

BIBLE AUTHORITY

for observing

The First Day of the Week

as

A Sacred Day of Worship

By

Mrs. Sarah A. Conn

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MRS. SARAH A. CONN

DEAR READER

As we journey through this world of strife,
Each one yearning for the future life
We toil and sweat for the things of earth,
And strive to live for the One that gave new birth;
But there is no strife in the Spiritual life,
For all is love, and peace and joy,
For songs and praise our tongues employ,
The Spirit of Christ will reign within,
Which keeps us free from the power of sin,
A thing from him we cannot hide,
And when his Spirit comes in to abide
It gives us peace, and joy to know
He journeys with us here below,
He bears the burden when we are grieved
By those we love, who ought to be
Our dearest friends on earth you see.

INTRODUCTION

In behalf of my Saviour, and the love of His Cause, I undertake by the help of God and the inspiration of His Word, and the guidance of the Holy Spirit to write this book. Realizing that many are being led to believe in the Seventh Day Sabbath, I believe we should be able to give a reason for our faith in every part of the Scripture. I hope to give my reasons so plainly, and agreeable with the teachings of the Bible, that all who read these pages will never be confused by this annoying subject. The Word of God will solve its own problems, and prove its own doctrines, like a sum in mathematics. When the words of the New Testament agree with the words of the Old Testament, you may rest assured your problem is solved, and your question should be forever settled. This book is written for the express purpose of giving light and foundation upon the word of God as to why we should observe the First Day of the week as a sacred day of worship, and devotion of the upbuilding of the Spiritual life as set apart in the New Testament Scriptures.

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TO WHOM IT MAY CONCERN:

I exhort every one who has never been able to give a reason, from a Bible foundation, as to why we should observe the first day of the week as a sacred day of worship, to read this book, and especially ministers of the Gospel. I have known ministers, when they have been asked by a troubled heart to know why we should worship on the first day, as a Sabbath, to simply answer this child of God by saying, "It does not make any difference what day we keep. That doesn't concern your salvation," and dismiss the subject, and by showing such little interest in the subject, these honest seekers for the Truth, have left their flock, and turned to the Advent doctrines. Brother ministers, if we can produce no foundation for our guide on this fundamental question we surely are in a bad predicament. And the wonderful guide that Jesus said would lead us has made a great failure. But this cannot be, for God's word is never a failure, and the Holy Ghost made a strong evidence of his guidance and power on the day of Pentecost, when He *sealed* 3,000 souls to go out and proclaim the mission that Jesus had fulfilled by his obedience unto death; and the resurrection of His life, and ascension to Heaven, there to sit on the right side of the throne of God, to be our great High Priest to intercede with the Father for you and me. We could not have a moment's peace in our life among men if we refuse to receive their witness, and we cannot have per-

fect peace with God as long as we refuse to receive this witness of the Spirit upon the flesh, as a witness of acceptance, not only on a few disciples, but it is for all who will receive the gift. And if we refuse to worship on the Lord's day which was set apart by God Himself, we grieve not only the Holy Spirit but the Trinity.

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CHAPTER I.

MY REASONS WHY I KEEP THE FIRST DAY OF THE WEEK AS A SACRED DAY OF WORSHIP.

Jesus said search the Scriptures, for in them ye think ye have eternal life, and they are they that testify of me. St. John 5:39.

Why did Jesus thus refer to himself as though he was of greater importance than all other scripture? Or why did he make this remark if our destiny rests on the keeping of the seventh day Sabbath? The answer must be, everlasting life comes through the atoning blood of Christ.

Jesus made a sacrifice of his life for us, and this sacrifice was not made to a city, a tribe or a nation, but to whosoever will may come and drink of the water of life freely.

This way of life was not made burdensome, but a joy, not irksome, neither hard to be understood, for in Isa. 35:8 we read "The wayfaring men though fools, shall not err therein."

I esteem the first day of the week a day, to be remembered and cherished above all other days. And as Jesus said to his disciples at the last supper (Luke 22:19, 20) when he took bread and gave thanks and brake it and gave to them saying this is my body which is given for you; this do in remembrance of me.

Likewise also the cup after supper, saying, "This cup is the New Testament in my blood which is shed for you." And as we hold dear to

our hearts the remembrance of Jesus' last supper and His ignominious death and suffering, what could we do in memory of His resurrection more effectual than to honor and worship Him on the day of His victory over death, hell and the grave?

The day the children of Israel were led by the hand of God out of Egyptian bondage was a day that was honored throughout their generations; and why should not the day Jesus came from the grave, and brought forth the light of the Spiritual life be much more honored? It lifts the soul out of darkness into light, out of the bondage of sin into freedom from sin, which is much greater than their deliverance from earthly bondage, if we accept His teachings and believe in the power of His shed blood for the atonement of our sins.

It is no insult to the Father for us to thus honor his Son. For if we honor not the Son, we honor not the Father which sent him. St. John 5:23.

They tell us they acknowledge the Son, but the day of His resurrection which is the first day that marks our redemption, must pass into oblivion, for if we honor that day to observe it as a sacred day of worship, it will bring damnation on the soul, and puts us under the mark of the beast.

All notable days even in the history of the world's great events, are honored by observance of the day on which the event occurred in honor of the life of the leader of the event, or the victory that was won.

We honor George Washington by observing

his birthday and call him the father of our country.

We observe Abraham Lincoln's birthday because under his leadership our nation became united, and freedom reigns.

We observe the day of independence because we love to remember our freedom from the ruling power of the king of England.

We observe the notable day when the Armistice was signed in Germany and our boys were permitted to return home.

But the notable day when the graves were opened and many that were dead came forth, and Jesus also arose, and breathed on His disciples, saying "Receive ye him, the Holy Ghost, he shall lead you into all truth," and the day of Pentecost, when the Holy Ghost came, as a rushing mighty wind, and sat upon the people, as tongues of fire, and 3000 souls were brought out of darkness into the glorious light and liberty of Christ, these events should not be honored, or regarded as worthy of our preference to other days.

Therefore I say if we refuse to observe the first day of the week as a sacred day of remembrance of the resurrection, we also refuse to honor the day the power of the Holy Ghost was sent, and thereby we honor the day of our creation of greater importance than the day of our redemption.

Is not our redemption more precious than our creation? Yea, the glory of salvation exceeds the glory of creation in the human soul.

There is no power equal to the convicting power of the Holy Ghost, and no power gives greater joy than the Holy Ghost, when we receive Him. No power uplifts man from a sinful life like unto Him.

No law gives us the witness we are the children of God, and heirs and joint heirs with Jesus Christ our Lord.

It was the power of the Holy Ghost that gave Jesus the power of endurance to bear the cross and suffer the shame for a world of dying sinners. The joy of knowing he would be a Saviour to the world gave Him victory over the suffering of the cross. Heb. 12:2.

We have no record where Jesus commanded the keeping of the Sabbath after He was resurrected, neither did He meet with them on the Sabbath in the synagogues, or in any private places, although He was on earth five Sabbath days. But He did meet with His disciples as definitely spoken of on the first day of the week at two different first days in succession.

If we consider any day (as some say) or even the seventh day as a sacred day of worship (for that day is observed by the moral law) we cause the day to become nothing more than a moral observance with no spiritual power upon it, and with no reverence to Christ our Lord and Saviour.

But to worship in His temple on the day that He brought life and immortality to light, there comes an honor, and a closer walk with God, if we come in the power of the Holy Ghost as Christ

desires us to have, and in unity like unto the people on the day of Pentecost which God the Father honored by sending the Holy Ghost on this first day of the week. As we meet on the first day of the week, we glory in His resurrection, not in His death, as Saturday Sabbath represents Him as a dead Saviour.

Therefore we honor the Son by worshipping in the Temple on the day of His resurrection. And in John 5:23 we read, "For the Father judgeth no man but hath committed all judgment unto the Son. That all men should honor the Son, even as they honor the Father. He that honoreth not the Son knoweth not the Father that sent him."

The first fruits of the Spiritual life which Christ brought to humanity began on the first day of the week to all them that believed on Him.

The Holy Ghost which is the witness of spiritual life, or spiritual birth, was given on the first day of the week, and also on the first day that the New Covenant went into effect. Which Jesus said could not go into effect until after the death of the testator. But now He is risen from the dead and become the first fruits of them that slept. 1 Cor. 15:20.

And James says, 1:18, "Of his own will begat he us with the word of truth that we should be a kind of first fruits of his creatures."

We also find that the first day of the week was really the most signally honored in the Old Testament. Gen. 17:12.

Circumcision occurred on the first day of the week, and also the eighth day of life, which was intended thus to be a special type of the new creation, or the new life which Christ was to give.

Jesus referred to circumcision when they found fault with Him for healing on the Sabbath as recorded in St. John 7:22, "Saying Moses gave unto you circumcision, 23rd. If a man on the Sabbath day receive circumcision that the law of Moses should not be broken; are ye angry with me because I have made a man every whit whole on the Sabbath day?"

Rom. 2:29. Circumcision after Christ came is that of the heart, in the spirit and not in the letter whose praise is not of men, but of God. And this begun on the first day of the week, when the Holy Ghost took possession of the heart.

The great day of the Jewish feasts was usually on the eighth day, which was the first day of the second series.

Lev. 25:10. The Jubilee came on the year after the series of sevens, after seven sabbath periods of years, making forty-nine. Then came the fiftieth year which was the gladdest day in all their cycles, typifying the new beginning which Christ was to bring in the coming ages. Just fifty days from His resurrection when the Holy Ghost fell on the people on the day of Pentecost.

Exodus 22:29. Thou shalt not delay to offer the first of thy ripe fruits, the first born of thy sons shalt thou give unto me.

Exodus 23:19. The first fruits of thy land

thou shalt bring into the house of the Lord thy God. This same statement is made in Exodus 34:26, and in Rom. 8:23, Paul speaks of ourselves which have the first fruits of the Spirit.

This refers to the Holy Ghost which came on the day of Pentecost and on the first day of the week, and should be considered a more sacred day than the keeping of the day of creation.

1 Cor. 16:2. Paul commanded his believers to lay by him in store upon the first day of the week as God had prospered him, that there be no gathering when he came.

Acts 20:7. "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them." He had been with them seven days. The very fact that the disciples came together on the first day of the week proves that it had been their custom to do so.

Jesus came to establish the righteousness of the law which means to do no sin at any time, on any day of the week. To love and serve Him daily. The Jews believed, if they were obedient to the law they would inherit eternal life, but the human heart in its sinful nature could not do what God demands, and even today although the law has been written in the fleshly tables of the heart of man, yet sin abounds, until we come to Christ and receive the new birth.

1 John 3:9. "Whosoever is born of God doth not commit sin; for his seed remaineth in him and he cannot sin, because he is born of God." In

this the children of God are manifest. We are purged from sin if we abide in Christ, therefore sin hath no dominion over us. This is the manifestation that we are the children of God. Therefore heirs and joint heirs with Jesus Christ our Lord.

And when this Gospel is preached with the power of the Holy Ghost, as Paul preached it and the people hear as unto salvation, souls are redeemed and are born into the Kingdom of God. For it is the power of God unto salvation to all them that believe.

Then how say ye, the law must be our guide for eternal life? The preaching of the law never causes anyone to receive salvation. It may cause some to be convinced of sin, but cannot rescue them from their sins; for man cannot save himself; even though he tries to avoid sin. There is no atonement in the law. There is no other name under heaven among men whereby we must be saved except by Jesus Christ. "No man cometh unto me except the Father which hath sent me draw him." St. John 6-44.

2 Peter 1:14. Peter does not remind his followers about the law in his teachings to those who had obtained like precious faith with us, (the disciples) through the righteousness of God and our Saviour Jesus Christ, but said unto them, "Grace and peace be multiplied unto you through the knowledge of God and Jesus Christ our Lord."

"According as his divine power hath given unto us all things that pertain unto life and godliness

through the knowledge of Him that hath called us to glory, and virtue, whereby are given unto us exceeding great and precious promises that by these ye might be partakers of the Divine nature, having escaped the corruption that is in the world through lust, exhorted them to add to their faith, virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity, for if these things be in you, and abound they make you that ye shall neither be barren, nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his sins."

2 Peter 2:12. Peter said, "Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them and be established in the present truth, yea, I think it meet as long as I am in this tabernacle (or in this life) to stir you up by putting you in remembrance: knowing that shortly I must put off this tabernacle, even as our Lord hath showed me. I will endeavor that ye may be able after my decease to have these things always in remembrance." Peter was an eye witness of the majesty of the Lord Jesus Christ, when they were in the mount and heard the voice from heaven, "This is my beloved Son in whom I am well pleased."

Matt. 24:14, Jesus said: "And this gospel of the kingdom shall be preached in all the world

for a witness unto all nations, and then shall the end come."

We had better improve the time and preach what Jesus commanded, if we expect to reap our reward. And as Paul said in 2 Cor. 10:4, "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds."

And the law is a carnal weapon as recorded in Heb. 7:16. Our priest, Christ, who is made not after the law of a carnal commandment but after the power of an endless life.

No man ever had a greater experience of his sins than Paul, and no man ever preached the Gospel stronger than he. He said he was dead to the law that he might preach Christ. And at the end was ready to be delivered up, for he knew he had fought a good fight and kept the faith; and claimed the crown that was laid up for him and for all they who are faithful to the end.

If we attempt to live and measure our religion by the fact that we keep the law, we lose a clear view of Christ. And this is the view the Jews had, and a real Jew yet to this day believe they are saved by obedience to the law.

Paul exhorted the Colossians 2:6, 7, As ye have therefore received Christ Jesus the Lord, so walk in him, rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving.

How does a soul receive Christ? The answer by every true child of God, is ready to say by

faith. Heb. 10:38. The just shall live by faith. The Psalmist says, 16:11, Thou wilt show me the path of life: in thy presence is fulness of joy.

1 John 5:4. This is the victory that overcometh the world, even our faith.

Faith in the blood of Jesus the Son, cleanseth us from all sin. Hence our faith is established in Christ, not in the keeping of a day but in the power of God, through the atoning blood of Christ. Love is the link that binds us to God.

Rom. 13:10. Love is the fulfilling of the law, and as we shall prove fulfilled means put to an end, the Power of the law is ended.

There were many things that Jesus knew that He did not tell His disciples, but left them to be revealed by the Holy Ghost. If Jesus had laid down laws and regulations to govern the Church, it would not have become a Spiritual kingdom. But He told them they were to be taught by the Holy Spirit, and guided into all truth. His only law was to love each other as He had loved them.

It is the love of God shed abroad in the heart that convinces the world of their sins, and it comes through the shed blood of our Redeemer.

Rom. 7:4. 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, which is accomplished by love, according to the 13th chapter of 1st Corinthians.

For it says we can have all the gifts even of

faith so that we could remove mountains, and have the gift of prophecy, and understand mysteries and all knowledge it profiteth nothing without love.

These all pass away, but the fruits of the Spirit are a higher manifestation than the gifts of faith or obedience. The fruits of the Spirit is faith, hope, joy, love.

Now the law says thou shalt not do this or that, or thou shalt love the Lord thy God, etc., but the new covenant says, "Come unto me, and drink of the water of life freely. Come, all ye that labor and are heavy laden and I will give you rest."

St. John 16:7-11: "The Comforter has come, Jesus promised he would send him from the Father even the Spirit of Truth, which proceedeth from the Father. He shall testify of me." And when he is come, he will reprove the world of sin and of righteousness, and of judgment.

Of Sin because they believe not on me. Of righteousness, because I go to my Father, and ye see me no more. Of judgment, because the prince of this world is judged.

I am willing to take the words of Jesus for my guide and will now give His own words, as recorded in St. John 6:27, and others of this chapter.

The Son of Man shall give unto you everlasting life; for him hath God the Father sealed.

Then said they unto him, What shall we do, that we might work the works of God?

Jesus said unto them, This is the work of

God, that ye believe on him whom he hath sent; for I came down from heaven, not to do my own will, but the will of him that sent me.

I am the bread of life; he that cometh to me shall never hunger and he that believeth on me shall never thirst. Yea, he that believeth on me hath everlasting life. I am the living bread which came down from heaven.

The Jews had said to him, "Our fathers did eat manna in the desert; as it is written He gave them bread from heaven to eat."

Jesus said unto them, "Moses gave you not the bread from heaven. For the bread of God is he which cometh down from heaven and giveth life unto the world. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever and the bread that I will give is my flesh which I will give for the life of the world. Whoso eateth my flesh and drinketh my blood hath eternal life. And I will raise him up at the last day."

The Jews said, "How can this man give us his flesh to eat?" Jesus said unto them, "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you." "As the living Father hath sent me, and as I live by the Father: so he that eateth me, even he shall live by me."

Now Jesus knew that His disciples murmured, and said, this is a hard saying, who can hear it?

And He said unto them, "Doth this offend you? What, and if ye shall see the Son of Man ascend up where he was before? It is the Spirit that quickeneth: the words that I speak unto you, they are Spirit, and they are life."

Jesus was striving to teach His disciples the truth in Spiritual life, but many of them would not follow this new way of life. They could not grasp the meaning of Christ's teaching and rather took to the teachings of the Mosaic doctrine, and live by law than to receive His doctrine, even though they had seen many of His miracles, and He had plainly told them His life's blood would be given for them. But we find some of the Pharisees who did believe in Jesus Christ, and in the resurrection, but they caused contention over the keeping of the law, as recorded in Acts 15.

Acts 14:26. Now when Paul and Barnabas came to Antioch, they found that there had been certain men came down from Judea and taught the brethren, and said, except ye be circumcised after the manner of Moses, and keep the law ye cannot be saved. 15-1 to 33 inclusive.

Therefore Paul and Barnabas had no small dissension and disputation with them. They determined that Paul and Barnabas and certain other of them, should go up to Jerusalem, unto the Apostles and elders, about this question.

And when they were come to Jerusalem, they were received of the Church, and of the apostles and elders and they declared all things that God had done with them.

But there rose up certain of the sect of the Pharisees which believed in Jesus, but saying it was needful to circumcise them, (the Gentiles who believed) and to command them to keep the law of Moses.

Now when there had been much disputing over this subject, Peter rose up and said unto them, "Men and brethren, ye know how that a good while ago, God made choice among us, that the Gentiles by my mouth should hear the word of the Gospel and believe."

And God who knoweth the hearts beareth them witness giving them the Holy Ghost even as he did unto us.

Now, says Peter, why tempt ye God to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?

But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.

Then all the multitude kept silent, and gave audience to Barnabas and Paul as they declared what miracles and wonders God had wrought among the Gentiles by them.

Then James answered, saying, "Men and brethren hearken unto me." Simeon Peter hath declared how God at first did visit the Gentiles to take out of them a people for his name, and to this agree the words of the prophets as it is written.

After this I will return and will build again the tabernacle of David which is fallen down, and I will build again the ruins thereof, and I will set

it up. That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.

Mah. 1:11. For from the rising of the sun, even unto the going down of the same, my name shall be great among the Gentiles.

Also Isaiah 42:1. I have put my Spirit upon my elect, and he shall bring forth judgment to the Gentiles. This was fulfilled in Paul, being guided by the Spirit.

Isa. 66. And they shall declare my glory among the Gentiles. Jer. 16:19. The Gentiles shall come unto thee from the ends of the earth.

Paul felt this mission was given unto him, as recorded in Acts 13:47. Paul said, "For the Lord commanded us, saying, I have set thee, Paul, to be a light of the Gentiles; And when the Gentiles heard this, they were glad. Wherefore my sentence is, 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. For Moses of old time hath in every city them that preach him, being read in the Synagogues every Sabbath day."

Then pleased it the apostles, and elders and the whole church, to send chosen men of their own company to Antioch, with Paul and Barnabas and Judas, or (Barabbas) and Silas, chief men among the brethren! And they wrote letters by them after this manner.

The apostles, and elders, and brethren send greeting unto the brethren which are of the Gentiles. For as much as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, "Ye must be circumcised and keep the law:" to whom we gave no such commandment. 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. We have sent therefore Judas and Silas, who shall also tell you the same things by mouth. For it seemed good to the Holy Ghost and to us to lay upon you no greater burden than these necessary things.

So we find the Disciples, Apostles, and Elders of the Church settled the subject at Jerusalem, by the leading of the Holy Ghost. And take notice, Jesus had never said definitely that the Gentiles would be a saved people, any more than he said you must observe the first day of the week for Sabbath, but it was proven to them by the Holy Ghost and the word witnessed to it. So it is by the keeping of the first day for Sabbath, it was proven to them by the Holy Ghost coming on the first day, and the Word witnessed to it. For Jesus said, "When the Comforter is come he will lead you into all truth." The truth here revealed to them was that Christ was the Redeemer, and God the Father honored the Son by sending the witness of the Holy Ghost, and thereby sealed and sanctified the day which He chose for the Holy

Spirit to begin His office work. His Spiritual kingdom was thus begun on that day. The Holy Ghost took his office on a set day the same as an earthly officer takes over his office.

When Peter went to Cornelius (Acts 10:38-42) he preached Jesus, and declared unto them the resurrection. And how God had anointed Jesus of Nazareth with the Holy Ghost and with power and told of the wonderful works he had done, saying he was a witness of all things he did, and of his resurrection. And he commanded us to preach unto the people and to testify that it is He which was ordained of God to be the judge of the quick and dead.

Then I ask how can the law be our judgment? Peter had said nothing about the law. Are we to take this power away from the word of God? These people had not kept the law, being Gentiles, but when the Holy Ghost fell on them and they heard them speak with tongues and magnify God, "Then said Peter, can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?"

And in the 11th chapter, when he was rehearsing his experience in verse 17. Forasmuch then as God hath given them the like gift as he did unto us, who believe on the Lord Jesus Christ, what was I that I could withstand God?

