting for the antitypical ratification by a better sacrifice than that of bulls and goats.

As the Jews rejected Christ they as a *nation*, were blinded,—only a few individuals comparatively, believing, the masses were scattered everywhere, as at this day, and still are, and will be faithless till the Deliverer comes and turns ungodliness from Jacob. Rom. xi. 26.

All peoples, nations and languages and tongues are to serve Abraham's seed. Dan. vii. This includes the house of Jacob. It is to be ruled by the twelve apostles, under Jesus the King of kings, a new covenant with them as a nation of mortals, as SUBJECTS of God's kingdom, will be made, *unlike* the national law from Sinai which said do this or die; and Jeremiah xxxi. 31 gives us the text of that covenant,—it reads as follows:—

“I will put my laws in their (Israel's and Judah's) inward parts, and write it in their (Israel's and Judah's) hearts, and I will be their (Israel's and Judah's) God,—and they (Israel

and Judah) shall be my people; and they (Israel and Judah) shall teach no more every man his neighbor and every man his brother, saying know the Lord, for they (Israel and Judah) shall know me from the least of them unto the greatest of them saith the Lord. For I will forgive their iniquity and I will remember their sin no more."

So that Jer. xxxi. 31, and every word of the whole chapter is Israelitish and national. Compare this code with that prescribed for *other* nations in Rev. ii. 25-27. Are we asked why this difference? Not for their own sake. They will be loved for their fathers' sake, and for His own name's sake, which the heathen had blasphemed, and that they may know that the God of Israel is Jehovah. Ezek. xxxvi. 32-36. Having briefly set forth the truth as we believe and teach it, we now attempt to show the effect of believing that Christ ratified by his blood the covenant promised in Jeremiah 31: 31.

From the testimony in relation to God and Abraham already adduced we know that when God makes a covenant it is a promise to give or *do* something. Sometimes conditions are attached, as in the case of Abraham, of whom faith and a walk with God were exacted. In other cases, as for instance, the covenant to Noah and all flesh that there should be no more a flood, was absolute, without conditions.

If Jer. xxxi. 31 be the covenant ratified by the blood of Christ that is the *gospel*, the exceeding great and precious promises Peter speaks of by which men must become partakers of divine nature, and which, in order to be saved, must be believed in connection with the things concerning Christ in all his offices and work. But only what is

PROMISED IN IT,

or any other covenant, can be *believed* in, or *hoped* for, or claimed. Is it not a serious matter to turn to that passage and find no promise of *life and immortality, or glory or honor or power or kingdom of God?* If that had been the covenant Christ has intended to ratify, would he not have preached it, and sent his apostles to do the same? He preached the kingdom of God coming. A kingdom requires territory, and a throne, and a king and rulers, and laws, and subjects, and capital city and this had all been provided for, and *covenanted* to Abraham, Isaac, Jacob and David in the covenants of promise referred to, and attested, by amazing condescension, with

THE OATH OF JEHOVAH.

And when we bear in mind that Abraham by faith saw the day of Christ and *rejoiced*, knowing that if he ever lived to take

possession of his inheritance, it must be through his Seed, the Christ,—who can doubt that Christ, who knew his Father's will *perfectly*, knew that the grand instrument of long ago promising life and all else had to be ratified by his blood, or there would be no life or kingdom or blessing of all nations.

Those who would scorn to take and open a letter addressed to another and appropriate its contents, seem to have no compunctions of conscience in taking a will or testament, or covenant addressed to the house of Israel and the house of Judah and appropriating what is promised, and distributing it to other Gentiles. Strange to say they virtually acknowledge it was for Israel and Judah by the claim that the covenant was actually *made* with Israel by Christ, but no mention of a covenant is made in the passage offered as proof of the claim,—Matt. x. 5. 7. They would never make that assertion if they would turn to Rom. 12, and Ezek. 36 and see that the time when the Jer. Covenant is made, with the promised results, is after their gathering, and the Deliverer comes and turns away *ungodliness* from Jacob. Jer. xxxi. 31 shows it will be done in the manner before explained.

They do not seem to know that at the time of the events recorded in Matt. x. 5-7, one of the two legatees mentioned in the covenant of Jer. xxxi. 31, viz; the house of Israel, had been put out of God's sight 600 or 700 years before. Did Christ and Paul and Ezekiel make a mistake, or do they?