This fulfills God's promise as recorded in Isa. 66:19. I will set a sign among them and they shall declare my glory among the Gentiles. The sign is the Holy Ghost falling on the Gentiles. And

the wonderful miracles that Paul witnessed that God wrought through his teachings, proved to them that it was not needful to teach the law, but to get the heart right with God, and accept the gift of God's grace unto salvation.

Dear readers, who are puzzled over the Sabbath day, I ask this question, Are you willing to take the seal that God puts on his followers as a witness that they are the children of God? Or are you going to speak against the Holy Ghost, and contend that our judgment rests upon the keeping of the Sabbath?

There is but one sin that shall not be forgiven as recorded in Matt. 12:31, 32 verse. And these words were spoken by Jesus himself. 31st. Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men, but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of Man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost it shall not be forgiven him, neither in this world, neither in the world to come.

As He was sent to be our witness, that we are accepted of God, after we have repented of our sins, and have surrendered ourselves to Christ, and He comes in to bear witness with our spirit, then we turn to the law for our guide, and say we must be guided by the law; is not that speaking against the Holy Ghost by saying the law is our guide, our teacher and our salvation?

For ye say if ye do not keep the Sabbath, ye

cannot be saved: is not this placing the power of salvation on the law instead of on the sacrifice of the shed blood of Christ? And are ye not refusing to accept the witness of the Holy Ghost?

Yea, if we do not receive Him as our Seal, and Teacher, as Jesus told us He would be, we are rejecting the power of Christ to save, and putting this evidence of the Spirit as secondary matter.

We are commanded not to grieve the Holy Spirit.

To illustrate: If some friend would give you a silver watch, and later would say to you that watch is now old, I will give you a new and better one. This time this friend would give you a gold watch. Do you think you would still use the old one? You say the gold one is not complete without I carry the silver one too, so you just refrain from depending on the new one for the time of day, but you will take both with you, and when you want to know the time of day, you take a look at the old one, and trust it to give true time, and the gold one you will just take a look at it, it is so beautiful, you appreciate it, but you can't just quit using the old one.

So you take a look at the New Covenant your Saviour came to give you to free you from sin, which He has declared He would do if we would have enough Faith in Him, and would take us home to enjoy heaven with Him, but you say, Oh, I can't let loose of that old Covenant and take Jesus alone, I must obey it, and take Jesus' promise along. If I obey the Ten Commandments Je-

sus will receive me, although He said come unto me all ye that labor and are heavy laden, and I will give you rest. He also told them that Covenant was old and ready to vanish away, but the New Covenant could not come into effect until He, (the Testator) was dead. And just as soon as he could meet with His beloved disciples, after His resurrection He told them all things are now fulfilled that was spoken of Me, and gave them the Comforter that first meeting to prove to them it was done. And the Holy Ghost brought to their remembrance what he had said, and they rejoiced with great joy.

Don't you think you grieve the Holy Ghost when you prefer to be guided by the first Covenant?

Surely you cannot, and do not trust Him fully to guide you. And Jesus told them before His crucifixion when the Comforter, the Holy Ghost would come He would guide them into all truth.

Can't we take Jesus at His word? If it grieves Him for us to keep the first day as a sacred day, why did He bless the people on the day of Pentecost so much? And why does He still bless every repenting sinner so much that worship Him on that day? Is it not a fact that the manifestations of the Spirit falls on the first day Sabbath keepers more than those that observe the seventh day?

I, like Peter, am ready to say, "Who am I that I should withstand God?" The witness of God is greater than the witness of man. The witness of

the Sabbath is an outward sign, but the witness that comes from God is within, and demonstrates itself on the heart of the believer.

2 Cor. 3:15. But even unto this day when Moses is read the veil is upon their heart. This is an application Paul made to his hearers, and does it not hold good even unto this, our day? And even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.

Now dear reader, if there is a glory that excelleth the reading of Moses, and the acceptance of his word; why not turn to the Lord that the veil might be taken away, and receive that glory that excels? They could not steadfastly look to the end of that which is abolished but a faithful Christian can look to the end of our faith, even unto the saving of our soul.

Jesus said He was Lord of the Sabbath. Therefore he is greater than the day and his dominion over the law is greater than the law. We are married to the New Covenant by the Holy Spirit by which we are *sealed* unto the day of redemption. Eph. 4:30.

Eph. 1:13. In whom, also after that ye believed ye were *sealed* with that Holy Spirit of promise.

21st verse. For he is above all principalities and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come. 22nd verse. And hath put all things under his feet and God gave

him to be the head over all things to the Church which is in his body the fulness of him that filleth all in all.

As we meet together on the first day, Sabbath, to worship, we enjoy the Holy Spirit because it is in remembrance of that wonderful morning when the tomb was empty and Christ had come forth and revealed the light of the Resurrection and Immortality to the world. And breathed on his disciples, the Holy Ghost which gave them the power of discernment of Spiritual life. For Jesus said, as recorded by John 16:13, The Holy Spirit would guide them into all truth.

And in Luke 12:12 Jesus said when we are tried, the Holy Ghost will teach us what we ought to say. We, therefore, accept Christ in the heart as our Redeemer, and the Holy Ghost as our teacher.

In John 16:12, we read that Jesus said to his disciples, I have yet many things to say unto you, but ye cannot bear them now. Howbeit when the Spirit of Truth is come, He will guide you into all truth: and He will shew you things to come.

Is it not evident that the Holy Ghost did reveal many things that Christ had not told them about definitely! Paul says, in portions of verses 3 to 6 Ephesians 3, "By revelation God made known unto him the mystery of Christ, which in other ages was not made known unto the sons of men as it is now revealed unto his Holy Apostles, and prophets by the Spirit, that the Gentiles should be fellow heirs, and of the same body, and

partakers of his promise in Christ by the gospel."

Acts 5:3, it was the Holy Spirit that revealed to Peter that Ananias kept back part of the price of the land and also that his wife had agreed to the same.

Acts 1:2, Jesus through the Holy Ghost gave commandments unto the Apostles whom he had chosen; to whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days and speaking of the things pertaining to the Kingdom of God.

Dear reader, we are living in the Gospel dispensation of the Holy Ghost. And no other doctrine or "Truth of the Times," as it may be called, will be efficient as to our salvation. For the Gospel of Christ is the Power of God unto Salvation. When Jesus said a little child shall lead them, He did not mean they must first be taught the law, to acquire the knowledge of God, but it was to come through the power of the Holy Ghost on the child. The love of God being planted in the heart of the child would take effect on the heart of the sinner. And how many times do we find childrens' conversion melting down the stony heart of fathers and mothers today.

Oh dear readers, how it grieves my heart when I think how many thousands of professed people are looking away from the real truth as it is in Christ, and trying to climb up some other way, and are not willing to forsake all and follow Him, but hold to the *seal* of the law, putting the day in pre-eminence. Saying, "Ye cannot be

saved except ye keep the seventh day for Sabbath."

Paul had no trouble with the Converted Gentile about the law, but it was they that had lived under the law, that persecuted Him, and finally took His life, as also they did the Christ our Lord. To live under the law is to be governed by the law.

No one when convicted of sin ever asks forgiveness for the keeping of the first day Sabbath, but forgiveness of a sinful heart, and when he receives pardon he rejoices from the heart because he is made a new creature in Christ, and the Holy Spirit witnesseth to him, that he is accepted of God, the same as he did for Cornelius in Peter's experience. And I ask why should not we accept the teaching of the Holy Spirit today as did the disciples? Has God's plans changed?

No new convert is ever troubled over the keeping of the day, unless some law student preaches law to them, and many then get confused because they think such a one has read the Bible more than they themselves have; they give ear to their teachings, and by so doing, they wane in their souls, and get law ahead of Christ, and thereby become law preachers instead of giving out the message that Jesus said they should give.

If present Truth was founded upon the principles of the New Covenant that was given by our Saviour who *sealed* the Covenant by giving His life, we could and would be glad to accept it. But Present Truth, as taught by them takes us back to the Mosaic law.

We consider that Christ our Lord never made mistakes, and never made an incomplete government to rule his people. And if Present Truth is a last warning, then Christ failed to put out the whole warning for the children of men. Then we must say the Holy Ghost which Jesus said would be their teacher, and would lead them into all truth, was a failure, for the disciples met together on that first day Sabbath, to counsel and consider his wonderful death, because of things that transpired while he was on the cross. And as Jesus came to them and blessed them by giving this gracious gift, what better proof can we ask for than this?

What could Christ change of the Covenant and make new, except taking the power or the *seal* from the old, and placing it on the heart of man, and leave the principles of sin which he continually taught not by law, but by love, to stand for the knowledge of sin? The power of conviction is put upon the heart, or conscience, not on tables of stone. For it is the conscience that condemns us, if it condemns us not, then we have confidence toward God. 1 John 3:21.

They say, "the SEAL represents the power and so it does." Don't you think the new SEAL is more powerful than the old? It was only this power that could be broken, that judgment might be given to men from the Spiritual standpoint of Christ's teachings.

The new SEAL is put upon the heart by the

Holy Ghost, the old SEAL was written on tables of stone.

I have been asked what is the New Covenant? I answer by first saying the Old Covenant was the Ten Commandments. The first one says Thou shalt love the Lord, thy God with all thine heart. Now answer me this question, if a man's heart is inclined to be wicked can he be made to love God?

No, not by law, not by pleadings, not by punishment, not even by making sacrifices to prove our interest, and love for him, but it is only through the power of the Holy Spirit that the heart of man can be touched, and that was not given until Jesus made the atonement, which is the SEAL of the New Covenant. John 3:16, God so loved us that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life.

The New Covenant is Love! 1 John 4:10. God loved us and sent his Son to be the propitiation for our sins. He was born of the Holy Ghost, who was his teacher, and had power over sin. He was Godman, He was the lawgiver, and therefore, He had authority to make a change in it when he saw fit. He called himself Lord of the Sabbath. To be Lord of a law means authority to act or do as he saw fit. (to domineer, Webster).

Many a man has made a will, and afterwards saw fit to change it before death came, and therefore he had to have a new SEAL put on it, and the old one must be destroyed that it would not conflict with the new one. Just so with the Seal

of the New Covenant that Christ gave, The Seal is planted in the heart, and as it is said the Covenant would be written not on stone, but on the fleshy tables of the heart, why not accept the New Seal?

We cannot carry two seals. I ask why did Jesus wait until the eighth day or the first day of the second week to meet with the disciples after He was resurrected? Why did He not go into the synagogue on the Sabbath as was His custom before His crucifixion? Surely those who observed the Sabbath, did not forsake the keeping of the day, because Jesus had been crucified? Jesus could have appeared unto all of them on this day. This very act of Jesus is enough to prove that worship was to make a change, and as he said to the Samaritan woman at the well as recorded by John 4:21, The hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem worship the Father. The hour cometh, and now is, when the true worshippers shall worship the Father in Spirit and in Truth; for the Father seeketh such to worship him.

24th. God is a Spirit; and they that worship him must worship him in spirit and in truth. Law worship was done away. Jesus was on earth five Sabbath days before His ascension and no record of His observance of the Sabbath any more.

Ask yourselves this question, why did He not worship on that day? The answer must be, the New Covenant had come into effect. The Testa-

tor had died; he had told them before his death, it could not take effect until the death of the Testator. He had risen, and put the seal of the Holy Ghost on the New Covenant by His own mouth.

Dear reader, did you ever stop to think and ask yourself this question, why did not the women go to the sepulchre, at the close of the Sabbath, just as the sun went down? Why should they wait till the break of day?

According to Adventism, the Sabbath was ended at sundown and they are free to go anywhere or engage in any line of work at sunset. But they came very early in the morning at the rising of the sun. Mark 16:2.

I will give my own ideas: The will of God was to be done in this act. The time was not yet complete for Jesus to come forth, and God withheld them from coming until the break of day. I believe there was to be a complete change take place and as the light of day shines forth to bless the earth, so the Spiritual life was to be planted in the hearts of the people.

Jesus is called the bright and morning star. As recorded in Rev. 2:28. Also in Job 38:6, 7, the morning stars are referred to. Whereupon are the foundations thereof fastened? Or who laid the cornerstone thereof when the morning stars sang together, and all the sons of God shouted for joy? The cornerstone was Christ.

This scripture foretells the Star of Bethlehem the Shepherds saw as recorded by St. Matthew 2nd chapter. And when they saw the star

they rejoiced with exceeding great joy. And there came wise men from the East to Jerusalem, saying, where is he that is born King of the Jews? for we have seen His star in the East and are come to worship Him. As they went, the star went before them, till it came and stood over where the young child was. These wise men saying, (His star), proves they knew the prophecy. And when they saw it they knew it meant the fulfilling of this prophecy, yet did not understand his mission in the world.

Rev. 22:16. I, Jesus, have sent mine angel to testify unto you these things in the churches, I am the root and the offspring of David and the bright and morning star. There Christ confesses He is the morning star and sent his angel to reveal it to John the Revelator. We do not read of any evening star representing the life of Christ.

And again, I say all nature rejoices at the break of day, even the birds in the trees send forth their songs of cheer. All creation begins to stir in life at the dawn of morning, as the beautiful light of the sun breaks forth, how it cheers the heart and causes all creation to rejoice in new life for a new day has begun.

In the beginning of time, there had not been any light, but darkness covered the face of the earth, but now we have been ushered out of darkness into light, from the old covenant into the new covenant in which the Holy Spirit is the light of the world.

Dear reader, we would not want to begin any

other work with surrounding darkness, and if we begin our worship at sundown, and have worked six days, we surely begin with a tired body to do service for Him. According to the laws of nature, our first service would be to go to sleep. Does Jesus call this worship?

We would be like the disciples when Jesus wanted them to pray while He went a little farther, and prayed until His sweat became as blood the night of His betrayal; and He came back and found them sleeping, and said unto them, Could ye not watch with me one hour? He came the second, and third time, and each time, found them sleeping. Even this fact is enough to convince us that worship should be given when our bodies have been refreshed and our minds renewed from the toils of the day. I prefer to begin with the brightness of the day to labor for my Master, so I can do him justice in my thoughts more than by the certain set hour of time, with a tired body.

Paul said, as recorded in 2 Cor. 3: And such trust have we through Christ to Godward, not that we are sufficient of ourselves to think anything of ourselves but our sufficiency is of God. 2 Cor. 3:14. But their minds were blinded, for until this day remaineth the same veil untaken away in the reading of the Old Testament, (or covenant) which veil is done away in Christ. 15th. But even unto this day, when Moses is read the veil is upon their hearts, nevertheless, when it shall turn to the Lord, the veil shall be taken away.

Now the Lord is that Spirit and where the Spirit of the Lord is, there is liberty. 2 Cor. 3:18. But we all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image from Glory (as was seen on the face of Moses) to glory, even as by the Spirit of the Lord.

2 Cor. 4:3. Paul says we preach not ourselves, but Christ Jesus the Lord. For God, who commanded the light to shine out of darkness (for it was darkness while under the law) hath shined in our hearts to give the light of the knowledge of the Glory of God in the face of Jesus Christ.

Surely Jesus Christ broke the seal of the first Covenant by giving His life's blood for the world, and thereby became Lord of the Sabbath, and brought into effect a New Covenant sealed by His own blood, which is the law of love. Matt. 28:18. Saying, "All power is given unto me in heaven and in earth."

Remember, Jesus did not say this until after he was resurrected. For he said after he was betrayed, as recorded in Matt. 26:33, Thinkest thou, "that I cannot now pray to my Father and he will presently give me more than 12 legions of angels?"

But, said he, "How then shall the scriptures be fulfilled, that thus it must be?"

So Jesus fulfilled this prophecy and as the seal of the first Covenant was the Sabbath, which was under the atonement of the blood of calves and goats which was also given by the Lord, the New

Covenant must also have a seal, and an atonement which was given by the authority of the same person, and sealed by His own blood, and the disciples are a witness.

Paul rejoiced that he had this Gospel to preach. Wherein he says, seeing we have this ministry to preach, we faint not. He said he did not handle the word of God deceitfully, but by manifestations of the Truth, commending themselves to every man's conscience in the sight of God. 2 Cor. 1:21. Now he which stablisheth us with you in Christ and hath anointed us is God who hath also SEALED us, and given the earnest of the Spirit in our hearts. Moreover, I call God for a record upon my soul, that to spare you I came not as unto Corinth, not for that we have dominion over your faith, but are helpers of your joy. For by Faith ye stand. 5:14. For the love of Christ constraineth us: because we thus judge that if one died for all then were all dead. This means that he being a Jew and keeping the law was found a sinner as well as the Gentiles who knew no law to bring them to Christ.

Hebrews 3:9, 10, 11, 14. When your fathers tempted me; proved me and saw my works forty years, wherefore I was grieved with that generation, and said, they do always err in their heart and they have not known my ways, so I swear in my wrath they shall not enter into my REST. Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. Christ is more worthy than Moses.

For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end. 18th verse, For to whom sware he that they should not enter into his rest, but to them that *believe* not?

We therefore anchor our souls in a peaceful rest when we accept Christ in the heart with faith believing. And as Paul said, 1 Thess. 2:4, we were allowed of God to be put in trust with the Gospel, even so we speak; not as pleasing men but God which trieth our hearts, which Gospel is the Power of God unto Salvation to all them that believe.

Acts 2nd chapter, 13th verse. Paul thanked God because his believers received it not as the word of men, but as it is in Truth the word of God which effectually worketh also in them that believe. So we find it was unbelief that kept the people from entering into their REST and the REST referred to was not a certain day of REST, but a REST of soul being at peace with God by faith in Jesus Christ and the resurrection.

Matt. 11:29. Jesus said, "Take my yoke upon you, and learn of me, for I am meek and lowly in heart. And ye shall find REST unto your souls."

Paul exhorts the brethren in 2 Thess. 1:7 as they had great tribulations, and to you who are troubled, REST with us, when the Lord Jesus shall be revealed from Heaven with His mighty angels. Hebrews 4:1. Let us therefore fear, lest a promise being left us of entering into his REST

any of you should seem to come short of it. For unto us was the Gospel preached as well as unto them, but the word preached did not profit them that heard it. For we which have believed do enter into REST, as he said, as I have sworn in my wrath, if they shall enter into my Rest. Although the works were finished from the foundation of the world, this refers to a Spiritual REST. 4th. For he spoke in a certain place, of the seventh day on this wise, God did rest on the seventh day from all His works. And again He says if they shall enter into my REST. But they to whom it was first preached entered not in because of unbelief. Not into a REST day, but into the REST of the soul.

Again He limited a certain day, saying in David, Today if ye will hear his voice, harden not your hearts. Rest of the soul can be accepted any day. To harden the heart would mean to reject the word of God or to be disobedient to the voice of God.

8th. For if Jesus had given them REST, then would He not afterward have spoken of another day. This is not a question, but a declaration that Jesus did not refer to a REST day, but He SEALED the REST of the souls of all who will come unto Him.

For there remaineth therefore a REST to the people of God. Wherefore as the Holy Ghost saith. Today if ye will hear his voice harden not your hearts as they did in the wilderness.

Their great trouble was unbelief, for they

would not trust God as a leader but wanted to go back to Egypt many times, while he was trying to lead them into the land of Canaan. Neither do we trust Christ completely as our Redeemer, if we are to live by the Royal law, and not by Faith. For Christ is the Redeemer. His sayings purge the conscience and sink deep into the heart for a foundation, which when laid will not be shaken by every wind of doctrine. We are exhorted by 1st John to try the Spirits whether they are of God. Every Spirit that confesseth that Jesus Christ is come in the flesh is of God. This does not mean only that He came to earth and lived and was crucified, died and rose again, but that he comes into our very own bodies to dwell. 1 John 4:2, and part of 4th verse. Because greater is he that is in you than he that is in the world.

1 Cor. 3:16. Know ye not that ye are the temples of God and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy, for the temple is holy, which temple ye are. Hebrews 12:28, 29. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and Godly fear. For our God is a consuming fire.

Paul exhorts the Collossians, 2:6, 7, As ye have therefore received Christ Jesus the Lord, so walk ye in him, rooted and built up in him and stablished in the faith for in him dwelleth all the fullness of the Godhead bodily. 10th verse. And ye are complete in him, which is the head of all

principalities and power. In whom also ye are circumcised with the circumcision made without hands in putting off the body of the sins of the flesh by the circumcision of Christ. 12th verse. Buried with him in baptism wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.

Removing the seal of the flesh by circumcision did not do away with faith, but increased its power by putting it on the heart, just so with the seal of the Ten Commandments, does not do away with the righteousness of the law, but establisheth it in the heart giving Christ the pre-eminence over all.

Col. 2:16, 17. Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon or of the Sabbath days, which are a shadow of things to come but the body is of Christ.

Lev. 17:11. For the life of the flesh is the blood: Moses said, "I have given it to you upon the altar to make an atonement for you souls: for it is the blood that maketh an atonement for the soul."

Hebrews 9:19. Moses took the blood of calves and of goats with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people saying, this is the blood of the testament which God hath enjoined unto you. Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry, and almost all things are by the law purged with blood, and without

shedding of blood there is no remission. It was therefore, necessary that the patterns of things in the heavens should be purified with these: but the heavenly things themselves with better sacrifices than these. The heavenly things here referred to are the people of God. And the better sacrifice is the atoning blood of Jesus our great high Priest. If we are to be saved by the observance of the Sabbath we are under the atonement of the blood of calves and goats instead of the atoning blood of Christ. Or, we put that atonement in preference and the blood of Christ secondary. To which blood do you cling my friend? We sing that good old hymn:

"There is power in the blood,
Wonder working power in the blood of the Lamb,
Would you do service for Jesus our King,
There is power in the blood,
Would you live daily his praises to sing,
There's wonderful power in the blood."

The atonement that Christ gave cannot bring a full spiritual experience, if we cannot break loose from the ritual law of Moses, and cling to Christ completely for he is all in all to every one that believeth. When Jesus hung on the cross, and the sun was darkened it represented that the light of the world was gone out. For Jesus was the true light, that lighteth every man into the world. The earth trembled, represented how the hearts of men feared and trembled, for great fear came upon them, and the veil of the temple being rent in twain, proved that it was of no avail any

longer. That place which had been used by the Jews as a sacred place of worship to God was now destroyed, to convince them of their sins for the act of having crucified Jesus, and their unbelief in him as being the Christ their Saviour.

All the other commandments except the fourth, have the nature of sin, from the heart of men, while the keeping of the day was in honor to God; a reverence for life: and its blessings. This is not destroyed in our hearts by observing the first day, for if we love God, we should also love and reverence his Son, whom he sent into this wicked world to suffer for our redemption, that he might destroy sin, and the works of the devil, which is accomplished if we permit him to rule our lives. If we do not reverence our Saviour enough to glorify God for our redemption through His Son by observing His triumphant victory over death, sin, and the grave, by holding sacred his day of resurrection, I am truly convinced that I would neither please God nor His Son, for this is the record (1 John 5:11, 12) that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life, and he that hath not the Son of God hath not life, and in 1 John 2:2-5, "And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world."

1 John 5:20. And we know that the Son of God is come, and hath given us an understanding that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ.

This is the true God, and eternal life. And the Spirit witnesseth to us.

Isa. 59:21. As for me, this is my covenant with them, saith the Lord, My SPIRIT that is upon thee and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seeds seed, saith the Lord, from henceforth and forever.

Isa. 59:19. So shall they fear the name of the Lord from the west, and his glory from the rising of the sun; when the enemy shall come in like a flood, the SPIRIT of the Lord shall lift up a standard against him, for the Redeemer shall come to Zion and unto them that turn from transgression in Jacob.

And in Luke 4th chapter and part of 16th verse to the 21st. Jesus went into the synagogue on the Sabbath day and there was delivered unto him the book of the prophet Esaias, and he found the place where it was written. Isa. 61:1. "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor, he hath sent me to heal the broken hearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bound, to preach the acceptable year of the Lord. He said unto them, this day is this scripture fulfilled in your ears."

Here we have the prophecy foretelling the coming of the Spirit, and Jesus testifying of the Spirit being upon him as fulfilling this prophecy,

acknowledging the Spirit as his witness that he was the anointed One that was sent to preach the Gospel. And take notice it is the Spirit that is to lift the standard against the enemy.

Heb. 10:15, 16. Wherefore the Holy Ghost also is a witness to us; for after that he said before, this is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them. The New Covenant is a Spiritual Covenant not handed down by, or through man, but by the sacrifice of the blood of Christ, by his own will as recorded in Heb. 10:7. Then said I, "Lo I come, (in the volume of the book it is written of me) to do thy will, O God."

19th verse. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us through the veil, that is to say, his flesh, and having an high priest over the house of God, let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering, (for He is faithful that promised).

Heb. 10:10. We are sanctified through the offering of the body of Jesus Christ once for all. 14th. For by one offering (or by giving his life) he hath perfected forever them that are sanctified. And the Holy Ghost witness to us.

The kingdom of God is righteousness and

peace and joy in the Holy Ghost. He that in these things serveth Christ is acceptable to God, and approved of men. Let us therefore follow after the things which make for peace, and things wherewith one may edify another.

The foregoing pages give my reasons for the keeping of the first day of the week as a sacred day of worship. I hope they will give light to all who may read them, let us honor the Holy Ghost and be led by Him as Christ was. For we are sealed by Him. Amen and Amen.

CHAPTER II.

QUOTATIONS FROM GEO. D. WATSON, OF FAITH SOCIETY.

The Holy Spirit anticipated all the various heresies that would break out toward the close of the Gentile age. He so inspired the writing of the New Testament as to ward off and answer beforehand these various heresies. Among these errors is that one which broke out some years ago concerning the keeping of the seventh day of the week, or Jewish Sabbath, instead of the first day of the week, or Christian Sabbath.

If the Scriptures had been properly translated there need never have been any confusion concerning the proper Christian Sabbath, and it seems perfectly inexcusable that the translators should have put the word "week" as a translation for the Greek word "Sabbath" in so many places.

In summing up proofs that the first day of the week is the Christian Sabbath, we may notice the following points: First, In all places in the New Testament where our common version reads, "The first day of the week," the Greek has it, "The first day Sabbath," and there is no more reason why the word "week" should be used as a translation of the word "Sabbath" than why the word "January" should be used for it.

In Matt. 28:1, where the translation reads, "In the end of the Sabbath as it began to dawn toward the first day of the week," the Greek reads,

"In the end of the Sabbath, as it was getting dusk, toward the first day Sabbath, came Mary Magdalene and the other Mary to see the sepulchre." The Greek word being "Mian Sabbaton." From this we see most positively that the Holy Spirit himself settled the first day Sabbath, as over against the last day Sabbath of the Jewish age.

When asked, "Is there no real scriptural proof for changing the Sabbath from the last day to the first day of the week," he answers, "We have abundant and positive proof, for the Holy Spirit in this passage refers to the last day Sabbath of the Jews, and then the first day Sabbath, the day of Christ's resurrection." And he calls the first day Sabbath, just as positively as the last day Sabbath. Also in Mark 16:1-2, where we read that when the Sabbath was passed, Mary Magdalene and Mary the mother of Jesus, and Silome brought sweet spices that they might anoint the body of Jesus, and very early on the first day Sabbath, they came to the tomb. (Greek, "Mian Sabbaton"). There again the translators made the terrible mistake of translating the word "Sabbath" by the word "week."

We see here that the Holy Spirit referred to the Jewish Sabbath, and says that it was past, and then just as emphatically speaks of the first day Sabbath, recognizing it as the Christian Sabbath, and as truly the Sabbath of the New Testament as the seventh day was of the Old Testament. And again, in the same chapter, verse 9,

where our version reads, "Jesus was risen early on the first day of the week," the Greek reads, "that he had risen early the first day Sabbath." The old law was, that in the mouth of two or three witnesses, every word should be established, and here we have three positive scripture proofs where the Holy Spirit called the first day of the week by the title "First day Sabbath" in contradistinction from "last day Sabbath."

Another proof test is found in 1 Cor. 16:2, where our version reads "Upon the first day of the week, let every one of you lay by him in store." The Greek reads, "Every first day Sabbath, let each one of you treasure up according as God has prospered him." So we see the Apostle Paul spoke of the first day Sabbath as the Christian Sabbath many years after Pentecost.

Not only is the first day of the week mentioned over and over again by the Holy Spirit, as "First day Sabbath" but it is spoken of in such a way as to make it rank not only as first in the order of the days of the week, but first in rank or dignity of order. There are two Greek words which we translate by the word "first," one in the order of time, and the other means first in the order of rank or dignity. The word "Mian" means first, simply in the order of time, but the word "protos" means first in rank. Thus if I were speaking of soldiers and should say, "the first man to fire a gun," I would use the word "Mian"; but if I should say of a certain man, that he was the first officer of the army, I would use

the word "Protos." This is the word used in Mark 16:9, where we read, "Now when Jesus was risen early on the first day of the week, (the Greek reads "protos Sabbaton"), had been lifted into a new order of rank and constituted the true Sabbath of believers, and we see the perfect propriety of the Holy Spirit using this word, "Protos Sabbaton," because it was in connection with a statement of the resurrection of Jesus from the dead, which lifted that day out of the ordinary rank of other days and promoted it to higher rank as the Sabbath from that time on for all believers.

What a pity it is that so much wrangling has been produced about the first day Sabbath all for the lack of a correct translation of the word given us by the Holy Spirit. But to prove this point with regard to the "Protos Sabbaton" this is first day Sabbath ranking as a new order, we find in 1 Cor. 15:47, where Paul used the same words in speaking of Adam the first man and Christ the second man from heaven. Paul does not use the word "Mian" which simply means "first" in the order of time, but he used the word "Protos" which means first in the order of rank, that is when God created Adam, he introduced a new and higher rank of creatures into the world than had previously existed and so the day that Jesus rose from the dead was recognized as taking rank over all other days.

Therefore it is spoken of by the Spirit not only as the first day Sabbath, in the mere point of time, but as the first day Sabbath outranking all

other days of the week. This gives us a double proof in the Greek Testament of the first day of the week being appointed by the Holy Spirit as the true Sabbath.

Another proof: On the Jewish Sabbath, the body of our Lord was dead, and lying in the tomb, so that the Jewish Sabbath died with Jesus, as on that day he was dead. He himself affirms that "He was Lord of the Sabbath day," and from the fact that he was dead on the Jewish Sabbath proves that the Jewish Sabbath from henceforth should also be dead, and the very day he arose from the dead is continually spoken of in the Greek as "First day Sabbath."

Jesus is our life, and our resurrection and our holiness, and it is a singular fact that every person who is a stickler for the Jewish Sabbath fails to receive the full baptism of the Holy Ghost, or else they wane in their Spiritual experience, and become the worst kind of legalists, serving God by the law and not in the Power of the Holy Ghost.

Another prophecy is worth remembering, the first day Adam and Eve lived on this earth was the Sabbath. God created them at the close of the six days of creation, and so they lived their first day on the Sabbath. This is a clear prophecy that the Sabbath was a type of the first day of life, so that when the Holy Spirit changed the Sabbath to the first day of the week, the day of resurrection, the day of victorious life, he was simply repeating over again the parable of creation, that the new born soul living in the Spirit

and resurrection of Jesus was to take its first day of life for Sabbath, and not the last day.

Another prophecy of the first day Sabbath is presented in the order of the Lord's feasts as given in Lev. 23rd chapter. There are seven feasts mentioned in that chapter, and the first is the feasts of the Sabbath. If we look into those seven feasts we find they set forth the various progressive steps in a full Christian life: as for instance, the first is that of the feast of the Sabbath, which represents the ceasing from our own works that we may begin to live a life of faith; and second, the feast of the Passover, or getting under the merit of the atoning blood; and third, the feast of the first fruits which represents entire consecration; Fourth, the feast of Pentecost, which represents the full baptism of the Spirit; Fifth, the feast of the blowing of the trumpets, which represents Christian Testimony with tongues of fire: Sixth, the feast of the atonement, which represents them being a partaker with the sufferings of Jesus, the deeper death to self: and lastly, the feast of the Tabernacles, which sets forth the triumphant life of joy, which is the result of a life of complete victory in Christ.

In these feasts we notice that of the Sabbath comes first, which was a prophecy that the believer was to have his Sabbath at the beginning and not at the end. And thereby giving God the first fruits of the Spirit when we enter into the promised land of eternal life, as did the children of Israel when they entered into the land of Canaan.

This is a very good symbol to represent the day of our redemption, which means more to us than any other day of power. Lev. 23:10. When ye come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the first fruits of your harvest unto the priest. And he shall wave the sheaf before the Lord to be accepted for you. On the morrow after the Sabbath the priest shall wave it, that brought it on the first day of the week.

15th verse. And ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave offering: seven Sabbaths shall be complete. 16th verse. Even unto the morrow after the seventh Sabbath shall ye number fifty days, and ye shall offer a new meat offering unto the Lord. There was to be no servile work done on that day. This represents a type of the fifty days that followed after the resurrection of Christ unto the day of Pentecost.

24th verse. The Lord spoke unto Moses, saying, "Speak unto the children of Israel saying, In the seventh month on the first day of the month, shall ye have a Sabbath, a memorial of blowing of trumpets." 27th verse. "Also on the tenth day of this seventh month, there shall be a day of atonement. And ye shall do no work in that same day." These ten days is a type of ten days that intervened between the ascension and the day of Pentecost. The feast of Tabernacles came on the fifteenth day which makes it come on the same day of the week as the first Sabbath, which was

on the first day of the seventh month. The fifteenth day of this month shall be the feast of Tabernacles for seven days unto the Lord. 35th verse. On the first day shall be an holy Convocation, shall do no servile work. 36th verse. Seven days ye shall offer an offering made by fire unto the Lord. On the eighth day shall be an Holy Convocation. Take notice the first day of all the feasts was to be an Holy Convocation, and this one lasting over seven days had the first and eighth days for Holy worship, and no work. 39th verse. This same day it calls the first day Sabbath, and the eighth day Sabbath. These types represent the first day when Jesus rose from the grave, and when He met again with His disciples on the eighth day. Surely if types and shadows of those days represent anything for the New Testament, these are very plain and easy to be understood. The Gospel is recognized as the dispensation of the New Testament founded upon the principles of the New Covenant as given and empowered by our Lord which was not a rigid system of theology, laying down Cardinal principles and enacting written laws like the Mosaic economy, but it grew out of living facts.

Christ's first converts as recorded in Matt. 4:18, were two men he saw as he walked by the Sea of Galilee, Simeon called Peter, and Andrew his brother, casting a net into the Sea, and he saith unto them, "Follow me, and I will make you fishers of men," and they left their nets, and followed him.

21-22nd verses. And going on from thence he saw two other brethren, James and John, sons of Zebedee, and he called them, and they immediately left their father and the ship and followed him. This was after he was baptized, and the Holy Ghost had SEALED him with power.

Mark 3:13. Jesus went up into a mountain and calleth unto him whom he would; They came unto him in the mountain and he ordained twelve, that they should be with him, and that he might send them forth to preach.

The government of the Christian Church was not laid down in any text book or manual of laws but evolved gradually out of the history of facts and principles of the life and teachings of our Lord and Master.

So it was with the Sabbath and its important changes. He wanted it to spring spontaneously in their hearts as the new memorial of something dearer than even the deliverance from Egypt, or the first creation. And so keeping ever before their minds the real fact of his coming resurrection as the central point of the Christian faith and hope, He ordered that even to come, not on the Jewish Sabbath, which was not fitted to signalize it, for it marked rather the end of things and the beginning of a new series of glorious events, which run through eternal ages. He so arranged it that He would meet with His disciples on the first day and again and again he marked it by coming back to them on the first day, until they all observed the memory of his

resurrection in a far sweeter way than if it had been a rigid commandment.

When Jesus began his work as a preacher or teacher we find him at once facing the Sabbath question. And Jesus recognized the Sabbath as one of the institutions which he assumed and incorporated into his kingdom and took under his direction and authority. Matt. 12. For the Son of man is Lord even of the Sabbath day.

He confirmed it by breathing the Power of the Holy Ghost on His disciples, and also by sending the Holy Ghost on the first day of the week at Pentecost. Therefore he put his SEAL on that day.

CHAPTER III.

QUESTIONS AND ANSWERS GIVEN IN THEIR BOOK ENTITLED BIBLE READINGS FOR THE HOME CIRCLE

Page 60, Note, makes this statement. The original creation was wrought through Christ by the Power of the Word. The new creation, or redemption is wrought in exactly the same way. Redemption is simply the new creation, and the Creator is the Redeemer.

To my mind there is a vast difference between the two. In the first creation, there was no sin to look upon, no broken heart for the lost world, no pain, or dying misery, no blood to be shed, but it seems to me there was a joy in the heart of God, for He says, and He beheld His work, and it was good. But in the second creation all these things Jesus had to endure. If this could have been brought about, by the word simply spoken, then this suffering was in vain. And this would not give the sacrifice of his blood any power over sin, and the word says without the shedding of blood there is no remission of sin. God tried every means by word, to teach man obedience. He proved his power over and over again, by destroying the wicked. He made promises of how they would prosper, and how he would bless them in health, and victory over their enemies, but all to no avail. I affirm it took the power of the new covenant written on the fleshly tables of the

heart which could not come by Word, but by death, and the shed blood of Christ.

To prove their statement they give the following references:

Page 59. Q. 1.—What scripture plainly states that it is creative power which transforms the believer?

A. 1.—For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. Eph. 2:10.

Page 58. Q. 2.—What prayer of David shows that he regarded redemption as a creative work?

A. 2.—Create in me a clean heart, O God! and renew a right spirit within me. Ps. 51:10. (This was before Christ came). Today we plead the blood of Christ that takes away the sin of the world.

Page 59. Q. 3.—For as much as creation and redemption are both wrought by the same creative power, of what besides the original creation was the Sabbath given to be a sign?

A. 3.—Ez. 20:12. Moreover also I gave them my Sabbaths (plural) to be a sign between Me and them, that they may know that I am the Lord that SANCTIFY them.

Notice: This reference was given to the children of Israel and is definitely so spoken; in the 11th verse Eze. 20. I gave them my statutes, and shewed them my judgments, which if a man do, he shall even live in them. 13th verse. But Israel rebelled against me in the wilderness, etc.

Dear reader, we are under the New Covenant. Why not let Jesus talk to us? And what are we going to do with the new sign that Jesus said would be given? The Holy Ghost? This was not written with ink, nor on tables of stone, but on the fleshly tables of the heart, and was recorded by the Apostles as has been stated in the foregoing pages, to be the sign that they were the children of God, heirs and joint-heirs, with Jesus Christ.

Heb. 13:12. Wherefore, which is to say, because the bodies of those beasts whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp, wherefore, Jesus also, that he might sanctify the people with his own blood, suffered without the gate. After Jesus has been so willing to give His blood that we might be sanctified by it, shall we still cling to what was given to the children of Israel in the wilderness? Is not his life's blood worthy of our acceptance?

The keeping of the day is only an outward sign, similar to water baptism as an outward sign to the answering of a good conscience toward God.

Sanctification by the Holy Spirit is an evidence, given on the heart. Why not receive the full gospel, instead of the shadow? For the Sabbath is a shadow of good things to come.

A shadow is forecast by a body. The body and the shadow are not the same. No woman would marry the shadow of the finest man living,

neither would a man marry the shadow of the best woman on earth.

Paul says, the body is of Christ, he does not say, is Christ, but is of Christ. Christ's Sabbath is therefore the real Sabbath, the body of which the Jewish weekly Sabbath was the shadow. We are married to the sanctifier, and are sanctified by the act of marriage. We have so many references in the New Testament, declaring sanctification, but not one of them refers to the Sabbath. Why not receive the Gospel as taught by authority given by Jesus Christ?

I refer to a few of these references:

Rom. 15:61. They were sanctified by the Holy Ghost.

1 Cor. 6:11. Ye are sanctified in the name of the Lord Jesus, by the Spirit of our God.

1 Thess. 5:23. And the very God of peace sanctify you wholly.

2 Thess. 2:13. God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief in the truth, which is Christ.

1 Cor. 1:2. Them that are sanctified in Christ Jesus called to be saints.

Heb. 10:10. We are sanctified through the offering of the body of Christ once for all, for by one offering he hath perfected forever them that are sanctified.

How is it they can say their message is the present Truth and the last warning? Does not these references prove that Christ established a foundation for us to build on?

They tell us Christianity should advance, and take on new thoughts, and know more about the prophecies, and their fulfillments. Well, if they would look their doctrine square in the face, they could see they are not following Christ's teaching and therefore they are almost 2,000 years behind time. They have not entered into the real Truth, for the last days, for Jesus said there are some standing here that shall not taste death until they see the Son of man coming in His kingdom which is His Spiritual kingdom, which was set upon earth after His resurrection.

Page 59. Q. 4.—Of what great work is the Sabbath both a memorial and a sign?

A. 4.—Exodus 20:8-11. Remember the Sabbath day to keep it holy, six days shalt thou labor, and do all thy work, but the seventh day is the Sabbath of the Lord thy God. For in six days, the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day. Wherefore the Lord blessed the Sabbath day, and hallowed it. The Sabbath is a memorial of creation. Exod. 31:17. It is a sign between me and the children of Israel forever.

Going back to the 16th verse, wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations for a perpetual covenant. Now let us think a moment. In Matt. 1st chapter, we have a record of their generations down to the Mother of Jesus, but none since then. There we find the statement, There were fourteen generations from

Abraham to David, and from David to the carrying away into Babylon are fourteen generations and from that time until Christ are fourteen generations. Can you tell from what generation you belong that you should be called an Israelite, as refers to generation?

Page 27. Q. 5. No. 17.—What test should be applied to every professed teacher of truth?

A. 5.—To the law and to the testimony, if they speak not according to this word it is because there is no light in them. Isa. 8:20.

Let us read Isa. 8:19. And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter; should not a people seek unto their God? Then Isaiah gives them the warning in the 20th verse. To the law, and to the testimony, etc.

This is all well and good for the children of Israel; Christ had not yet come, and the law was their refuge. They had no greater light, but the word says, Jesus is the True light, that lighteth every man that cometh into the world. St. John 1:9. He also says, I am the TRUTH, the way, and the life. No man cometh unto the Father but by me. John 14:6.

Therefore my answer to their question, What test should be applied to every professed teacher of truth? should be to know Jesus as their personal Savior, and have the Comforter, which is the Holy Ghost, whom Jesus said would teach us all things. John 14:26.

Page 34. Q. 6.—Through what agency is the new creation, or new birth accomplished?

A. 6.—“Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever.” 1 Peter 1:23.

Now let us read from the 19th verse. We are redeemed by the precious blood of Christ as of a lamb, without blemish, or without spot. Who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who, by him do believe in God that raised him from the dead and gave him glory: that your faith and hope might be in God. Seeing ye have purified your souls. How? In obeying the Truth through the Spirit (not by law) unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently. Peter was talking face to face to his hearers. But let us apply it to our own hearts, for it is the one, and the only one commandment of law given for our redemption, and the only hope, and true faith we can cling to.

The law and the prophets were until John the Baptist came preaching the kingdom of God is at hand and every man presseth into it.