When they do what Jesus told his apostles to do, preach the coming of God's kingdom, do they make a covenant with the people as they allege the apostles did? If made at *all*, it was by the message! We showed in our first article the promised results did not follow, and that should have shown them their mistake. As it nowhere *says* that Jer. xxxi. 31 is the covenant ratified by the blood of Christ it only rests upon human deduction, and that is a very sandy foundation for faith to rest upon.

If they will carefully study Jer. xxxi., from beginning to end, they will see that *every word of it* relates to Israel and Judah,—and amongst many other things said, we mention a few to support this statement:—

At the beginning of the chapter it tells that the Lord will be the God of all the families (12) of Israel. Then that a day shall arise when they shall say, let us go up to the heights of Zion. Then God says he will bring them from the north country and the coasts of the earth. Then that God will be their father. Then God calls the nations and the islands to hear that he who scattered them will gather them. Then that they

will come and sing in the heights of Zion. That in Judah men shall go forth with flocks. That God will sow the house of Israel and the house of Judah (with whom he presently promises to make a new covenant) with the seed of men and beasts (so that both shall be prolific) then that children shall not suffer for sins of parents as now. Then comes the much quoted 31st verse promising a new covenant, before quoted in full, in which the house of Israel and house of Judah is mentioned in their pronouns no less than six times, besides twice in their proper names in the immediate context.

Then follows a graphic description of the *result* of the promised covenant, and God's most solemn and emphatic pledges to do all he said he would in this chapter, so far,—he then proceeds to say that the city shall be built to the Lord from the tower of Hananeel to the gate of the corner, and the measuring line shall go forth over against it upon the hill Gareb, and shall compass about to Goath, and the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kedron, unto the corner of the horse gate toward the east, shall be holy unto the Lord: "it shall not be plucked up nor thrown down any more for ever."

And the whole account is so topographic and circumstantial that it would seem no mortal man would have the audacity to wrest one verse out of the centre, and all its logical connections, in order to found a gospel nullifying theory. Before Almighty God and the Lord Jesus Christ, we affirm the solemn conviction, that the theory in question is as baseless as the fabric of a vision, dishonoring to God, and most *cruel* to other mortals.

The reader must remember that Jer. xxxi. throughout contains *all* the blessing to be bestowed under the covenant promised in verse 31. And we challenge the whole of apostate christendom to prove anything in it beyond a happy, peaceful, prosperous, loving, prolific holy nation of mortal men, who will continue to die as long as they continue to be born. Instead of being kings and priests and reigning with Christ, they are only *preferred subjects*.

They tell us:—"There is neither Jew nor Greek,"—they are all one *in Christ*." Very true; all *in Christ* are one, surely. But we cannot pass the next sentence without a decided protest. They say:—"The Jews since the Cross, are Israel no more according to the flesh."

Is that so? What then, are they? Are they Israel according to the spirit? Impossible, inasmuch as the law of the spirit of life in Christ Jesus is rejected by them. Have they

became Gentiles in the flesh? Paul will have to take a back seat if they be correct, for he says in Romans ix. 2, 3, 4 he is in great heaviness about his "kinsman according to the flesh, who are Israelites." This was some 30 years or so, after the cross, and on that hypothesis the apostle makes a similar blunder in 1 Cor. x. 18, for he exclaims: "Behold Israel after the flesh," etc. He tells us in Romans xi., that God has given them (Israel) the spirit of slumber, eyes that they should not see and ears that they should not hear, in verse 8, but notwithstanding all this, he informs us that he himself is a proof that some of his countrymen can be aroused, and so says practically what God by Isaiah said should be done, provoke them to emulate the Roman Gentiles who had been grafted into the good olive tree. See v. 14. We prefer Paul as authority in this matter. It is evident from the expression "Israelite indeed" in John i. 47, and Jew *outwardly* and *inwardly* Rom. ii. 28, 29 that the words Israel and Jew are used in two senses.—and these two senses are explained by the same apostle in Rom. ix. 6-9 where we find that descent from Abraham merely, does not constitute them the children of God, but belief of the promise does, and this, thank God, shows us yet once more *what promise*, see verse 8, and Gal. iv. 28-31.