In their book entitled “Bible Readings For the Home Circle,” we have this question. Page 375.

Q. 7.—When used with reference to prophecy, what does the word fulfill mean?

A. 7.—To fill up, to accomplish: to bring to pass: as that it might be fulfilled which was spoken by Esaias the Prophet—Matt. 4:14. This prophecy refers to the people that sat in dark-

ness, saw a great light which was fulfilled by the preaching of Jesus.

Q. 8.—What does fulfill mean when used with reference to law?

A. 8.—To perform: to keep: to act in accordance with: As bear ye one another's burdens, and so fulfill the law of Christ.—Gal. 6:2.

This is a command, and it remains for us to obey it, if it is fulfilled.

Reference, Matt. 3:15. And Jesus said unto John, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then John baptized him. In this he performed an act that was to come to pass, to fulfill all righteousness.

Another reference they give is James 2:8, 9. If ye fulfill the Royal law according to scripture, Thou shalt love thy neighbor as thyself, ye do well, but if ye have respect to persons, ye commit sin, and are convicted of the law as transgressors.

Dear reader, this only explains what the law stands for. Nothing has come to pass in this statement as of anything being fulfilled, but if ye do these things, ye would fulfill the Royal law. This would still be in the future of each life that lives it.

Is it not very strange, this little word must be construed to have different meanings on different subjects? Webster does not so give it. Fulfill. Webster: To accomplish: to perform: to complete: to answer a design by execution: to fulfill a promise: to put to an end: to come to pass. To

make this more definite, I shall give some scripture references on the word fulfill:—

1st. When Noah built the Ark he fulfilled the plan of God to save a remnant of his people.—Gen. 6.

2nd. James 2:23. And the scriptures was fulfilled which saith Abraham believed God, and it was imputed unto him for righteousness, and he was called the friend of God.

3rd. Matt. 27:35. They parted his garments, casting lots, that it might be fulfilled which was spoken by the prophet, as recorded in Psalms 22:18. They parted my garments among them and upon my vesture they did cast lots.

4th. Matt. 25:9, 10. When the priest took the thirty pieces of silver that Judas cast down in the temple after he saw he had betrayed innocent blood, and bought the potters field, this fulfilled that which was spoken by Jeremiah the Prophet, and they took the thirty pieces of silver, the price of him, that was valued and gave them for the potters field as the Lord appointed me.

This prophesy is recorded in Zech. 11:12. They weighed for my prices, thirty pieces of silver; And the Lord said unto me, cast it unto the potter in the house of the Lord.

5th. Matt. 26:53, 54. Jesus said, Thinkest thou that I cannot now pray to my Father and he shall presently give me more than twelve legions of angels? But how then shall the scriptures be FULFILLED that thus it must be? So he yielded himself up to die, that this should come to pass.

Which prophecy is recorded in Isa. 53rd chapter.

6th. Matt. 2:14, 15. Joseph and Mary, mother of Jesus, arose and took the young child by night, and departed into Egypt, and was there until the death of Herod, that it might be fulfilled which was spoken of the Lord by the prophet saying, "Out of Egypt have I called my Son."

7th. Matt. 2:16, 17, 18. Herod sent forth, and slew all the children in Bethlehem of two years old and under, then was FULFILLED that which was spoken by Jeremy the prophet saying, in Rama was there a voice heard, lamentation, and weeping, and great mourning; Rachel weeping for her children and would not be comforted because they were not.

10th. After Jesus was resurrected we have the following statement: Luke 24:44. Jesus said unto them, these are the words which I spoke unto you, while I was yet with you, that all things must be FULFILLED which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me.

24-46. Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. It begun at Jerusalem on the day of Pentecost. Therefore, he referred to his death and the resurrection of his life from the grave that he might implant it on their hearts, that they would have Faith in his power to save the soul, as he had preached to

them while he was yet with them, such as come unto me all ye that labor, and are heavy laden, and I will give you rest. And if any man thirst, let him come unto me and drink, which is the water of life. And again, I am the light of the world: many times did he foretell his power to save. And proof came on the day of Pentecost. And this fulfilled the promise Jesus gave to His disciples, "Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me.

This power excels all law. We are redeemed by the blood of Christ, and witnessed by the Holy Ghost. Just as sure as the Holy Ghost witnessed that the way into the holiest of all had not yet come as recorded in Heb. 9:8, just so sure did He witness on the day of Pentecost that the way had come to enter into the Holiest of Holy, and as He was sent by God the Father, (for Jesus said the Father would send Him).

This is proof to us that God sanctified the day for his appearance. Just think, would the Father have sent such a witness on the Sabbath day? This is the witness of God which he hath testified of His Son. 1 John 5:9. Dear reader, if God the Father testifies of his Son by the Holy Ghost, what greater evidence could He give to prove to the world that He sanctified the first day of the week?

Now dear reader, I trust these references are sufficient proof to convince the most skeptical that when Jesus said He came to fulfill the law,

He meant that salvation is not obtained by the keeping of the Sabbath, for Sabbath observance by law was done away in being fulfilled by the death of Christ.

Each reference given refers to the fulfilling of some great event that had been foretold, and had now come to pass and was therefore put to an end. There was a completeness that brought them to an end. No remodeling, no filling up.

You cannot put new sleeves in an old dress and call it a new dress. And Jesus said, you cannot put new wine into old bottles (Luke 5:37), else the new wine will burst the bottles and be spilled and the bottles perish. 38th verse. But new wine must be put into new bottles and both are preserved.

How careful Jesus was to teach that nothing should be lost, like He said when He fed the multitude; they should gather up the fragments that nothing be lost, but in this case in trying to save the old bottles, they would lose both bottles and wine. Just so it is in trying to obey the Old Covenant, and also believe in the New Covenant; the old one being carnal, and the new one Spiritual, they cannot be united in worship. And when God said He would make a new covenant He did not mean He would put a patch on the old one. For the Spirit was sent to make us free in Christ, whose power is greater than the law.

Rom. 10:4. For Christ is the end of the law for righteousness to every one that believeth. Therefore I am willing to say by the guidance of

the word that Christ fulfilled the law by his life, death and resurrection, and the schoolmaster is dead to them that are in Christ. Through faith are ye saved, and that not of ourselves, it is the gift of God.

Note page 434: They say one of the most prominent features of Christ's whole ministry was this great work of Sabbath reform. Christ did not abolish the Sabbath nor change it, but He did rescue it from the rubbish of tradition, the false ideas, and the superstitions with which it had been buried, and by which it had been degraded and turned aside from the channel of blessing and practical service to man designed by its Maker. And because of this conflict Christ had with the Jews, many professed followers of Christ a little later were led into the error of respecting the Sabbath itself as Jewish, without any divine command or Scripture warrant, to substitute another day in its place.

Note Page 375. The moral law contained in the Ten Commandments, and enforced by the prophets, Jesus did not take away because, after having embodied it in his life, He willingly gave Himself up to bear its penalty though He had never broken it, bearing the penalty for us, even as it is written, "Christ hath redeemed us from the curse of the law, being made a curse for us." If the law had demanded more of us than it ought to have done, would the Lord Jesus have rendered to it the penalty which resulted from its too severe demands? I am sure He would not; but

because the law asked only what it ought to ask, perfect obedience, and exacted of the transgressor, only what it ought to exact, namely, death as the penalty for sin, therefore the Saviour went to the tree and there bore our sins, and purged them once for all. Our Saviour neither abolished nor superseded, which is to say, had no superior power over them.

Dear reader, Christ surely had superseding power when He could, and did take the law off of the tables of stone and plant them in the heart that we might love to obey Him, not from memory, from knowing the law, but by love for Christ who died to save us, and thereby sealed the righteousness of the law on our hearts by His life's blood, and became Lord over the law, and set His seal on the law, or New Covenant, taking away the carnal observance, and making it a Spiritual covenant, sealing it by the Holy Spirit.

Page 135. Q. 9.—What will be the burden of the closing gospel message?

A. 9.—Fear God and give glory to Him: for the hour of his judgment is come. If any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God. Rev. 14:7-10.

Q. 10.—How are those described who accept this message?

A. 10.—“Here is the patience of the Saints, here are they that keep the commandments of God, and the faith of Jesus.” Rev. 14:12.

I, for myself, am willing to say we keep the commandments of God, when we honor the Son and keep the commandments that Jesus gave. He said, keep my commandments as I have kept my Father's commandments. Why did He designate His as separate from the Father's? And why did He not say, Keep my Father's commandments, and also those I have given you? Our God commanded that we honor the Son. How are you going to prove to the world that you honor the Son? The righteousness of the law is established in our hearts when we honor the Son as God the Father commanded, you who keep the seventh day give no honor to Christ's sacrifice, and shed blood, and His resurrection.

Page 253. Q. 11.—What place has the Sabbath in the work of salvation?

A. 11.—The Sabbath is a sign between me and them that they might know that I am the Lord that sanctify them. Ezek. 20:12.

Q. 12.—What will be the standard in the judgment?

A. 12.—For whosoever shall keep the whole law and yet offend in one point he is guilty of all. Jas. 2-10.

Q. 13.—In view of the judgment what exhortation is given?

A. 13.—Let us hear the conclusion given of the whole matter. Fear God and keep His commandments, for this is the whole duty of man. Eccl. 12:13, 14.

Note Page 253. The way to give glory to God

is to keep His commandments, according to the comparison of Rev. 14:7 with Eccl. 12:13, 14.

Take notice in conclusion of these references, they refer to the commandments for our SALVATION, for our SANCTIFICATION and for our Eternal Judgment.

While Jesus taught the law of love only, and the Holy Ghost as our guide, our teacher, our seal, our joy, our peace, our power, our hope, our Comforter, our faith, and our Sanctifier, Our Salvation, and our eternal judgment through the sacrifice of our Saviour.

But in none of these references given by them do we find the sacrifice of Christ made mention of, neither the power of the Holy Ghost.

How much does this doctrine honor the Son as God commanded? And the Holy Ghost that Jesus taught us to receive for our guide into all truth?

Page 365. Q.—What is the burden of the three-fold message of Rev. 14:6-10?

A.—Fear God, and give glory to Him: for the hour of His judgment is come: and worship Him that made Heaven and earth, and the sea, and the fountains of water. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture, into the cup

of his indignation. Note Page 365. The first part of this threefold message points out the true God, the Creator, in language very similar to that found in the fourth, or Sabbath, Commandment. This is the message now due the world, and that is now being proclaimed to the world. Those who proclaim these messages constitute the Elijah for this time, as John and his co-laborers did at the time of Christ's first advent.

Rev. 14:12. There is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.

Page 336: These will be the ones who will be ready to meet Jesus when he comes. They have heeded the Elijah-call to repentance and reform. When this message has done its work, God will smite the earth with a curse, the seven last plagues will fall, and usher in the great day of the Lord.

I will now quote the last phrase of verse 10, and 11. And he shall be tormented with fire and brimstone in the presence of the Holy angels and in the presence of the lamb: and the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast, and his image, and whosoever receiveth the mark of his name.

Dear reader, can you tell why they do not accept this Scripture as well as those above? For they tell us there is no burning hell. No everlasting punishment? How can we dare refuse to accept this scripture?

CHAPTER IV.

QUOTATIONS OF A SERMON GIVEN BY
REV. C. L. WHITE, EVANGELIST, ADVENTIST,
ON THE SUBJECT OF GOSPEL.

"The Gospel," said he, "has been preached to men ever since sin entered the world. He is mistaken who believes that we are saved by the Gospel, and that in the old dispensation the people were saved by the law. Jesus Christ is the only power under heaven that can save, or ever did save."

Continuing he said, "The people in olden times had the Gospel in type, for every lamb that was offered in sacrifice was a type of Christ, and pointed the people to the Lamb of God that taketh away the sins of the world."

Now Bible readers, take notice, Jesus often referred to the reading of the Old Testament to confirm His teachings, but we have no record where He called it the Gospel. And if the people of olden times were saved by Jesus, before He came into the world, why need He come and suffer such a death?

And if the atonement of His life's blood was not needful for our redemption then His wonderful love for us that caused Him to suffer all His trials, persecutions, and death was in vain.

But we hear Jesus say, "Search the Scriptures, for in them ye think ye have eternal life, and they are they that testify of me."

From this we know the Scriptures did not have eternal life in them only as they looked for the coming of a Redeemer. When referring to the Scriptures Jesus would say, "It is written," or "It has been said in old time," or "The word written by the Prophets," "It has been said an eye for an eye, and a tooth for a tooth, etc." Lev. 24: 20. But He never said, "The Gospel" when referring to the Scriptures.

Now we will get a definition of this word as given by Webster. Gospel: A revelation of the grace of God to fallen man through a Mediator, including the whole scheme of salvation as revealed by Christ and His Apostles. It is said to have been preached to Abraham by the promise, "In thee shall all nations be blessed." This is a foregoing promise of the faith that is taught through the Gospel or life of our Lord Jesus Christ.

Gospel—A history of the Birth, Life, Actions, Death, Resurrection, Ascension, and Doctrines of Jesus Christ. I will now give some references of the word Gospel as referred to by Jesus and His Apostles.

Mark 1:1 records the beginning of the Gospel of Jesus Christ the Son of God. There Mark refers to John the Baptist, The voice of one crying in the wilderness. Mark 1:14, 15. Now after that John was cast in prison, Jesus came into Galilee, preaching the Gospel of the Kingdom of God, saying the time is fulfilled, and the Kingdom

of God is at hand, repent ye, and believe the Gospel.

Take notice to this fact, Jesus did not begin to preach this Doctrine of the Kingdom until he was sealed by the Holy Ghost, descending upon him, when he was baptized by John the Baptist, as recorded in Mark 1:10, 11. And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him, and a voice from heaven, saying, Thou art my beloved Son in whom I am well pleased. Neither can we preach the Gospel in its fullness until we are sealed with the power of the Holy Ghost.

Matt. 4:23. Jesus went about all Galilee, teaching in their synagogues, and preaching the Gospel of the Kingdom. Matt. 24:14. Jesus declares this GOSPEL of the Kingdom shall be preached in all the world for a witness unto all nations.

Romans 1:1. Paul a servant of Jesus Christ called to be an Apostle, separated unto the GOSPEL of God, concerning His Son Jesus Christ our Lord.

Rom. 15:15, 16. Paul writes boldly unto the Romans because of the grace that is given him of God, that he should be the minister of Jesus Christ to the Gentiles, ministering the GOSPEL of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

1 Thess. 1:5. Paul says, "Our GOSPEL came not unto you in word only, like the law did,

but also in power, and in the Holy Ghost." Note as you read these references how much emphasis is put upon the Holy Ghost who was their leader.

Rom. 1:15, 16. So as much as in me is, I am ready to preach the GOSPEL to you that are at Rome also, for I am not ashamed of the GOSPEL of Christ; for it is the POWER of God unto salvation to every one that believeth.

Therefore the POWER of the Law is of no effect. The seal that gave authority was broken and the seal of the Holy Ghost had taken authority.

1 Cor. 9:16. Paul says, "Woe is unto me if I preach not the GOSPEL. When I preach the GOSPEL, I preach without charge, that I abuse not my power in the GOSPEL. Acts 20:3-25. There we learn that Paul says the HOLY GHOST witnesseth in every city that bonds and afflictions abide for him at Jerusalem, yet none of these things moved him, neither counted he his life dear unto himself, so that he might finish his course with joy, and the ministry which he received of the LORD JESUS to testify the GOSPEL of the GRACE of God. For he told them they would see his face no more, and in the 28th verse, warned them to take heed therefore unto yourselves and to all the flock over which the HOLY GHOST hath made you overseers, to feed the CHURCH of God which he hath purchased with his own blood.

The Holy Ghost is the power in the ministry

today, otherwise the churches are spiritually dead.

Eph. 1:13. In Christ whom ye also trusted after that ye heard the word of truth, the GOSPEL of your salvation. In whom also after that ye believed ye were SEALED with the HOLY SPIRIT of promise.

Eph. 6:15. Have your feet shod with the preparation of the GOSPEL of peace. Gal. 2:2. Paul said, I went up by revelation and communicated unto them that GOSPEL which I preach among the Gentiles.

2 Cor. 4:3, 4. But if our GOSPEL be hid, it is hid to them that are lost, in whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious GOSPEL of CHRIST who is the image of God should shine unto them.

From so many references we find the word "GOSPEL" refers definitely to the life of Jesus our Lord, which could not be preached until his advent into the world. And the power bestowed upon him, being sealed by the Holy Ghost, and his resurrection from the dead excelled all other powers, in influences that God had ever done to try to win his people back to Himself.

CHAPTER V.

QUOTATIONS FROM A SERMON GIVEN BY
REV. WHITE (ADVENTIST)
ON THE SUBJECT OF THE LAW

He said Jesus did not come to do away with the law, but to make it possible for man to be forgiven when he transgressed the law.

This would insinuate that forgiveness was an impossibility with God, in that day and age, or until Jesus came.

If this be true why did God give Moses instructions to build the Tabernacle, to offer sacrifices in for the sins of the people? And why did he have blood shed for the remission of sins? And why did Moses sprinkle the blood over all the vessels, and people, and offer also for himself? Do you think God did not forgive them when they had hearkened unto these commands?

Oh, yes, my friend, He forgave them; but their sins were continually repeated, for the law, nor even the offerings of sacrifice, made nothing perfect. They had no effect on the heart of man; neither could they purify or strengthen the will of man. Therefore it took the sacrifice of the precious blood of Christ to write his laws in the heart and to make it possible for man to live without sin. For he cleanseth us from all sin, and therefore there is no more sacrifice offered for sin.

So we conclude it was not impossible for man

to be forgiven, but it was impossible for man to quit sinning.

But since Christ came, as recorded, John 5:18, we know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not.

Furthermore he said: Some persons delight in calling the law a law of bondage, but God calls it a law of liberty. He then referred to James 2:8-12, which reads as follows: "If ye fulfill the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well."

Now dear reader, let us get this scripture as it is, and see what it refers to. James calls this the ROYAL law. Now what is the ROYAL law? What does ROYAL mean?

Webster's definition is kingly, pertaining to a king, becoming a king, power or prerogative a ROYAL prerogative is that special pre-eminence which a king has over all other persons, and out of the course of the common law in right of his royal dignity.

Therefore the ROYAL Law, James referred to in this statement, is the law of the Ten Commandments. For in the 11th verse, he repeats two more of them: "Thou shalt not kill, and Thou shalt not commit adultery, if ye do either one, you are guilty of all."

But in the 12th verse, he admonishes them to so speak and so do, as they that shall be judged by the law of LIBERTY. What is the law of LIBERTY?

Webster: Freedom from restraint, the power of acting as one thinks fit, a state of exemption from the control of others and from positive laws. Religious liberty is the free right of adopting and enjoying opinions on religious subjects, and of worshiping the Supreme Being according to the dictates of conscience without external control. Freedom of the will, exemption from compulsion, or restraint to do as one may choose.

Which law do you choose, readers? Remember, James was a brother to Jesus Christ, a Jew. Therefore had lived under the royal law as Paul said he did, and also all the Jews. Let us see what James was trying to teach the people. In the first chapter, third verse we read that he was exhorting them to faith wherein he says, Knowing this, that the trying of your FAITH worketh patience, but let patience have her perfect work, that ye may be perfect and entire, wanting nothing.

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given to him. But let him ask in FAITH, nothing wavering. For he that wavereth, is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord.

The PERFECT law refers directly to the perfection that Jesus taught, which far excels the reading of the Royal Law. And the entire second chapter teaches FAITH with works, and in the twelfth verse exhorts them to "so speak, and so

do, as they that shall be judged by the law of LIBERTY." Here James puts our final judgment on the power of the PERFECT law of LIBERTY, which is the law of love, that entreats them to receive with meekness the engrafted WORD which is not the Mosaic law, but the teachings of Jesus, and His life, which is able to save your souls, for he said, "I will dwell in you, and you in me, even as the Father dwelleth in me, and I in him."

18th verse. "Of his own will begat he us with the WORD of truth that we should be a kind of FIRST FRUITS of his creatures." 22nd. But be ye doers of the WORD and not hearers only, deceiving your own selves."

For if any be a hearer of the WORD and not a doer, he is like unto a man beholding his natural face in a glass, for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was, but whosoever looketh into the PERFECT LAW OF LIBERTY, and continueth therein, he being not a forgetful hearer, but a doer of the WORK, this man shall be blessed in his deed. So reads the 22nd to 26th verses.

So we find James was teaching FAITH in Jesus, and in the Gospel of our salvation. And made a real distinction between the Royal law and the law of Liberty. The Royal law is not of faith.

Rev. White refers to these four verses, and says the law, not the PERFECT law, but the ROYAL law is said to be like a looking glass, and illustrates, by saying if a little boy comes in from play

with his face besmeared, and his mother says to him, "Your face is dirty," the child has no way of knowing how dirty his face is until he looks in the glass.

Now, if, when he looks and sees his dirty face, he would smash the glass, would that act clean his face? No, but after he had washed his face, and then looking in the glass it would show him that he was clean. So it is with the law. Continuing he says, "We cannot get clean before God, if, when we see something in the law we do not want to do, we try to smash the law and do away with it."

But said he, the only way to get clean is to go to Christ, the soap and water, and refers to Mal. 3:2; also St. John 4:10.

Now, said he, "when we have received forgiveness the same law which told us we had sinned, now tells us we are clean. So the law defines and shows us our sins and the gospel keeps us from the sin."

Notice. This first reference, Mal. 3:2, reads as follows, But who may abide the day of his coming? And who shall stand when he appeareth? For He is like a refiner's fire and like fullers' soap.

The second reference, St. John 4:10. "Jesus answered and said unto her, If thou knewest the gift of God and who it is that saith to thee, Give me to drink, thou wouldst have asked of him, and he would have given thee living water."

This first reference in Malachi gives a prophe-

cy of Christ's coming, and his power to purify his believers.

Second reference is, Jesus declaring his power to give living water, or life. Neither one refers to repentance, and neither one tells they were forgiven.

The first refers to soap as a cleanser from sin. The second refers to water as a wash. Dear people, it takes more than soap and water to clean a dirty face before God.

To refer to Christ, our Lord, as a soap and water cleanser to my mind is putting his sacrifice below par, a very insignificant comparison and without reverence, or even reference to his life's blood which was shed for us, to free us from sin.

It takes the blood of Jesus to get clean before God, and when we get under the blood, we don't need to look at the ROYAL law to find it out, because he gives us the witness within our own hearts by his Spirit's power, and he not only tells us we are clean but he keeps us clean by the power of the Holy Ghost. Therefore it is the law of Liberty that made him see his dirty face before God, for it purgeth the conscience. Praise His name forever. We are not living by law but by grace and faith in our blessed Savior.

Rev. White also said, "There is no sin the law does not cover." Saying a man can be free in Christ only as he lives in harmony with the law. The man who is in bondage is the man who breaks the law.

Now, I assume that there are many sins that

are not covered by the Ten Commandments. I will mention only a few.

1st. To sin against the Holy Ghost could not be included in the commandments because he had not yet come into the world.

2nd. There was no commandment to believe on the Lord Jesus Christ, for he had not yet appeared.

3rd. Jesus said (Matt. 16:24) "If any man will come after me, let him deny himself, and take up his cross and follow me." This was a new commandment, for previous to this they called upon God and not the Son.

4th. (Matt. 5:27, 28). There Jesus repeats the Mosaic commandment, "Thou shalt not commit adultery, but, I say unto you he that looketh on a woman to lust after her committeth adultery with her already in his heart." In this one statement we find it is from the heart that sin is to be imputed and not by the letter of the law.

Fifth chapter, 38th verse, 5th commandment. Jesus refers to the Old Testament, and repeats, It has been said an eye for an eye, and a tooth for a tooth, but I say unto you that ye resist not evil but whosoever shall smite thee on thy right cheek, turn to him the other also. 6th. And again if any man will sue thee at the law, and take away thy coat, let him have thy cloak also.

7th: 5th chapter, 23rd verse. "If thou bring thy gift to the altar, and there remember that thy brother hath aught against thee, leave there thy gift before the altar and go thy way, first be rec-

onciled to thy brother and then come and offer thy gift."

8th: 5th chapter, 4th verse. Love your enemies is another one, and very different from the old one. We were to love our neighbors as ourselves, but Jesus said when asked "Who is my neighbor?" "It is he that doeth good unto you, like the good Samaritan who cared for the man by the roadside. This was the old commandment. It must stand until the time was fulfilled when Christ should set up his spiritual kingdom. The Ten Commandments did not tell the man he should love those that showed no interest in him, but Jesus gave a new commandment wherewith he said, "We should love those who mistreat us." How then can the law cover all sin, even in this one point?

9th: Luke 6:37, 38. Judge not and ye shall not be judged. 10th. Condemn not, and ye shall not be condemned. 11th. Forgive, and ye shall be forgiven. 12th. Give and it shall be given unto you. 13th. "Ask and it shall be given you. 14th. Seek and ye shall find, knock and it shall be opened unto you." 15th. "Give not that which is holy unto the dogs, neither cast your pearls before swine. 16th. Enter ye in at the straight gate, because straight is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

17th: (Matt. 19:16-21). "And behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?"

And he said unto him why callest thou me good? There is none good but one, that is God." (Jesus knew that he did not believe that he was God or the Son of God) but said, "If thou wilt enter into life, keep the commandments?" He saith Which! Jesus said, "Thou shalt do no murder, thou shalt not commit adultery, thou shalt not steal, thou shalt not bear false witness. Honor thy father and thy mother. And thou shalt love thy neighbor as thyself."

Take notice, Jesus did not refer to the Sabbath, but to sins that come from a sinful heart. The young man saith unto him, "All these things have I kept from my youth up, what lack I yet?" Jesus said unto him, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasures in heaven; and come and follow me." This was a new commandment. The Royal law had not revealed this duty unto him.

He could meet Jesus face to face on the ROYAL law, because he did not see his guilt by looking into the looking glass of this law, but the looking glass of the law of LIBERTY as revealed to him by the SPIRIT, through the words of Jesus, told him he was guilty, or he would not have asked this question. For the Spirit searcheth all things, yea, the deep things of God, as recorded in 1 Cor. 2, and part of verses 10 and 11, "Even so the things of God knoweth no man, but the Spirit of God."

The change had not yet taken place to worship

through grace, for the Testator was yet living and the Holy Ghost was not yet given, and while Jesus was striving to teach the Spiritual truth, he could not but refer to the commandments for they were still the established guide for eternal life.

St. John 13:34, 35. When Jesus had partaken of his last supper, and the time of his crucifixion was near he said to his disciples: "Little children, a new commandment I give unto you, "that ye love one another," as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples if ye have love one to another." This was the new covenant which was sealed by his own blood.

And inasmuch as the word says sin is the transgression of the law, yet Jesus said in John 15:22. "If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin. 24th verse. If I had not done among them the works which none other man did, they had not had sin, but now they have both seen and hated both me and my Father."

Therefore Jesus saw there was sin the law did not reveal. If the Ten Commandments teach the way of life why should Christ devote so much time and attention to the giving of commandments?

And why did he make the declaration that by love to one another would cause all men to know them, (and we as well) as his disciples? And why need he make such a sacrifice of his life so willingly if our destiny rests on the keeping of

the Sabbath? Therefore sin through the knowledge of sin by the law does not make manifest itself upon the heart of man. To know sin, is to have a consciousness of sin.

Christ's discernment of God's will is Spiritual, and far exceeds the carnal commandments. For God is a Spirit, and the Holy Ghost is also Spirit, and they who worship God must worship Him in Spirit.

I hope to prove to you that we must have a spiritual guide if we are to be spiritual worshippers. We cannot give power to the law, for Christ is all in all to the Church. The law is not of faith. As we know the law by the knowledge of the law, even so, we can know Christ by reading about him, for even those who walked and talked with him face to face, yet did not know him.

To know him is to have the touch of power divine within us, that we can say he lives within us, as he said I will dwell in you, and you in me.

And as Paul says when writing to Timothy, as recorded in 1 Tim. 3:16, And without controversy great is the mystery of Godliness. God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

Heb. 12, and part of second verse: Who for the joy that was set before him, endured the cross despising the shame, and is set down at the right hand of the throne of God. Heb. 7:25. Wherefore he is able to save them to the uttermost, that

come unto God by him, seeing he ever liveth to make intercessions for them.

Adventism also tell us there are two laws given by Moses, one called the moral law, which is the Ten Commandments, and a ceremonial law.

Now let us keep within bounds of the Word both from the Old and the New Testament. The word law is in the singular number, meaning one. If there were more than one law, given by Moses, when Jesus, and the disciples referred to law they should have said, the laws, or else should have distinguished which law they referred to. But there is no reference given where the disciples, nor Christ himself ever said laws.

Paul spoke of the law more than any of the disciples, but never used the word laws. Neither do we have the word ceremonial law used by any one of these powerful teachers.

If there were two laws, there would of necessity be required another seal. For God never made a covenant (or law), that he did not put a seal on it. The seal of the covenant as given by Moses was the Sabbath.

The covenant God made with Noah, that there would be no more floods to destroy the earth, bears the seal of the rainbow. Gen. 9:13.

The covenant made to Abraham for his faith bore the seal of circumcision. Gen. 17:24. This is called the law of Faith.

The new covenant, or law, was sealed by the writing of the law in our hearts by the love of

Christ shedding his blood for the remission of our sin.

The law of spiritual worship was sealed by the Holy Ghost. We have no seal for the ceremonial law.

The word ceremonial, by Webster: Outward forms, external rite, a system of rules particularly applied to the forms and rites of the Jewish religion, observant of old forms, ritual service, or prescribed forms of religious worship.

In Heb. 9th chapter, we read, Then verily the first covenant had also ordinances of Divine service, and a worldly sanctuary, for there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shew bread, which is called the sanctuary. And after the second veil, the tabernacle which is called the Holiest of all, and many other things you will find in this chapter which stood only as carnal ordinances until Christ came. There were gifts and sacrifices offered, etc.

19th verse. When Moses had spoken every precept to all the people, according to the law, he sprinkled the book and all things concerning the worship saying, This is the blood of the Testament which God hath enjoined unto you.

If this is what they term the ceremonial law it was dedicated to God under the one law, and at the same time. And we learn by Mal. 4:4 he referred to the law of Moses, saying, remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel with the

statutes and judgments; which is to say the ordinances and all were under the same covenant, and must be observed as law.

Deut. 32:46. Moses said unto them, set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do all the words of this law. For it is not a vain thing for you because it is your life and through this thing ye shall prolong your days in the land, whither ye go over to possess.

Joshua 8:30. As Moses the servant of the Lord commanded the children of Israel, as it is written in the book of the law of Moses, Joshua should build an altar of whole stones, over which no man had lifted up any iron, and they offered thereon burnt offerings unto the Lord, and sacrificed peace offerings. And Joshua wrote there upon the stones a copy of the law of Moses.

34th verse. And afterward he read all the words of the law—the blessings and cursings, according to all that is written in the book of the law. There was not a word of all that Moses commanded, which Joshua read not before all the congregation of Israel.

So we find there is no foundation either in the Old or New Testament, whereby we can say there were two laws given to the children of Israel. This is man's self-made statement, not by the leading of the Spirit, for the word does not witness to it.

If the teachings of Christ were like unto the

law, why were they hard to be received even by learned men of the Scriptures? What was the need of His sacrifice if the keeping of the day means our salvation?

You say he made it a spiritual law. Then why not let the Spirit be our teacher, and give honor to the Spirit, by obeying the leadings of the Spirit?

Jesus had the opportunity of meeting with the disciples on the seventh day, after his resurrection, for he was on earth five Sabbath days. He says nothing about the Sabbath. While he lived, before his death, he observed the Sabbath. He would have been a poor lawgiver if he did not keep the law he himself had made. But now his only law was to abide in his love, and to love one another as he had loved them.

In Rom. 3:19, Paul saying to his own people, "Now we know that what things soever the law saith, it saith to them who are under the law, that every mouth may be stopped, and all the world may become guilty before God. He wanted them to know that they were not going to be justified by the law but by the righteousness of God which is by Faith of Jesus Christ unto all and upon all them that believe, for there is no difference, I will add (between the Jew and the Gentile) if they believe in Jesus Christ.

25th and 26th verses. Whom God hath set forth to be a propitiation through faith in his blood to declare his righteousness for the remission of sins that are past, through the forbearance of God. To declare, I say, at this time his

righteousness that he might be just, and the justifier of him which believeth in Jesus.

Then I say the Jews claimed to be under the law. And Paul asks this question in the 27th verse, "Where is boasting then?" and answered this question by saying, "It is excluded by what law? of works? Nay, but by the law of faith." Now, if the Jews claimed to be under the law, how say some persons that we are under grace, and still plead we are governed by the law?

1 Cor. 2:12, 13. Now we have received the Spirit which is of God: that we might know the things that are freely given unto us of God. 13th verse. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual. There Paul was teaching his experience in the Spirit, which he had obtained of God, not by the keeping of the law, but by the revelation of God, through the power of the Holy Ghost. Yea, I dare say, it is much more effectual to examine our lives by the law of Liberty, which is the Spiritual law, the law of love that Jesus gave, than by the Royal law that Moses gave.

Jesus never taught that circumcision was not needful or that it would be done away when the New Covenant would go into effect, and circumcision of the heart would take its place. But as the Gentiles had received the witness given by the Holy Ghost, the Disciples were convinced that circumcision of the flesh availeth nothing, when

the heart got right and their faith was established in Christ. So the seal that was given to father Abraham was broken, that Faith might be established.

It did not do away with Faith to break the seal, but Faith was planted in the heart for all those who believe that Jesus Christ is their Redeemer, their Saviour, their Sanctifier, their Keeper, their Lord and Master. And there is no objections to the breaking of this seal except by the Jews who still practice Circumcision.

The same Lord gave the law of Moses, and placed the seal of the Sabbath on it. The Gentiles never had either of these laws, but they were taken into the fold by faith in Christ, even as we Gentiles are to this day. It was necessary that both these laws should be in effect until the new covenant would come, to take their place; and it was just as necessary to break the seal of the law of Moses as it was to break the seal of circumcision. Neither one was disobedience to God.

In order that God's people should prove their faith in Christ it was necessary to cut loose from all other seals that the new seal, the Holy Ghost might have full sway, and be placed upon the heart; for ye are sealed by the Holy Ghost.

Cor. 12:13. Now we have received the Spirit which is of God: that we might know the things that are freely given unto us of God. Which things also we speak, not in words which man's wisdom teacheth, but which the Holy Ghost

teacheth comparing Spiritual things with Spiritual.

Jesus said there are some standing here which shall not taste death till they see the Son of man coming in his kingdom. In this he foretold the coming of the Spiritual kingdom which he would set up on earth after his resurrection through the power of the Holy Ghost, which he did bestow on his disciples as a witness that he was the Christ, the Rock of our salvation, and the founder of the Spiritual kingdom.

Therefore the foundation of Christ's kingdom was laid on the twelve disciples sealed by the Holy Ghost and the Power was demonstrated on the day of Pentecost, when the Holy Ghost came as a rushing mighty wind, and three thousand souls were born into this Spiritual kingdom.

This evidence was so strong in their hearts, they did not fear to go out from thence and declare that Jesus was the Christ, and that he had risen from the grave, and ascended into heaven, and was their Redeemer.

Don't you think three thousand souls receiving the witness in one day would speedily establish his Spiritual kingdom? We read in Acts 2:5 there were dwelling at Jerusalem Jews, devout men out of every nation under heaven, and they were all amazed because they could all understand their languages as in their own tongue. (Could the law do this?)

Parthians, Medes, Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia,

in Pontus, and Asia, Phrygia, and Pamphylia in Egypt, and in the parts of Libya, about Cyrene and strangers of Rome, Jews and proselytes, Cretes, and Arabians, we do hear them speak in our own tongues the wonderful works of God.

Do you not consider this glorious day worthy of honor to fallen humanity? The Gospel of Jesus was announced this day to all nationalities, and the power that Jesus had told them they would receive, when the Holy Ghost would come upon them, which gave them the witness, was sufficient to cause all who would believe, to preach and teach the resurrection of Christ, and salvation to all who would have faith to believe in him as their Saviour.

Jesus never referred to the keeping of the Sabbath as a reward of salvation, but always "thy faith hath saved thee." Luke 7th chapter. The Centurion's faith was so great that Jesus said, "I have not found so great faith, no, not in all Israel." And in the same chapter he commends the woman who washed his feet with tears and wiped them with the hairs of her head (a sinner). He said unto her, "Thy faith hath saved thee; go in peace."

When Jesus was demanded by the Pharisees, when the kingdom of God should come he answered by saying, "Behold, the kingdom of God is within you." Luke 17:21. But with all the teachings of Christ they could not grasp the meaning of his words until the Power of the Holy Ghost came, and even then many could not, or

would not, believe this was his kingdom and judged them to be drunken.

And it is a sad statement to make, nevertheless it is a fact, many do not receive the teachings of the Holy Ghost because of unbelief, and thereby fail to receive him in their hearts, and cannot discern the things of the Spirit. Their only reason for the keeping of the Sabbath is simply because Jesus did not definitely say, now you must keep the first day of the week.

The kingdom he brought into the world was a Spiritual kingdom. A Spiritual kingdom is not governed by ritual laws. Cannot we discern the things of the Spirit? Did not the Spirit do his work to establish his kingdom and prove his authority of worshiping God on the people on the first day of the week? And was it not sanctioned by the Father on the day of Pentecost? A Spiritual kingdom manifests himself through human hearts, and not by the letter of the law.

This notice: The law of circumcision was a law given directly to Abraham by the mouth of the Lord as we have learned 430 years before the law of Moses was given. If the children of Israel would have been willing to be led by the law of Faith as Abraham was, there never would have been a law written on stone: it was added because of transgression. And if they could have endured the voice of God at Mt. Sinai, the law of Moses would have been given by the audible voice of God, the same as circumcision was given to Abraham.

Moses said, Deut. 5:4, The Lord talked with you face to face in the Mount, out of the midst of the fire. I stood between the Lord and you to show you the word of the Lord, for ye were afraid by reason of the fire. And in the 27th verse they said, "Go thou near and hear all that the Lord our God shall say; and speak thou unto us all that the Lord our God shall speak unto thee, and we will hear it and do it."

The children of Israel said, Behold the Lord our God hath shewed us his glory and his greatness, and we have heard his voice, out of the midst of the fire. We have seen this day that God doth talk with man, and he liveth. Now therefore why should we die? If we hear the voice of the Lord, our God any more then we shall die.

The Lord heard the voice of the children and said, Oh! that there were such a heart in them, that they would hear me, and keep all my commandments, that it might be well with them and with their children forever. And he said to Moses, "Go say to them, get you into your tents again." And he gave the law and all the precepts and judgments and ordinances to Moses. Take notice dear reader, every time the law is referred to as being on record, the statutes, and judgments are made mention of. They were included as a part of the law as all were dedicated at the same time and by the same blood at the hand of Moses.

CHAPTER VI.

QUOTATIONS FROM REV. WHITE, ADVENTIST,
On the subject of The Seal of the Sabbath,
and The Mark of the Beast,
and also

The Seal of the Holy Ghost Power to be Given to
the Children of God.

Evangelist C. S. White gave a lecture on the SEAL of God, and the Mark of the Beast, in which he said the great SEAL of Jehovah is the Sabbath or the Fourth Commandment. Those who observe it are showing their allegiance to the Creator of the Universe, those who violate it when they know the facts concerning it are disloyal to God.

A SEAL is always found in connection with law, and the SEAL of God is in the forehead of his people, recorded in Rev. 7:1-3, then referring to Paul. Rom. 7:25. With my mind I serve the law of God.

He said a SEAL is that which gives authenticity to a law. It must contain the name of the giver, the authority by which he gives his SEAL, and the territory over which he rules.

The SEAL of the law is the Lord. That is his name. He is Creator, which is his title. Heaven and earth and the sea, and all that in them is "the territory."

Take from the law the Fourth Commandment, and there is nothing to designate who or what

God it is which gave the law. We are not left in doubt as to this matter as the Sabbath is spoken of as a sign between the Creator and his people, that they may know he is the Lord their God.

Inasmuch as the Seventh Day Sabbath is God's SEAL or Mark, the Mark of the Beast and the Image can be nothing else than a spurious Sabbath.

And Sunday is claimed by the Papacy as a Mark of his Power. Apostate Protestantism the Image, also claims Sunday as a Mark of their Power.

This, said he, is clearly stated in the Michigan Advocate of Sept. 3, 1890 in the following words: "Resolved that the Sabbath, (Sunday) is a sign between God and man and its reverent observance a Mark of the Nation whose God is Jehovah."

Rev. White said, this is without Bible authority, as the Bible nowhere enjoins the keeping of the first day of the week. He says that Paul did not mean that since Christ died on the cross, no man is to be judged by the Ten Commandments, therefore, they claim if we do not keep the Seventh Day Sabbath we will be condemned by the law.

I agree with Rev. White that the Sabbath was the SEAL of the Covenant, and the Ten Commandments was the Covenant. As recorded in Deut. 9:9-11, Moses said, When I was gone up into the Mount to receive the tables of stone, even the tables of the Covenant which the Lord made with you, then I abode in the Mount forty days

and forty nights. I neither did eat bread nor drink water: and the Lord delivered unto me two tables of stone written with the finger of God.

And at the end of forty days and forty nights the Lord gave me two tables of stone, even the tables of the Covenant. Exodus 34:28. And he wrote upon the tables the words of the Covenant, the Ten Commandments.

Let us remember the Lord said, Jer. 31:31, "Behold I will make a New Covenant with the House of Israel and with the House of Judah."

We find this Scripture referred to, also, by Paul in Hebrews 8:8, and in the 10th verse. "I, the Lord, will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people."

Verse 13. In that he saith, A New Covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.

Hebrews 9. Then verily the First Covenant had also ordinances of Divine Service, and they offered both gifts and sacrifices, that could not make him that did the service perfect as pertaining to conscience. The Holy Ghost, thus signifying that the way into the Holiest of All was not yet made manifest. There we notice it was the Holy Ghost that was the witness.

But Christ being come an high Priest of good things to come, who through the eternal Spirit offered himself, without spot to God, but by his own blood, entered in once into the Holy Place having obtained eternal redemption for us.

Hebrews 8:6. He is the mediator of a better Covenant which was established upon better promises.

There was always a seal placed upon God's covenants, therefore, there must needs be a seal on this one.

Jesus being the mediator of the Covenant, and also a man among men, he must receive the seal first of all, to prove to the world that he was the great high Priest, the Saviour of the world.

So we read in Matt. 3:16, 17, Jesus was SEALED by the Spirit of God descending like a dove, and lighting upon him, when he was baptized, and a voice from heaven saying, "This is my beloved Son, in whom I am well pleased." Also, John 6:27, For Him hath God the Father sealed.

This was done in the presence of many that it would make manifest that he was the Son of God.

In 1st John 2:20, we hear John say to his believers, "Ye have an unction from the Holy One, and ye know all things." Let that therefore abide in you, which ye have heard from the beginning of the teachings of Christ.

1st John 24. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.