Before closing this long article we want to add another thought or two for those seeking to know the truth. And first, when the Master rises up and shuts the door to the kingdom, that is the sign that the everlasting covenant has taken out of the Gentiles and Jews all who will share the glories of God's kingdom in the age to come, and when the dead and living saints are all made like Christ's glorified body through faith and obedience to the promises and putting on of Christ and becoming Abraham's seed, then the everlasting covenant will have accomplished the work assigned it.

Faith in the promises then seems to give place to *sight* as the moving principle, after the kingdom has come, judging by Isa. ii. 3 and other like Scriptures. What the covenant promised will then have come, and Jer. xxxi. 31, shows that the particular discipline for national Israel will resemble that now enjoined on the household of faith.

We are charged with joining the Abrahamic covenant with the Jeremiah covenant. Could we have been so foolish? We have heard men speak of the tail wagging the head, but we never saw such a striking illustration of the idea as that would be. One might as well say one link was a chain, or one drop an ocean. The passage in Luke i., relating to the deliverance of Israel from their enemies is a *result* of the Abrahamic cove-

nant as we stated. But how? It promised the kingdom, promised the king, promised the rulers, promised the subjects, viz.—the Israelites. The kingdom will be a *result* of the Abrahamic covenant,—the king will be a *result* of the covenant, the rulers will necessarily be a *result* of the covenant,—and the delivered Israelites will be a result of the covenant to Abraham, and the *new covenant to be made with the delivered Israelites*, and promised in Jeremiah xxxi. 31, and brought into force when the Deliverer comes and turns ungodliness from them by *means of it*, will be a *result* of the Abrahamic covenant,—but I trust the reader will see that as *none* of these constituents of the kingdom will be *parts of the covenant* they grew out of, neither will the promised covenant when it is made, be any part of the Abrahamic covenant it was the result of, and also that the idea of the Jeremiah covenant being the new covenant ratified by the blood of Jesus is without foundation.

Let Paul settle the matter for ever. Instead of Christ coming to *make a new covenant* with the house of Israel, he came, says the apostle, "To *confirm*, (or ratify) the promises made unto the fathers." So what Jesus called the new covenant in his blood was composed of those promises, and would BEGIN ITS REDEMPTIVE WORK in about three days, by giving himself life from the dead, while the OLD Siniatic covenant, would be nailed to the cross with him.

In the fear of God we have declared what we understand to be his eternal truth, and taking in good faith the avowal that truth was the object in view, we have written strongly and pointedly, for we *aimed to hit, not persons*, but what we judge to be erroneous ideas. Trusting it will be received in the same spirit, and may prove helpful to some, we dismiss the subject and send it on its mission, after saying that if the glorious old covenants made unto the fathers be understood and from the heart believed, no one will be in danger of being charmed by Adventism.

WHAT WE BELIEVE AND TEACH, AND WHY.

1.—We teach that men can only be saved by an intelligent belief in the Gospel—Mark xvi., 15-16; Matt. xiii., 23; Rom. i., 16-19.

2.—This Gospel consists of the good news of the Kingdom of God and the name of Jesus Christ—Matt. iv., 23; Acts viii., 12; xxiii., 23.

3.—The Kingdom of God will be a literal kingdom, established on the earth—II Sam. vii., 16; Jer. iii., 17-18; Dan. ii., 44.

4.—The Kingdom proper will consist of the twelve tribes of Israel, who will be gathered from all nations; and, after the rebels have been purged out, will be planted in the land of Palestine—Ezek. xx., 38; Amos ix., 15.

5.—The dominion pertaining to this Kingdom will embrace all Gentile nations on the earth—Dan. vii., 27; Rev. xi., 15.

6.—Jerusalem will be rebuilt in splendor, and will be “the City of the Great King,” the Capital of the world—Matt. v., 35; Isa. lxii., 7; lxvi., 13; Jer. xxxi., 38-39.

7. The nations then in existence will consist of mortal men and women, as at present. They will go up, representatively, from year to year, to worship the Lord, the King, at Jerusalem—Isa. lxxv., 17-25; Zech. xiv., 16.