Verse 25 and 27. And the promise is even Eternal Life. The anointing which ye have received of him abideth in you, and ye need not that any man teach you, but as the same anointing the Holy Spirit teacheth you of all things, and

is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

1st John 3:2-3. Beloved now are we the sons of God. And every man that hath this hope in him purifieth himself even as he is pure. This proves that we are SEALED by the Holy Spirit of promise with faithful Abraham.

1 John 1:7. If we walk in the light, as he is in the light we have fellowship one with another, and the blood of Jesus cleanseth us from all sin.

Gal. 3:5. He therefore that ministereth to you the Spirit and worketh miracles among you, doeth he it by the works of the law or by the hearing of faith?

7th verse. Know ye therefore that they which be of faith the same are the children of Abraham? 9th verse. So then they which be of faith are blessed with faithful Abraham.

10th verse. For as many as are of the works of the law are under the curse, for it is written, Cursed is every one that continueth not in ALL things which are written in the book of the law to do them.

Deut. 28:58. If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD.

Deut. 28:15. It shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes which I command thee this day that all these curses shall come upon thee.

22nd. The Lord will smite thee with a consumption and with a fever, and with an inflammation, and with an extreme burning, and with the sword and with blasting, and with mildew, and they shall pursue thee until thou perish.

28:27. The Lord will smite thee with the botch of Egypt, and with the emerods, and with the scab, and with the itch, whereof thou canst not be healed.

There are many other curses given in these chapters that the Lord declared he would bring upon them if they would not observe to do all the words of this law that were written in this book.

There we find that Moses spoke of the Statutes just as definitely as he did of the commandments. Deut. 27:10. Thou shalt, therefore, obey the voice of the Lord thy God and do his commandments and his statutes which I command thee this day.

26th verse. Cursed be he that confirmeth not all the words of this law to do them. Lev. 24:22. Ye shall have one manner of law; as well for the stranger, as for one of your own country: for I am the LORD YOUR GOD. 16th verse. He that blasphemeth the name of the Lord shall be put to death, all the congregation shall certainly stone him, as well the stranger as he that is born in the land.

And many other things had the death sentence put upon them by the Lord, which are recorded in this chapter.

Paul knew the law, but when the Lord saw

fit to reveal himself unto him, he then saw the law was carnal, saying to them, are ye now made perfect by the flesh?

Gal. 3:1, 2. Oh foolish Galatians, who hath bewitched you, that ye should not obey the truth? You, who before your eyes Jesus Christ hath been evidently set forth, crucified among you? Received ye the Spirit by the works of the law or by the hearing of faith? Are ye so foolish after having begun in the Spirit? Are ye now made perfect by the flesh?

Gal. 2:20-21. Paul says I am crucified with Christ, nevertheless, I live: yet not I, but Christ liveth in me, and the life which I now live in the flesh, I live by the FAITH of the Son of God, who loved me, and gave himself for me. I do not frustrate the grace of God for if righteousness come by the law, then Christ is dead in vain.

Gal. 5:13. Paul addresses the brethren saying, ye have been called unto Liberty, only use not Liberty for an occasion to the flesh, but by love serve one another.

Therefore, Paul realized there had been a condition of bondage, and he had been set free. 22nd. He now exhorted them to have the fruit of the Spirit which is love, joy, peace, long-suffering, gentleness, goodness, faith, etc. 18th. If ye are led of the Spirit ye are not under the law.

1 John 4:16, 17. God is love and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may

have BOLDNESS in the day of judgment. Because as he is so are we in this world.

18th. There is no fear in love; but perfect love casteth out fear, because fear hath torment.

He that feareth is not made perfect in love. 2 Tim. 1:7. God hath not given us the Spirit of fear, but of Power, and of love, and of a sound mind.

So we find, dear reader, that Christ placed great emphasis on love, as a test of our discipleship, and when we receive the new birth, and fully enter into the kingdom of God, his love for mankind is so planted in our hearts that we become willing to labor, and toil, and pray, and plead and even willing to die for the unsaved. Yea, we are to be the light of the world, to lead sinners to Christ. Indeed we are to do the work that Christ left for us to do through the power of the Holy Ghost that was given on the day of Pentecost.

Gal. 2:18, 19. Paul says, If I build again the things which I destroyed, I make myself a transgressor for I through the law of Christ, am dead to the law of Moses that I might live unto God. What had Paul destroyed? He had destroyed the faith of salvation through the preaching of obedience to the law, and was now preaching salvation by faith in Jesus Christ.

Now, we are ambassadors for Christ. The Old Testament was law, and prophecies, compulsion to try to compel men to obey God by sending punishment, and disaster, destruction, disease,

and death, for God struck people instantly dead through disobedience; but the Gospel comes to us with great sacrifice, and love, and pleadings by the Holy Spirit, and shed blood for the remission of sin, longsuffering, and patience, and choice of obedience with freedom of our own will to accept or reject it. The word Gospel has a different meaning than law, or than a warning. It has a sympathetic voice of love, and hope, and cheer, and power, and of cleansing of sin, and of the promise of eternal life. It proves the love of Jesus Christ in which he was willing to melt down the stony hearts of wicked men by the giving of his own life. If keeping of the day is to be the judgment sentiment of our salvation, then we give the power of salvation to the keeping of the law, exclusively, and the great sacrifice of the blood of Christ availeth nothing.

St. John 1:17. The law was given by Moses, but grace and truth come by Jesus Christ.

Gal. 5:14. Paul says all the law is fulfilled in one word, even this: thou shalt love thy neighbor as thyself.

15th verse. But if ye bite, and devour one another, take heed that ye be not consumed one of another.

17th verse. For the flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other: so ye cannot do the things that ye would.

16th verse. This I say then, walk in the Spirit, and ye shall not fulfill the lust of the flesh. In

other words, will not be faultfinding, backbiting, jealous, envious, having variance, hatred, malice, and heresies, and strivings in the heart.

The Pharisees held that by study of the law and by careful self-preparation, and by pure living, anyone might occupy a position as important and influential as that of a priest though he were not descended from Aaron. They sought neither riches nor pleasure, lived temperately, they believed he who acquires a knowledge of the divine law acquires for himself life in the world to come. They believed in a resurrection. But when Paul exhorted the Philippians (3rd chapter) to be true to the doctrines he was preaching he said, if any man thinketh he hath whereof he might trust in the flesh I have more, for he had been circumcised the eighth day. He was of the stock of Israel, of the tribe of Benjamin. Therefore he had reasons to believe he was obedient to God, because he had learned by the law that the children of Israel were the chosen people of God.

But when the scales fell from his eyes, and he saw the Christ, he counted all things as nothing for the excellency of the knowledge of Christ Jesus, saying, "For whom I have suffered the loss of all, that I might win Christ, and be found in him, not having my own righteousness which is of the law, but that which is through the faith of Christ: The righteousness which is of God by faith that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death, if

by any means I might attain unto the resurrection of the dead.

Not as though I had already attained. Neither were already perfect: but I follow after, if that I may apprehend that for which I also am apprehended of Christ Jesus.

Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.

Wherefore, I was made a minister according to the gift of the grace of God given unto me by the effectual working of his power unto me who am less than the least of all saints, is this grace given. Eph. 3:7, 8. That I should preach among the Gentiles the unsearchable riches of Christ.

Paul now sees the power of Christ excels the power of the law, and begins to strive to show them the weakness of the law. In Rom. 7:1, 2. Know ye not brethren (for I speak to them that know the law) how that the law hath dominion over a man as long as he liveth? For the woman which hath an husband is bound by the law to her husband so long as he liveth, but if the husband is dead, she is loosed from the law of her husband. So he includes the marriage vows as a part of the law.

4th verse. 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 that is raised from the dead, that we should bring forth fruit unto God.

He felt the new marriage had taken place, and therefore it had disannulled or broken the bonds or bondage of the law, so that it had no more control over him than did the dead husband over the wife. Acts 13:38, 39. Be it known unto you, therefore, men and brethren, that through this man, Jesus, is preached unto you the forgiveness of sins: and by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

Rom. 8:3. For what the law could not do, in that it was weak through the flesh, God sending his own Son, in the likeness of sinful flesh, and for sin, condemned sin in the flesh.

1 Cor. 15:27. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest (or true) that he, (God) is excepted, which did put all things under him.

28th verse. When all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. This was fulfilled at His death.

2 Cor. 1:21. Now he which stablisheth us with you in Christ, and hath anointed us is God.

22nd Verse. Who hath also SEALED us and given the earnest of the Spirit in our hearts.

2 Cor. 2:14, 15. Now thanks be unto God, which always causeth us to triumph in Christ,

and maketh manifest or known the Saviour of his knowledge by us in every place. For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish.

2 Cor. 3:2, 3, 4. Ye are our epistles written in our hearts, known and read of all men; Forasmuch as ye are manifestly declared to be the epistles of Christ ministered by us, written not with ink, but with the Spirit of the living God: not in tables of stone, but in fleshy tables of the heart. And such trust have we through Christ to Godward.

2 Cor. 3:5. Not that we are sufficient of ourselves to think anything as of ourselves: but our sufficiency is of God.

6th verse. Who also hath made us able ministers of the New Testament, not of the letter, but of the Spirit; for the letter killeth, but the Spirit giveth life.

Rom. 8:3. For Christ is the end of the law for righteousness to everyone that believeth.

Ephesians 1:15. Paul exhorts and prays for the Ephesian brethren, after having heard of their faith in the Lord, and their love unto all Saints, that the God of our Lord, the Father of Glory may give unto them the Spirit of wisdom, and revelation in the knowledge of him.

1 Cor. 2:13, 14. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing Spiritual things with Spiritual. But the natural man receiveth not the things of the Spirit of

God: for they are foolishness unto him: neither can he know them, because they are Spiritually discerned.

Galatians 4:21 to 31. Paul says, Tell me ye that desire to be under the law do ye not hear the law? For it is written that Abraham had two sons, the one by a bond maid, the other by a free woman, but he who was of the bond woman was born after the flesh, but he of the free woman was by promise. Which things are an allegory for these are the two covenants. The one from Mt. Sinai which gendereth to bondage which is Agar, for this Agar is Mt. Sinai in Arabia and answereth to Jerusalem which now is and is in bondage with her children, which is the Jews. But Jerusalem which is above is free which is the mother of us all.

28th. Now we, brethren, as Isaac was, are the children of promise.

29th. But he that was born after the flesh, persecuted him that was born after the spirit, even so it is now: What saith the scripture on this subject? It says, "Cast out the bond woman and her son, for the son of the bond woman shall not be heir with the son of the free woman."

31st. So then (dear reader) we are not children of the bond woman, but of the free, which is to say we are not under the law, but under grace, or in other words, we are not Jews, but Gentiles because we are of the household of Faith.

Gal. 5:1. Stand fast therefore in the liberty

wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

Gal. 4:1-3. Paul compares the Jew to a child who is heir, as long as he is a child, but he differeth nothing from a servant, although he is heir to all, but is under teachers and governors until the time appointed by the Father. Or we would say until they become of age. Gal. 4:5-6.

So they (the Jews) were in bondage under the elements of the world until the fulness of the time was come, God sent forth his Son, made of woman, made under the law, to redeem them (the Jews) that were under the law, that the Jews might receive the adoption of Sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying "Abba, Father."

3rd Chapter, 29th verse. And if ye be Christ's then are ye Abraham's seed and heirs according to the promise? 26th verse. For ye are all the children of God by faith in Christ Jesus.

In the 5th chapter of Galatians Paul testifies against circumcision saying, For in Jesus Christ circumcision availeth nothing but Faith which worketh love. For we, through the Spirit wait for the hope of righteousness by Faith. Brethren, ye have been called unto Liberty, only use not Liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, even this, Thou shalt love thy neighbor as thyself.

Love needs no law even in this world, and if the schoolmaster must still be the power that

brings us to Christ, what hath the blood of Jesus profited us? The law condemns man of sin, but does not convert men. But the love of God constraineth us to follow him. If we have entered into his righteousness, love has control of our hearts and we gladly do righteously what Jesus taught us.

Adventists tell us the Ten Commandments will be still used as our law for Heaven when we get there. If this be true, Heaven would only be a change of location. But we have found that no unholy thing shall enter therein. Praise the Lord.

We are not under the law, but under grace; if the righteous are free from the law in this life, why will it be needed in Heaven? I agree with Rev. White that the SEAL gives authenticity to a law; and that the SEAL given to the children of Israel was the Sabbath, but in Rom. 7:6 Paul says, But now we are delivered from the law, that being dead wherein we were held that we should serve in newness of spirit, and not in the oldness of the letter.

Rom. 8:2. For the Law of the Spirit of Life in Christ Jesus hath made me (Paul) free from the law of sin and death. 6:11. Reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

Gal. 3:9. So then they which be of Faith are blessed with faithful Abraham. 12th verse. And the law is not of Faith. Therefore I say that Jesus Christ broke the SEAL of the Old Covenant (the Ten Commandments) and SEALED the New

Covenant by his own blood; which gives life eternal if we accept him as our Saviour.

Rom. 8:14, 15, 16. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the Spirit of bondage again to fear: but ye have received the Spirit of adoption; the Spirit itself beareth witness with our spirit, that we are the children of God, then heirs of God, real brothers and sisters to Christ.

Why contend that the law tells us when we are clean before God?

In the 10th and 11th chapters of Acts, we have evidence that the SEAL of the children of God, is the Holy Ghost, in the experience that Peter witnessed when he was called to go to Cornelius who was a devout man, a just man, one that feareth God, and of good report among all the nations of the Jews, he gave much alms to the people and prayed to God alway. He was a centurion of the Italian band.

An angel came unto him and told him to send for Peter, he shall tell thee what thou oughtest to do. And when Peter came, and Cornelius had told him how he had been told by the Angel to send for him, when Peter began to speak the Holy Ghost fell on them, that had been gathered in of the household of Cornelius, to hear what Peter should say unto them.

Then remembered Peter, the word of the Lord, how that he said John indeed baptized with water: but ye shall be baptized with the Holy Ghost. Acts 11:17. Forasmuch then as God gave them

the like gift as he did unto us, who believed on the Lord Jesus Christ, what was I, that I could withstand God?

Now, what were the words that Peter gave unto them? It was this: How God anointed Jesus of Nazareth with the Holy Ghost and with Power, who went about doing good, and healing all that were oppressed of the devil; for God was with him. Peter was an eye witness of all these things, and how God raised him up the third day and that he did eat and drink with him after he rose from the dead. Peter, like Paul, realized the power of the Holy Ghost, and said of a truth, I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness is accepted with him.

And when he saw the power of the Holy Ghost on them, he took this as the sign or SEAL of God the same as he had received.

The disciples claimed the gift of the Holy Ghost was the witness that they were the children of God. Therefore he, (the Holy Ghost) is the SEAL. The Holy Ghost controls the life if he has the right of way in our hearts. Peter did not tell them "now you must observe the Sabbath day," for he himself had become convinced that God had also granted repentance unto the Gentiles who did not have the law.

We see in his exhortation that they had laid hold of the promise that Jesus had given, when he said I will send the Comforter which is the

Holy Ghost, whom the Father will send in my name. He shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you.

Therefore they were led by the Holy Ghost. 1 Peter 4:17. For the time is come that judgment must begin at the House of God and if it first begins at us what shall the end be of them that obey not the Gospel of God?

And do we not say many times certain preachers and people have the Holy Spirit, and the Power is felt and that we are renewed in spirit; fed from the power of the Holy Ghost?

And in Luke 16:16 are these words, "the law and the prophets were until John. Since that time the Kingdom of God is preached and every man presseth into it."

I repeat again Gal. 3:17. And this I say, that the Covenant that was confirmed before of God in Christ to Abraham, the law which was 430 years after, cannot disannul that it should make the promise that was given to Abraham of none effect. By faith ye are saved.

First John 5:6. It is the Spirit that beareth witness because the Spirit is Truth. 7-8 v. For there are three that bear record in Heaven, the Father, the Word, and the Holy Ghost; and these three are one. And there are three that bear witness in earth, the Spirit, and the water, and the Blood. And these three agree in one.

1 John 5:9-13. If we receive the witness of

men, the witness of God is greater. This is the witness of God which he testifies of his Son.

He that believeth on the Son of God hath the witness in himself. This witness is of God.

He that believeth not God, hath made him a liar because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life, and he that hath not the Son of God hath not life.

Therefore we conclude that judgment does not rest on the observance of the Sabbath of the first Covenant, but in the faith we have of our Saviour, who died to save us, and by obedience to the Holy Spirit, by whom we are sealed or adopted into his kingdom.

No man puts two wills on docket even in this life, for the first one must be destroyed before another can be given.

Heb. 8:13. Christ himself declared the first Covenant was now old and about to vanish away, but could not go into effect until the death of the Testator (himself) Heb. 9:16. Neither does any man's will go into effect until after his death.

Therefore the one who made the first will must be the one who broke the POWER of that will, or its SEAL that one with greater POWER and better promises might be made. A seal that had the POWER to change the heart of mankind and cause them to love obedience, not by compulsion, but by LOVE.

Eph. 4:30. Paul plead with the Ephesians,

saying, "Grieve not the Holy Spirit of God whereby ye are SEALED unto the day of redemption."

Also in the 13th verse of 1st chapter, in whom also after that ye believed ye were SEALED with that Holy Spirit of promise. Therefore the believers in Christ are SEALED by the Holy Ghost through faith in Jesus Christ with faithful Abraham.

Rom. 6:14. For sin shall not have dominion over you: For ye are not under the law, but under grace.

Rom. 5:8, 9. God commendeth his love toward us, in that while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him.

10th verse. For if when we were enemies we were reconciled to God by the death of his Son, we shall be saved by his life.

11th verse. We also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

Rom. 9:30. Paul said, That the Gentiles which followed not after righteousness have attained to righteousness, even the righteousness which is of faith.

Rom. 2:14. The Gentiles, which have not the law do by nature the things contained in the law these having not the law, are a law unto themselves.

15th verse. Which show the work of the law written in their hearts, their conscience also bear-

ing witness, and their thoughts the meanwhile accusing or else excusing one another.

Rom. 9:31. But Israel which followed after the law of righteousness, hath not attained to the law of righteousness, because they sought it not by faith, but as it were by the works of the law.

10:2. For they have a ZEAL of God, but not according to knowledge. 10:3. For they being ignorant of God's righteousness and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

This proves some were not willing to cease from the preaching of the law; and take the promise by faith, which they preached.

So reads the 8th and 9th verses. The faith was, that, if thou shalt confess with thy mouth the Lord Jesus and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

10th verse. For with the heart man believeth unto righteousness and with the mouth confession is made unto salvation.

Hebrews 7:25. Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercessions for them.

John 6:27. The Son of Man shall give unto you everlasting life: for him hath God the Father SEALED.

Gen. 17th chapter. When Abraham was ninety-nine years old, the LORD said unto him,

I will establish my Covenant between me and thee, and thy seed after thee in their generations for an everlasting Covenant to be a GOD unto thee, and to thy seed after thee.

And he commanded him to be circumcised which shall be a token of the Covenant. This is the law of faith. The schoolmaster (or Ten Commandments) had nothing to do with Abraham.

Gal. 3:16, 17. The promise was given to Abraham and his seed, as of one, and to thy seed, which is Christ. This Covenant that was confirmed before of GOD in CHRIST, the law, which was four hundred and thirty years after, cannot be disannulled, that it should make the promise of none effect.

18th verse. For if the inheritance, (or eternal life) be of the law, it is no more of promise: but God gave it to Abraham by promise.

Gal. 3:19. The law was added because of transgressions till the seed (Christ) should come to whom the promise was made, and it was ordained by angels in the hand of a mediator.

How long then was the law to be the ruling power? Gal. 3:25. But after that faith is come, we are no longer under the schoolmaster. By faith are ye saved and that not of yourselves, it is the gift of God.

26th verse. For ye are all the children of God by faith in Christ Jesus.

Hebrews 7:11, 12. The law was given under the Levitical priesthood. The priesthood being

changed there is made of necessity a change also of the law.

14th verse. For it is evident that our Lord sprang out of Judah: of which tribe Moses spake nothing concerning priesthood.

15th verse. And it is yet far more evident: for that after the similitude of Melchizedek there ariseth another priest. 16th verse. Who is made, not after the law of a carnal commandment, but after the power of an endless life. 17th verse. For he testifieth, Thou art a priest forever after the order of Melchizedek.

18th verse. For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof.

Matt. 5:17, 18. Jesus said, think not that I am come to destroy, but to fulfill, for verily I say unto you, Till Heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

And we have Jesus' own words in Luke 24:39 when he met with his disciples after he was resurrected, and they were so affrighted, saying, "Behold my hands, and my feet, that it is I, myself: handle me and see, For a Spirit hath not flesh and bones, as ye see me have.

44th verse. These are the words, I spake unto you while I was yet with you, that all things must be FULFILLED which were written in the law of Moses, and in the prophets and in the Psalms concerning me."

Notice, Jesus said they were FULFILLED,

they had come to pass. Webster:—To fulfill, to complete, to answer in execution, or event what has been foretold or promised.

Therefore, Christ completed or FULFILLED the service of the law at his death and resurrection.

They refer us to Ezek. 20:12, which reads as follows: "Moreover, also I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them."

They say Christ is our sanctification. 1 Cor. 1:30. Keeping the Sabbath is therefore a sign of what Christ is to the believer.

This doctrine takes the power of the Holy Spirit completely off as the witness: Jesus said the Spirit witnesseth for us: and how is it my Advent friends, that the Holy Spirit falls on so many Christians that do not observe the Seventh Day Sabbath? I cannot believe that the Holy Spirit would witness and give joy, and peace, and love, and demonstrate the glory of salvation on any one that is not willing to be obedient to the teachings of God's word.

As the Scripture saith, Acts 15:8, God which knoweth the hearts bare them witness, giving them the Holy Ghost.

Gal. 3:11. Paul says but that no man is justified by the law in the sight of God it is evident, or truth; for the just shall live by faith.

13th and 14th verses. Christ hath redeemed us from the curse of the law, that the blessing of

Abraham might come on the Gentiles, through Jesus Christ, that we might receive the promise of the Spirit through faith.

This promise of Faith being given 430 years before the law must needs be established.

Matt. 6:24. No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and Mammon. To hold to both, the law for Our salvation, and to faith is like trying to serve two masters; since Jesus said so plainly he came to fulfill the law, why not take his word and by faith receive him for he is all in all.

If you will notice carefully the reading in this 11th verse, 3rd chapter Galatians, the blessing was to come through Jesus Christ that we might receive the promise of the SPIRIT through FAITH.

This is as much as to say, we will not receive the witness of the Spirit, if we hold onto the law, or to the seal that the children of Israel were given for our salvation.

Hebrews 7:22-26. Jesus was made a surety of a better Testament by the word of the oath, which was since the law, maketh the Son, who is consecrated forevermore, Our Priest, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens.

The law is in word, the Kingdom of God is not in word, but in power.

1 Cor. 2:14. The natural man receiveth not

the things of the Spirit of God, for these are foolishness unto him, neither can he know them because they are spiritually discerned. We must be born of the Spirit before we can discern the things of the Spirit. Who also hath made us able ministers of the New Testament not of the letter, but of the Spirit, for the letter killeth, but the Spirit giveth life. But if the ministration of death written and engraven in stones was glorious so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance: which glory was to be done away, how shall not the ministration of the Spirit be rather glorious? For if that which is done away was glorious (worship by law), much more that which remaineth is glorious. Seeing then that we have such hope, we use great plainness of speech, and not as Moses which put a veil over his face, that the children of Israel could not steadfastly look to the end of that which is abolished.

What does Paul refer to here as being abolished? This has a two-fold meaning. He refers directly to the law, when he says the letter killeth.

Secondly, he refers to the glory of worship by the law, because the glory in Christ excels the glory in the law. We know the glory that shines on the face of the new convert, outshines the glory of the power of the law. Therefore, the glory of the law is done away in Christ.

We are redeemed by the blood of Christ, and we glory in him for our redemption. When we

look to the law for our reward we are dead to the power of Christ. But when we receive him as our all in all, our Redeemer, our Sanctifier, our Saviour, he cleanses us from all sin, and we rejoice in him.

CHAPTER VII.

THE TOPIC OF HELL, OR THE DESTRUCTION
OF THE WICKED.

Adventism tells us that the wicked shall be burned up root and branch. Rev. White says hell has been pictured by men in its most ghastly form. That God looks with pleasure upon the writhing, seething, wasting sea of wicked men, and that the righteous get most of their eternal joy by looking upon the agonies of the lost.

Such a statement is absurd, and very irreligious. He then says God is not a devil, a savage or a barbarian, neither will he consign his creatures to an eternally burning hell. These are the words used in his sermon given in Marion.

He then gives references to prove that hell is not a place of burning, nor of everlasting punishment.

The first reference is Jonah 2:2. Here Jonah calls the whale's belly hell.

2nd. Job. 14:13. "O, that thou wouldst hide me in the grave, until thy wrath be past."

3rd is Psalms 49:14, 15 "Like sheep they are laid in the grave, but God will redeem my soul from the power of the grave."

He said we find shoel and the grave refer to the same place in the Old Testament.

And referring to the New Testament, he gives Rev. 20:13, 14, which reads as follows: "And the sea gave up the dead which were in it, and death

and hell delivered up the dead which were in them." 14th. "And death and hell were cast into the lake of fire."

Admitting that each word, Shoel, hades, grave, and hell refer to the self same place, this only proves that there is a definite place for the wicked. And in this last reference, 14th verse of Revelations 20, "And death and hell were cast into the lake of fire." Notice how this reads: (the lake) which is a certain lake, and I would believe it must be the one Jesus referred to, as recorded in Matt. 25:41, when he said, "Then shall he say also unto them on the left hand, depart from me, ye cursed into everlasting fire, prepared for the devil and his angels, and these shall go away into everlasting punishment."

He also refers to Mark 9:43-47, which gives us Christ's own words, saying to the twelve disciples so stated in 35th verse. If thy hand offend thee, cut it off, it is better for thee to enter into life maimed, than having two hands and go into hell, into the fire that never shall be quenched, where their worm dieth not, and the fire is not quenched. Jesus made this same statement about the foot and the eye. And each time said, "Where their worm dieth not, and the fire is not quenched." The same words are recorded by Matt. 18:8. So we have the witness given by two disciples. This would include the whole body must be under subjection to the will of God, and our minds be willing to take Jesus at his word, and not twist the Scripture to suit ourselves.

Rev. White said the word "hell" in the Greek is "Gehenna," and refers to the Valley of Hinmon, outside of Jerusalem where the refuse of the City was burned, and this declares that what the fire did not burn the worms ate, and shows that the wicked will be utterly consumed.

Rev. White changes the word "their," which is a pronoun and means a possessor of something, to the word "the," which means an object. He also changes the word "worm" that Jesus used which he meant was the life of the possessor, to the word "worms," as of many, as of little reptiles.

Dear reader, if the fire is not quenched how many live worms do you think there would be to eat up what the fire did not burn up? And don't you think there is greater destructive power in fire than in worms? How could the worms be living, if the fire is continually burning? By what authority can these words be changed? These words (their worm) were given by the Lord to Isaiah 66:24, and they shall go forth and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched.

The word "Gehenna" as defined by Webster, is the Valley of Hinmon, in which was Topheth where the Israelites sacrificed their children to Moloch, and which was afterward regarded as a place of abomination, as recorded in 2nd Kings 23:10. Webster also says this word has been used by the Jews as equivalent to hell, a place of

torment after death, and the Greek word is rendered by our translators by Hell, and Hell Fire. And the word "Topheth," hell so-called from a place east of Jerusalem where children were burned to Moloch, and where drums were used to drown their cries.

Admitting that Jesus referred to Gehenna for Hell, how much worse place can Hell be? Jesus knew the Jews referred to this place as Hell, and he made the comparison of the future so they could understand it. By what authority can you say it was the refuse of the city, that was burned? Would you call innocent children the refuse of the city? 2nd Kings 23rd chapter, Josiah was king and he abolished idolatry. 10th verse. And he defiled Topheth, which is in the Valley of the Children of Hinmon, that no man might make his son or his daughter to pass through the fire to Moloch.

2 Kings 16:2, 3. Ahaz was a wicked king, and made his son pass through the fire, according to the abomination of the heathen, whom the Lord cast out from before the children of Israel. He was twenty years old when he began to reign and he reigned sixteen years in Jerusalem.

2 Kings 21st chapter. Manasseh became king and he also made his son pass through the fire, and he observed times, and used enchantments, and dealt with familiar spirits and wizards, he wrought much wickedness in the sight of the Lord, to provoke him to anger.

2 Kings 17:17. Hosea reigned and caused

their sons and their daughters to pass through fire, and used divination and enchantments and sold themselves to do evil in the sight of the Lord. So we have Bible proof that "Gehenna" was a place used to sacrifice children's sufferings to their idol; and not a place of burning the refuse of the city.

Rev. White also refers to 2 Peter 2:4. For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness to be reserved unto judgment. He tells us the Greek word here is "Tartarus," and means a place of darkness, and not a place of burning.

Webster's definition. Greek: The name of the infernal regions, over which Pluto or hades ruled. Pluto in mythology; the god of the infernal regions. Mythology, a system of fabulous opinions and doctrines respecting the deities, which heathen nations have supposed to preside over the world, or to influence the affairs of it. Then if we read this Scripture as interpreted by Rev. White, God cast the angels down to the infernal regions over which Pluto or the god of the infernal regions ruled. Infernal, Fr. pertaining to the lower regions, or regions of the dead, the Tartarus of the ancients, hence, pertaining to hell, inhabiting hell. This Scripture gives a definite place, and their final judgment has not yet been given.

As Jesus used the word "everlasting fire," Matt. 25:41, "Then shall he say unto them on the

left hand, depart from me ye cursed, into everlasting fire, prepared for the devil and his angels, and in Matt. 13:49, 50, saying the Angels shall come forth at the end of the world, and sever the wicked from among the just, and shall cast them into the furnace of fire, there shall be wailing and gnashing of teeth." There we have the word, "the," when referring to furnace, (not a furnace) meaning one that is prepared for them. I for one believe that he meant some kind of everlasting punishment, equal to fire on the conscience of mankind, and in a definite place. He also made the same statement in verse 42 of this chapter.

If we believe his word when he said everlasting life as recorded in St. John 3:16, "For God so loved the world that he gave his only begotten Son, that whoever believeth in him should not perish, but have everlasting life." And in John 5:24, Jesus said, "He that heareth my word, and believeth on him that sent me hath everlasting life." And again in John 6:27, Jesus said, "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life which the Son of Man shall give unto you," these words were spoken by Jesus, shall we not believe everlasting fire means the same as everlasting life?

Dear reader, we have three statements given by the authority of the One that died to save us, and if everlasting means length of time, for life, it cannot be otherwise for the wicked. Whether it will be a fire, or the remorse of conscience, or a

lake of brimstone with fire, I cannot say, but I really think it will be the burning conscience, but it will not cease for the soul of man will live either in hell or heaven.

Fire can be used to distinguish good in God's works, but Hell has no impression for good in any form. Fire does not always mean destruction, we will find in the following references:

Lev. 10:1, 2. Aaron's two sons, Nadab and Abihu, were destroyed by fire from the Lord because they offered strange fire before the Lord, which he commanded them not and they died before the Lord.

Numb. 11:1, 2. The children of Israel complained when Moses was leading them out of Egypt and the Lord's anger was kindled, and the fire of the Lord burnt among them, and consumed them that were in the uttermost parts of the camp. And they cried unto Moses, and Moses prayed unto the Lord, and the fire was quenched.

Rev. 20:10. The devil that deceived them was cast into the lake, a certain lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever, and ever. This surely means time without end.

Exodus 19:17, 18. And Moses brought forth the people out of the camp to meet with God, and they stood at the nether part of the mount. 18th. And Mount Sinai was altogether on a smoke because the Lord descended upon it in fire (Power) and the smoke thereof ascended as the smoke of a

furnace, and the whole Mount quaked greatly. This was not a consuming fire.

2 Kings 2:11. And it came to pass, as Elijah and Elisha walked together, and talked, that, behold, there appeared a chariot of fire, and horses of fire and parted them both asunder; and Elijah went up by a whirlwind into heaven. Fire here represents power of God.

Numbers 16:35. And there came out a fire from the Lord and consumed the two hundred and fifty men that offered incense because they were wicked. These were destroyed as by a literal burning fire. For the Lord commanded Moses to take up the censers out of the burning, for they were hallowed, and to use them for a covering of the altar: Eleazer the priest took the brazen censers, wherewith they that were burned had offered, and made broad plates for a covering of the altar, to be a memorial unto the children of Israel against sin, so reads portions of the five following verses of 16th chapter of Numbers.

In 2 Kings we read that Ahaziah sent messengers to inquire of Baalzebub the god of Ekron, whether he should recover of his disease, but the angel of the Lord said to Elijah, go and meet the messengers of the king, and say unto them, is it not because there is no God in Israel that ye go to inquire of Baalzebub the god of Ekron? Elijah told them the Lord had said because of this he would surely die. Then the King sent a captain of fifty with his fifty to take Elijah (for he had knowledge that it was him) and he spake unto

Elijah saying, Thou man of God, the king hath said, come down.

Elijah answered, If I be a man of God, then let fire come down from heaven, and consume thee and thy fifty and it was so. And the King sent the second time fifty with his fifty and commanded him to come down quickly, but Elijah repeated the same words, and they were consumed by fire as before. Now whether this was a burning fire or whether it was a flash of the Power of God as by, or equal to, lightning, we cannot discern, but one thing we do know, it is a fearful thing to fall into the hands of a just God. And we believe they were destroyed.

Now there was that fire that guided the children of Israel out of the land of Egypt as recorded in Exodus 13:21. The Lord went before them in the pillar of cloud by day, to lead them the way, and by night in a pillar of fire to give them light. This we realize was not a consuming fire.

Gen. 19:24. The Lord rained upon Sodom and Gomorrah brimstone and fire. And Luke refers to this event, 17:29, saying the same day Lot went out of Sodom it rained fire and brimstone and destroyed them all. And in Deut. 29:23, we learn this whole land of Sodom and Gomorrah is brimstone and salt, and burning, that it is not sown, nor beareth, no grass groweth therein. So we must believe it was a consuming fire of brimstone.

Isaiah 30:33. We read the breath of the Lord is like a stream of brimstone that doth kindle the fire.

Matt. 3:12. John the Baptist foretold how Christ would thoroughly purge his floor and gather the wheat into the garner, but the chaff would he burn with fire unquenchable. And Luke uses the same words. Luke 3:17. So we conclude that there will be an everlasting punishment, whatever that fiery punishment may be, but we know that the joy of the righteous will not be produced by looking upon the agonies of the lost. Such thoughts are not a Christ-like spirit.

The Holy Ghost is spoken of as appearing like tongues of fire, and sat upon the people on the day of Pentecost, as recorded in Acts 2:3.

So we find that the word "fire" in the Scriptures represent power, and when used for the glory of God, it represents a brightness that outshines all evil, and a power that destroys evil. And when used to represent destruction, it is the most destructive word that can be used. And when Jesus said it was unquenchable, we believe he meant just what that word means. Webster: That cannot be quenched. Will never be extinguished; as referred to by John the Baptist, Matt. 3:12, and Luke 3:17.

God has done all that he can do to redeem fallen man from going there, and gave his Son's life to try to prove his love for the human family, but having chosen their own wicked ways and still inclined to walk in the same, God cannot consistently permit them to enter heaven.

It is not God's desire that any shall be lost, neither does he look upon their everlasting tor-

ment, destruction, or hell fire doom, with any degree of pleasure. Hell was prepared for the devil and his angels. I will give a statement that was made by a wicked man to me when we were talking on this all-important subject. He confessed he was unsaved, but said he, if the wicked are to be burned up root and branch or destroyed eternally if that is all there will be to it; that would not be much, for, said he, that would not last long, it would soon be over.

So you see, it does not trouble the conscience very much, if we take everlasting punishment out of God's word. Mankind must be convicted of sin before there is any conversion, and to ease the conscience by relieving them of punishment is not the prevailing truth as taught by our Lord and Master, while he was on earth.

Rev. White quotes Mal. 4:1, which reads as follows: For behold the day cometh that shall burn as an oven: and all the proud, yea, and all that do wickedly shall be stubble. (I dare say they may well be compared to stubble, when the presence of the Lord comes upon them). And the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch. The wicked are compared to stubble in Isaiah 40:24. He shall blow upon them, and they shall wither, and the whirlwind shall take them away as stubble.

Now let us get this scripture as Malachi intended it. In the second verse he says, But unto you that fear my name, shall the Sun of right-

eousness arise with healing in his wings, and ye shall go forth, and grow up as calves of the stall. 3rd. And ye shall tread down the wicked: for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of Hosts.

How could the righteous tread down the wicked if they were already burned up? Ashes is the most worthless thing a wicked person could be compared to. This prophecy foretells the coming of Christ, when his righteousness will shine forth in the hearts of the people that would receive him, and the wicked would not have dominion over them.

The fourth and fifth verses read: Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the Statutes and judgments. Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord.

This foretells the coming of John the Baptist, who was called Elijah. For in Matt. 11:10, 11, 13, 14, Jesus said, For this is he, of whom it is written, behold I send my messenger before thy face, which shall prepare thy way before thee; verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist. For all the prophets and the law prophesied until John. And if ye will receive it, this is Elias which was for to come.

Malachi, 6th verse. And he shall turn the heart of the fathers to the children, and the heart

of the children to their fathers, lest I come and smite the earth with a curse.

This verse fortells the Spirit of Christ. Not the second coming; it will be too late then to tender the heart: but here we find him teaching them to repent, saying, the kingdom of heaven is at hand. And there followed him great multitudes of people from Galilee, and Decapolis, and from Jerusalem, and Judea and from beyond Jordan.

So we find Malachi was prophesying the coming of John the Baptist, and the Lord, Jesus Christ. The fire as referred to in the first verse foretells the Power of the Gospel of Christ to destroy sin in the heart of mankind, while in this life. As the disciples said, as recorded in Luke 24:32, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures? Dear friends we are living in the Gospel Dispensation, and the foundation of Truths are made so plain we need not be in doubt on any line of religious worship. Let us build on the Rock, the New Covenant. If this is not a complete Covenant then the life, and death of Jesus Christ, and the Holy Spirit, made a failure. Amen.

CHAPTER VIII.

WHY PREACH THE POPE CHANGED THE DAY?

Quotations from James Cardinal Gibbons, Archbishop of Baltimore, whose book is titled "Faith of our Fathers," page 118, chapter 9: "The Catholic Church teaches that our Lord conferred on St. Peter, the first place of honor and jurisdiction in the government of this whole Church, and that the same spiritual supremacy has always resided in the Popes or Bishops of Rome, as being the successors of St. Peter. Consequently to be true followers of Christ, all Christians, both among the clergy and the laity must be in communion with the See of Rome, where Peter rules in the person of his successor." (Page 121). "The Christian Communities separated from the Catholic Church deny that Peter received any authority over the other Apostles, and hence they reject the supremacy of the Pope. To my mind, says Cardinal Gibbons, the New Testament establishes no doctrine unless it satisfies every candid reader that our Lord gave plenipotentary powers to Peter to govern the whole church." (Page 122). "And that this authority will continue to the end of time. Therefore, if we say the Pope changed the day, we will have to say Peter was a pope. All their Bishops were called Popes until 1073, when it was restricted to the bishop of Rome. Peter was in the counsel at Jerusalem when this question was settled A. D. 52. But we

Protestants do not claim he, nor any of the disciples, were popes, but we claim they were called of God to establish this work, and to teach and preach in Christ's name, as leaders. And they were very careful not to usurp power over those who accepted the faith in Christ. For Paul said, "Not that we should have rule over your faith but that we have confidence in you, that ye serve God with a fervent spirit."

Quoting from W. B. Godbey, author of New Testament Commentaries, and translations, we have the following: "Our Savior did not say he would build his Church on Peter as they claim he was the first Pope, but he contrasts Petros (Peter) with Petra (Himself). The word referring to Peter means a fragmentary rock blown out of the quarry such as we use in building, whereas Petra referring to himself, means an unbroken rock. In the year A. D. 606 when Boniface III. Bishop of Rome was crowned by Procas, king of Italy, supreme pontificate of all the churches and became the first pope." This we know was many years after Peter had gone to his reward.

History says, "The doctrines of the churches were observed and taught by the Apostles and disciples and Jesus was the chief corner stone. The Holy Ghost being the executive of the Trinity, the convictor of the sinner, the regenerator of the penitent, the restorer of the backslider, the sanctifier of the believer and the glorifier of the saints when this mortal puts on immortality. By him we are assured of our adoption of sons and

daughters into God's family. He is God's telephone, calling on the conscience of every one. He speaks the solemn warning and loving appeals. Come unto me all ye ends of the earth.

The elders and the deacons in the several churches were chosen by the body of disciples. The churches were bound together only by ties of sympathy, save that they acknowledge in common the supervision of the Apostles. To the Apostles had been given the power of the keys and the power of binding and loosing, that is, the authority to exercise Christian discipline, and a legislative or judicial function in connection with the planting of the Gospel.

Yet at Corinth it is the Church as a body, acting under the monition of the Apostles, that excommunicates an unworthy member. Influential in promoting mutual knowledge and a spirit of union among the scattered Christian societies, were the journeys of the Apostles, and their letters which were sent from one church to another; almsgiving and the liberal exercise of hospitality. In the beginning it was like one family. Jerusalem was the common treasury.

The Jews kept the Sabbath on Saturday, but side by side with this observance there grew up the custom of meeting of the Christian worship on the first day of the week, the day of the Lord's resurrection. In the Apocalypse, which is the book of Revelations, it is designated as the Lord's day.

They felt the sacredness of the spilt blood of

Jesus Christ and the power of the resurrection morning so great that to them they should keep the day in remembrance and honor of the wonderful light of the new dispensation that God had revealed unto them by His resurrection and by the Power of the Holy Ghost. As recorded in 2 Tim. 1:9, "He who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose, and grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Saviour who hath abolished death and brought life and immortality to light through the Gospel."

Heb. 2:15. "And delivered them who through fear of death were all their lifetime subject to bondage. For the law was a death sentence in many cases for disobedience and the resurrection of a future life was not yet preached for Jesus had not yet come, and the resurrection could not be preached until it was proven to the world by the fact of Christ's coming forth from the grave. Jesus himself referred to his resurrection as a proof that he was the Saviour of the world. Oh, what a wonderful, wonderful, wonderful, change had taken place! No wonder Paul felt his freedom in Christ and underwent such terrible persecutions for Christ's sake. And many other saints of God became martyrs that his Kingdom might be set up for you and me, dear reader!

Is this Resurrection day not worthy of notice, and honor, and glory, and power, and praise, and adoration? Oh, that we might all glorify God

more and more for this wonderful redemption given us by the sacrifice of Jesus. We will now go back to the subject of Peter.