8.—When the Kingdom has been established, the nations will learn war no more, but live in peace “one thousand years”—Micah iv., 1-4; Rev. xx., 1-5.

9.—The RULERS of the Kingdom will be immortal, yet tangible, and will consist of Jesus and His brethren. These kings will be those who will have been redeemed by the blood of Jesus out of every nation—Rev. v., 9-10; Matt. xix., 28; Rev. ii., 26-27; Zech. xiv., 9.

10.—Before the twelve tribes can be fully restored, and before the Gentile nations can be subdued and blessed, Jesus must return to JERUSALEM to sit on David's throne—Luke i., 32-33; Rom. xi., 25-26; Acts iii., 20-26; Ps., lxxii.; Ezek. xxxvii.

11. The glorious reign of JESUS and HIS BRETHREN will continue one thousand years over *mortal* nations. At the end

78 *WHAT WE BELIEVE AND TEACH, AND WHY.*

of that time all sinners will be rooted out of the earth, and from that period the earth will be inhabited by a race of immortal beings—Rev. xx., 4; Prov. ii., 22; Ps. xxxvii., 20-34; Matt. v., 5; Rev. xxi., 4.

12.—Deity will be manifested in each approved saint, as He now is in JESUS, which multitude of saints, with JESUS as the Chief, will constitute the ONE NAME, which is to rule the kingdom and dominion for one thousand years—Exod. iii., 13-15; vi., 3; John xvii., 20-26; iii., 5-6; Ps., lxxvii., 1-4; Zech. xiv., 9.

13.—Man is a creature of the dust—out of the earth, earthy—and by reason of sin is death-doomed—I. Cor. xv., 47; Gen. ii., 8; Ps. ciii., 14; Job iv., 17.

14.—Death is the extinction of life; and man in death is unconscious, and dependent on resurrection for a future life—Gen. iii., 19; Ps. vi., 5; Isa. xxxviii., 18; Ps. cxlvi., 4; Eccl. ix., 5-6; x., 10; I. Cor. xv., 16-23.

15.—Man, in his present state, being destitute of immortality, if he remains in ignorance of the way of life, will forever end his existence in death—Ps. xlix., 12-14-20; Isa. xxvi., 14.

16.—Those who comply with the conditions will obtain immortality at the resurrection—Rom. ii., 6-7-16; I. Cor. xv., 51-57; II. Cor. v., 10.

17.—Men and women whose hearts have been purified by the belief of the things of the Kingdom of God and the NAME of Jesus, if they desire in all honesty the inheritance of eternal life in the Kingdom of God, are proper subjects for an immersion in water into the ONE NAME—John iii., 5; Rom. vi., 3-5; Acts viii., 12.

18.—In the ONE NAME they have Christ as their Mediator, Advocate and High Priest, who will, if they are faithful, intercede for them, and through whom they will obtain the great salvation—I. John i., 7-9; ii., 1; I. Tim., ii., 5; Heb. iii., 1.

19.—We reject the Gentile dogmas regarding an immortal soul, an immortal devil, unending hell, eternal torments, eternal existence of the wicked, kingdom in the skies for saints, and universal resurrection—Gen. ii., 7; Ezek. xviii., 4-20; Heb. ii., 17; Rev. xx., 14; Ps. xxxvii., 20; Isa. xliii., 17; Dan. vii., 27; Prov. xxi., 16.

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

“WHAT MUST I DO TO BE SAVED?”

“Search the Scriptures, for in them ye think ye have eternal life, and they are they that testify of me,” John 5 39. See also Acts 17, 11; 2 Tim. 3, 15, 17.

The object of this leaflet is to aid the honest inquirer after truth to ascertain what is necessary to BELIEVE and DO in order to obtain a title to Eternal Life.

It is absolutely necessary to believe the Gospel. Mark 16, 15-16. I. Cor. 15, 1-2; Heb. 11, 6; Rom. 10, 17; Phil. 1, 27; I Peter 1, 22-28; James 1, 18; Eph. 1, 13; John 3, 3; I Cor. 4, 15; Matt. 13, 18 23.

It is also necessary to OBEY the Gospel. I Thess 1, 8, Rom. 2, 8 9, Rom 10, 16, I. Peter 1, 22, Rom 1, 16, Rom 16, 22 26, James 2, 14 26.

There is *one* Gospel. Gal. 1, 8 9.

It was preached to Abraham. Gal. 3, 8.

To the Israelites in the wilderness. Heb 3, 17 18, Heb 4, 1, 2.

By the Lord Jesus. Heb 1, 1 2, Heb 2 3, Matt 4, 23.

By the Apostles. Mark 16, 15.

The Gospel is the glad tidings concerning the Kingdom of God and the name of Jesus the Anointed One. Matt 4, 23. 9, 35. 24, 14. Mark 1, 14, Luke 4, 43, Luke 8, 1, Luke 9, 2 6 60, Acts 8, 12, Acts 20, 25, Acts 28, 23 31.

The kingdom was promised in the prophetic writings or Scriptures. Compare Acts 1, 3, with Luke 24, 25-27, 44. Acts 24, 14 15, Acts 26, 6 7 22, Acts 28, 23, Rom 1, 1 2, James 2, 5.

The territory of the kingdom will be the land in which Abraham was a stranger. Gen. 12, 7, Gen 13, 14 17, Gen 15, 18, Gen 7, 8, Gen 26, 3 5, Gen 28, 13, Gal 3, 16 29, Rom 4, 11 16, Rom 9, 7 8, Gal 4, 28, Acts 26, 6 7 8, Heb 11, 8 9 13 39 40.

The KING will be the Royal Seed of David, the Anointed One; the subjects, the twelve tribes of Israel, now scat-

tered, but then restored. Exodus 19, 5 8, I. Sam 8, 7, I. Chron 28, 5, 29, 23. II. Sam 7, 12-17. 23, 5. Psalms 1-6-9, 3, 4, 27-37. 132, 11. Isaiah 9, 6 7, Ezek 21, 25-27, Luke 1, 27-33, Acts 2, 30. Isaiah 11, 10 16, Jer 33, 23, 1 8. 33, 15 27, Ezek 37, 15 28, Dan 12, 1, Joel 3, 1 21, Amos 9, 11 15, Acts 3, 19 21. 15, 16 17.

All the nations of the earth will be subjected to the Christ, and blessed in Him, and He will be priest upon His throne, after the order of Melchisedec. Gen 12, 3. 22, 18. 26, 4. 28, 14. Psalms 72, 11 19-10. 67, 11. 22, 27 28. 2, 8 12. 110 4. Zech 6, 12 13. Isaiah 2, 1-5. 49, 6. 60, 11 12. 66, 23. Jer 3, 16 18, Ezek 37, 18, Dan 7, 13 14, Zech 14, 9 16-19, Mic 4, 1-4, Amos 9, 11 12, Acts 15, 16 17, Isaiah 26, 9, Rev 15, 4.

The saints, or those who have believed and obeyed the Gospel will be joint-heirs with the Christ, to the kingdom and dominion. Dan , 27, Matt 19, 28, Luke 22, 29, 30, Matt 25, 24, Luke 12, 32, I. Thess 2, 12, II. Peter 1, 11, James 2, 5, Rom 8, 17, II. Tim 2, 12, Rev 2, 26 27. 3, 21. 5, 9 10. 20, 46.

The saints will be immortal when they inherit the kingdom. I. Cor 15, 51 57, Titus 1, 2. 3, 7, II. Tim 1, 1, I. Tim 6, 12, II. Tim 1, 10, Rom 2, 6 7. Matt 19, 29, Mark 10, 30, John 6, 40.

Christ will reign a king-priest 1000 years, until the last enemy, death, is destroyed. Rev 20, 4 6, I. Cor 15, 24 28.

The obedience of the faith is the immersion in water of a believer in the Gospel into the name of Jesus Christ for the remission of sins. Matt 28, 19, Mark 16, 15 16, Luke 24, 46, 47, Acts 2, 37 38. 10, 47 48. 8, 12, 36 39. 18, 8 22, 16.

By this belief and baptism the obedient are constituted the righteousness of God in Christ, and joint-heirs with Him. I. Cor 1, 30, II. Cor 5, 17-21, Cor 10, 13, Rom 6, 3 4, Gal 5, 26 29.

100