Matt. 16:13. Jesus asked his disciples, saying, "whom do men say that I the Son of Man am?" And they answered, "Some say that thou art John the Baptist, some Elias, and others Jeremias, or one of the prophets." Then he asked them definitely, "But whom say ye that I am?" And Simon Peter answered and said, "Thou art the Christ, the Son of the Living God." Jesus said unto him, "Blessed art thou, Simon Bar-jona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

18th verse. "And I say unto thee, that thou art Peter, and upon this rock will I build my Church: and the gates of hell shall not prevail against it. I will give unto you the keys of the Kingdom of Heaven; and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in Heaven."

Jesus made this same statement to his disciples when he went in unto them where they were gathered together, (except Thomas who was absent) on the first day of the week, after his resurrection, as recorded by John 20:23. He breathed on them, saying, Receive ye the Holy Ghost. Whosoever sins ye remit, they are remitted unto them: whosoever sins ye retain they are retained.

Therefore, he placed no greater power on Peter than on all the disciples. And in the 18th

verse of the 18th chapter of Matthew Jesus said, Whatsoever ye shall bind on earth shall be bound in Heaven, and whatsoever ye shall loose on earth, shall be loosed in Heaven.

Coming back to the 15th verse, we read, how Jesus taught his disciples to treat a brother who had trespassed against him, how they should go to him alone, and if the brother would hear him then, thou hast gained him. 16th verse. But if he will not hear, then take one or two more for witnesses, and if he will not hear them, tell it to the Church, and if he will not hear the Church, then let him be unto thee, as an heathen and a publican.

Then again he made the statement whatsoever ye shall bind on earth, shall be bound in heaven, etc. So we find it was a blessing Christ bestowed on any believer if they could win them to Christ. Not given to Peter only, but to you, and me as well.

If Jesus meant Peter was the Rock upon which he was to build his Church, he dethroned him according to the reading in the 23rd verse of the 16th chapter of Matthew. When he said unto him, "Get thee behind me, Satan, thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men."

Peter did not discern the things that Jesus had said about his own death, as recorded in the 21st verse.

Jesus began to shew (or tell) his disciples how that he must go unto Jerusalem, and suffer

many things of the elders, and chief priests, and scribes and be killed and be raised again the third day.

"Then Peter took him and began to rebuke him, saying, Be it far from thee, Lord! This shall not be unto thee!"

Jesus saw in Peter, at this time an unwilling spirit to yield himself to the plan of God for the salvation of mankind, therefore he had to rebuke Peter. If Peter was the Rock we can easily see he could not stand the test as Christ did, neither did he know the will of the Father as Jesus did.

John 6:38. Jesus said, For I came down from heaven not to do my own will, but the will of him that sent me. Also John 5:30. I can of my own self do nothing: as I hear, I judge, and my judgment is just because I seek not my own will, but the will of the Father which hath sent me.

Jesus was sinless. He issues his confident challenge, saying, "which of you convinceth me of sin?"

He never cried for pardon in his prayers, nor for a closer walk with God. He was Godman. He suffered weariness, hunger, thirst, and pain. Yet he was never worsted in the moral conflict. He did not close his eyes to the presence of sin, or made light of its guilt. No soul has ever been so sensitive as his to the taint of impurity. Therefore it was the words that Peter spoke, when he said, "Thou art the Christ the Son of the Living God," that Jesus sanctioned, was to be the foundation for his Church. And not the Catholic be-

belief that Jesus called Peter the Rock, but he referred to himself as being the Rock as recorded in Matt. 21:33-45, where he gave them the parable of the man who planted a vineyard, and made it ready to be cared for by hedging it round about, and placing a wine press in it, and building a tower and let it out to husbandmen and went into a far country. And when the time of the fruit drew near, he sent his servants to the husbandmen to receive the fruits of it. And they took his servants, and beat one, and killed another, and stoned another. The third time servants were sent, the last one being his Son, whom they slew. These three persons represent the way the Jews treated the three persons that were sent to give light and life to them. The first one represents John the Baptist, whom they refused to accept. The second one represents Christ whom they killed, and the third represents the Holy Ghost, who was also rejected, and is continued so today by the Jews.

Jesus asks them the question, "What will the Lord of the vineyard do unto those husbandmen?" And they said unto him, "He will destroy those wicked men." Then Jesus said unto them, "Did ye never read in the Scriptures, the stone which the builders rejected, the same is become the head of the corner? This is the Lords doing, and it is marvellous in our eyes." Psa. 118:22-23.

Matt. 21:43. Therefore, "say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits there-

of." This Scripture is also recorded in Mark 12th chapter.

Rock is given in Deut. 32:3, 4. "Because I will publish the name of the Lord, ascribe ye greatness unto our God. He is the ROCK, his work is perfect, for all his ways are judgment, a God of truth and without iniquity, just and right is he. Also in 2 Sam. 22:32, For who is God, save the Lord? And who is a ROCK save our God? God is my strength and power, and he maketh my way perfect."

Psalm 18:2. "The Lord is my ROCK, and my fortress, my deliverer, my God, my strength, in whom I will trust: my buckler, and the horn of my salvation, and my high tower."

Also 1 Cor. 10:4. "The children of Israel did all drink the same spiritual drink for they drank of that Spiritual ROCK that followed them; and that ROCK was Christ." Now dear reader, we that profess Protestantism have all no doubt understood, and believed all that has been said on this subject, but praying that some of these books might fall into the hands of some who have been taught that Peter was called the ROCK, I have given these references, that they may be led to see the light on this Scripture. Matt. 16:19. When Jesus said to Peter I will give unto thee the keys of the kingdom of heaven and whatsoever thou shall bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven, He intended this scripture to be applied to every child of God. For the keys of

the kingdom is the light of the Gospel as given to every one who really receives the new birth, and believes in Jesus as did Peter, that he is the Son of the living God.

And we have power to bind people for heaven by our lives, and influence, as Jesus said, Believe me for the very works sake.

And he said if we do his will, we will draw all men unto him. Therefore we conclude that because Peter acknowledged Christ, his life would be an influence to many to follow Christ. And it proved it on the day of Pentecost when he stood up and declared unto them that this was the prophecy that was spoken by Joel, 2:28, saying, "It shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy and your young men shall see visions, and your old men shall dream dreams."

And I will shew wonders in the heavens and in the earth, blood and fire, and pillars of smoke. The sun shall be turned into darkness, (which came to pass while Jesus hung on the cross) and the moon into blood before the great and the terrible day of the Lord come. And it shall come to pass that whosoever shall call on the name of the Lord shall be saved. Not through Peter's power to save, but the Lord. So we find that this was declared the great and notable day of the Lord by Peter, and was foretold by Joel, as also by Malachi third and fourth chapters.

This prophecy was fulfilled then in the death

and resurrection of our Lord, and the seal of this promise was made manifest by the gift of the Holy Ghost that awakened them to the fact that this was true, and through Peter's boldness many were converted and received Christ as their Lord, by the power of the Holy Ghost. Acts 2:17-21.

Peter had studied the scriptures and now could understand the truth when he saw the wonderful demonstration of the power of the Holy Ghost. And it is through the Power of the Holy Ghost made manifest on the believers in Christ that convinces and convicts men of sin unto this day.

But Peter was not infallible in his judgment as is proven by what he did at Antioch as recorded. Gal. 2:11, 12. When Peter was come to Antioch, Paul withstood him to the face because he was to be blamed. For before certain came from James he did eat with the Gentiles; but when they were come, he withdrew and separated himself fearing them which were of the circumcision. And the other Jews went with him. But when I saw that they walked not uprightly according to the truth of the Gospel, I said unto Peter before them all, if thou being a Jew livest after the manner of the Gentiles, and not as do the Jews why compellest thou the Gentiles to live as do the Jews? Therefore, Paul obeyed God better than Peter. This proves that Peter was not infallible in his judgment of duty or faith. Would Jesus have treated the Gentiles that way? No indeed, dear friends, he is our great high priest. We are

all one in Christ. And God judges man from the heart, and not from race, or color, or even from profession, but from a pure heart.

We are his agencies to work with, for the salvation of the world. Christ put his work in the beginning on the Apostles and disciples, giving them commandments through the Holy Ghost as recorded in Acts 1:2. He was assembled with them, and commanded them not to depart from Jerusalem, but wait for the promise of the Father which, saith he, ye have heard of me, for ye shall be baptized with the Holy Ghost not many days hence.

8th verse. Ye shall receive power after that the Holy Ghost is come upon you and ye shall be witnesses unto me, both in Jerusalem, and in all Judea and in Samaria, and unto the uttermost part of the earth. Every one that received this power was a witness.

The Holy Ghost is a gift of God for every believer, both great and small. He is our Comforter, our Teacher, that helps us to discern the Word of God. Just why did God send Him on the first day of the week? Why not on the Sabbath? He is God's seal. He is the Spirit of Truth, the world cannot receive Him, because the world (or the wicked) seeth him not, neither knoweth him. John 14:16-17. And this is the reason the disciples and apostles had to suffer so much persecutions and many of them death. They were led by the Holy Ghost but the world would not receive Him.

History tells us the religion of Jesus had broken the chain of bondage to the Old Testament system. Judiac Christianity was a thing outgrown. Thenceforward, such as cling to the observances of the law, more and more sunk into the position of heretical parties, holding fast their doctrines, but isolated and destined to extinction. Their immovable faith, and knowledge of Christ's resurrection was the basis of their preaching. It served them to endure ostracism and death. It was through the Holy Ghost that Stephen set forth the universality of the gospel which was construed into an attack on the Mosaic system as destined to pass away which roused bitter indignation.

He was dragged before the Sanhedrin and summoned to answer his accusers, he went over in a rapid review the whole Jewish history and broke out at length in a burning demonstration of the crimes that had reached their climax in the murder of the Righteous One, Jesus Christ. In a frenzy of rage the crowd would hear no more, but hurried him beyond the limits of the city, where they stoned him to death, while he in his last breath implored pardon for his murderers. This Spirit of forgiveness which was not native quality of their race made great effect on the gospel. This occurrence made an epoch in the history of the infant Church. It was the signal for a persecution that drove the disciples from Jerusalem into the neighboring districts. The Apostles alone remained in the city in some place of safety: for

inasmuch as Jerusalem was regarded by them as the center of the new Community and kingdom, it would not be right seemingly for them to forsake it.

The most memorable event in relation to the carrying of the gospel to the entire world was the conversion of Paul. He had been at his married sister's in Jerusalem, in the school of Gamaliel preparing for the office of Rabbi.

He approved of the slaying of Stephen, he was on his way to Damascus to persecute the Church when God revealed his Son to him, that he might preach him among the heathen. His conversion was A. D. 35.

Acts 9:18-20. And immediately there fell from his eyes as it had been scales, and he arose and was baptized and he was with the disciples that were at Damascus, and straightway he preached Christ in the synagogues. And he said the gospel I preached was not after man, neither received I it of man, but by the revelation of Jesus Christ. I conferred not with flesh and blood. Gal. 1:16.

Gal. 1:11-17. Paul said I went not up to Jerusalem to them which were apostles before me: but I went into Arabia, and returned to Damascus. Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days, A. D. 38, but other of the apostles saw I none, save James the Lord's brother.

So we are positive that Paul did not come under the jurisdiction of Peter. It was the power

of the Holy Spirit that showed him his duty toward God and gave him the power of endurance to withstand persecution, and declare to the Jews (his own people) that they had killed the Saviour of the world, saying the Lord had commanded them (Paul and Barnabas) it was necessary that the word of God should first be spoken to them; but seeing ye put it from you and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles, for the Lord commanded us saying, I have set thee to be a light to the Gentiles, that thou shouldst be for salvation unto the ends of the earth. (These words are recorded in Acts 13:46, 47).

Remember now as you read these words that Paul had been a wonderful persecutor, and the Lord was gone to heaven, about two years previous to Paul's conversion and yet Paul says, "The Lord commanded them." His calling came from God, therefore, Paul had as great a responsibility put upon him as Jesus laid upon Peter. He knew his calling and his experience gave him such a vision of the lost condition of his own people that although he was stoned and left for dead, he would not yield, but turned to the Gentiles and they were glad to receive the word and glorified God.

Paul was as strong a believer as Peter and established more churches than Peter, being a great student of the law he could expound the scripture and saw the revelation of Christ better. Receiving Christ as a Saviour in faith, he was

conscious of being lifted to the plain of filial communion with God. To mingle law method with the one gospel requirement to believe in Christ, was to call in question the adequacy of the work of redemption and it was equivalent to making man partly his own Saviour.

The association of Peter and Paul with Rome made the church there an Apostolic See of the loftiest rank. It was one of the largest churches. It had been active in founding many other churches. Its gifts had flowed out to needy brethren in many places. It was the first to feel the cruel hand of persecution, and often the first to make known to the churches the approach of danger. Its officers stood in the most exposed place, and very frequently perished as martyrs. All these influences conspired to direct the eyes of Christians to Rome as the foremost of the seats of ecclesiastical authority.

The heathen rulers at Rome persecuted the churches. Some rulers were more lenient than others, and did not put them to death, while others tortured and killed in many horrible ways.

From the ascension of Emperor Vespasian 69 A. D. for 30 years the church was left at peace. In the year of 110 the temples of the heathen gods had been almost forsaken. From 161-180 Marcus Aurelius reigned and the Christian suffered from popular fury and from the government ruler. In this period, there were earthquakes and famines, and pestilences and a plague,

and all this was charged to the account of the Christians.

One aged saint was demanded to curse Christ. He answered, six, and eighty years have I served him and he has done me nothing but good, and how could I curse him? My Lord and my Saviour. Refusing to renounce the faith he was burned to death: and others were so treated. The severity of the tortures were endured without flinching, even by young maidens at the hands of the heathen magistrates. A youth of 16, a female slave, tortured from morning until night, would only exclaim, I am a Christian: Among us no evil is done.

From the Apostolic age 100 to 313, there was much persecution, Licinius, a ruler over the East, a defender of paganism, yielded to signing an edict with Constantine and Galerius which proclaimed freedom and toleration in matters of religion. The edict of Milan 313, emanating from the two latter established unrestricted liberty on this subject. It alleges a motive for the edict the sacred rights of conscience. But it waited many years for a practical realization of this fact. In 313 Constantine became the sole ruler of the West. He had a contest in the West against the tyrannical and dissolute Maxentius, just before his victory over this rival, at the Milvian Bridge he adopted the Christian faith. The strength of the Christian community made it politic for him to win its united support.

In later contests with rulers who were defend-

ers of paganism, he became more distinctly the champion of the Christian cause. The defeat of Licinius in 323 left him the master of the whole Roman world. And imperial Rome, the conquerer of the world, was herself overcome by the bands of Christian Disciples whose meek but dauntless courage was more than a match for all her power. The government of the Church stood after the middle of the second century as a unit, believing that membership of this one Church was necessary to salvation. The sinless character of Christ was universally taught. His supernatural birth was recognized by all. His work was more than a teacher and legislator. He was a Redeemer of mankind. His work included an atonement, or a ground of forgiveness. The Church connected the principle of obedience with faith in the Saviour as its fountain. Such were the conditions and doctrines partially the Roman Emperor Constantine being converted to the Christian faith, which was an event of momentous importance in the History of the Christian religion. The Roman Emperor, from being the enemy and persecutor of the Church, thenceforward became, its protector and patron. The Church entered into an alliance with the State, which was to prove fruitful of consequences, both good and evil in the subsequent history of Europe. Christianity was now to reap the advantages and to incur the dangers arising from the friendship of earthly rulers and from a close connection with the civil authorities. Constantine did not attempt to put

down heathen worship by coercive means. He prohibited, however, all pagan rites which involved immorality, magic or sorcery. In Constantinople, the "New Rome" which he founded and made his capital, he allowed only Christian worship. In many ways he used his personal influence, by persuasion, and by distributing offices and other rewards, to gain converts to the Christian side. He even delivered discourses to applauding auditors in his palace. He disclaimed the authority to decide questions of orthodoxy. He deemed it the business of the bishops to settle such questions to protect the church.

Constantine was the first emperor that had embraced the Christian faith. He found the church firmly organized under a body of clergy of different ranks, who claimed to be a body of holy men, having exclusive right to minister in holy things. History says he refrained from taking authority that was his opportunity to take. He called himself "bishop in externals." This was said in a tone of pleasantry, but it presented the view of which he actually took of his ecclesiastical function.

His reign was from 313 to 337. He died leaving the empire to his unworthy sons and many had to suffer martyrdom by the ruling of his son Constantius.

Constantine's Sunday law of March 7, 321, was for only the one day of the year. Let all the judges and town people and the occupation of all trades rest on the venerable day of the sun; but

let those who are situated in the country freely and at full liberty attend to the business of agriculture, because it often happens that no other day is so fit for the sowing corn and planting vines. This was an observance of one day in the year, as we observe Thanksgiving Day.

CHAPTER IX.

As a last exhortation to my Advent friends, I can only say, you, like Paul, think you are doing God's will, saying come ye out from among them and be ye a separate people, for the day of his appearing is near. For this is the last message before the end of time, etc. Oh, how can you think that Jesus failed to give the last message to the world? How could someone rise with a greater or more sacred message than Christ's? Was not his message given since the law of Moses? Does the written law make any atonement for sin? It was handed down through the hands of man, but the law of Christ comes through the sacrifice of his own blood. His only law was love.

Jesus said, "And I, if I be lifted up will draw all men unto me." Not unto the law to observe it, and keep the Sabbath but to do righteously. What drawing effect does the law have? It is compulsory. Jesus said, "think not that I will accuse you to the Father. There is one that accuseth, which is Moses. And are ye not teaching as Moses did? Saying ye must keep the sabbath." Did not the Jews disobey the sixth commandment, "Thou shalt not Kill" when they killed the Saviour? Could God receive their worship on that Sabbath? Oh, you say, Jesus still observed the Sabbath, resting, asleep in the tomb. Did not Jesus tell them their kingdom would be taken from them? Had they not broken their covenant with God

when they had killed the One that God had sent to Redeem them from sin? And you say the Sabbath was their seal. Are you going to hold God to his promise and cause the Jew to still believe they are the chosen people of God when they would not accept the gift of his Son? They had taken over the proffered offer into their own hands, and slew him, and God could do no more for them as a nation, until they come to repentance.

Jesus had said his kingdom would not be of this world, but would be a Spiritual Kingdom. When did he set up his Kingdom? On the resurrection morning. And what was the seal? for he said, "I will make a new covenant." It was the gift of the Holy Spirit. Who did he give this seal to? He breathed on his disciple only; saying, "Receive ye the Holy Ghost." But before he ascended to heaven he told them to tarry at Jerusalem until the day of Pentecost is fully come when the Father would send the Holy Ghost. So you see Jesus and the Father worked in unity of Spirit. And he sent the Holy Spirit on the first day of the week, thereby honored the Son, and fulfilled the Scriptures, according to God's appointment, given in Lev. 23:15, 16. The law said Pentecost should come on the morrow after the seventh day, seven Sabbaths shall be complete, even unto the morrow after the seven Sabbaths, shall ye number fifty days. This is a true type of the fifty days that intervened between the resurrection morn and the day of Pentecost.

Remember when the Old and the New Testaments agree with their shadows and types that settles all questions. They were to give a new meat offering unto the Lord, saying they were the first fruits; and surely the first fruits of the Spirit was made manifest by the power of God on that notable day of Pentecost, and they glorified God in the power of the Holy Ghost.

The old covenant had the atonement of the blood of calves, and goats, and the Sabbath for its seal of remembrance which had its influence to bind them to the covenant.

The New Covenant has the atonement of the blood of Christ. The Holy Ghost for its seal, and the Lord's day as a remembrance of the redemption of the soul and it binds the soul in reverence to Christ.

And let us heed the words of Paul to the elders of the Church. Acts 20:38. Take heed therefore unto yourselves and to all the flock over which the Holy Ghost hath made you overseer, to feed the church of God which he hath purchased with his own blood.

Paul also said, "I know that after my departure shall grievous wolves enter in among you, not sparing the flock. Also, of your own selves shall men arise speaking perverse things to draw away disciples after them."

Is it not a fact that most members of Adventism have been drawn out of other churches?

Quotations from Samuel Walter Gamble:
"Through their publishing houses, and other ef-

forts they claim to have drawn five thousand members out of the Protestant churches during 1899, and confounded about one hundred thousand God loving, earnest Christians; thereby causing them to doubt the ministers, and members of the churches to which they belong, and to disregard the Lord's day, and to think they have not been keeping the true Sabbath, challenging any person to give Bible authority for the first day Sabbath of \$1,000.00 reward," etc. To my mind it is one of the seductive spirits that is to come in the last days to try our faith. They come as an angel of light. But their doctrine is not of the Gospel dispensation. For they are continually referring to Ezek. 20:12 and Isa. 8:20, and Rev. 14:12, which reads, "Here is the patience of the saints, here are they that keep the commandments of God, and the faith of Jesus."

What is the faith of Jesus? What was his faith centered on? It was nothing else but to believe if he would die for the sinner, he would cause him to cease from sin and come unto Jesus and receive life. The Commandment of God is to honor the Son and love one another, which is witnessed to us by the seal of his spirit. Their reference refers to the keeping of the Sabbath of the first Covenant, but God put his seal on the first day Sabbath, or Lord's day.

A note of warning, when any religious sect will obscure their title, it is necessary to be on your guard as to what you buy these days, even on religious topics. The Russellite doctrine does

not bear this name now but is changed to International. The Mormons have their literature under the name of Latter Day Saints. The Spiritualists bear the name of Progressive Religion. Adventists have "Bible Readings," "The Great Controversy," "Prophecies of Jesus," "The Marked Bible," and other doctrinal publications of their faith.

Mark 4:21. Jesus said, "Is a candle brought to put under a bushel, or under a bed, and not to be set on a candlestick?"

Through publications is one of the ways that they who would be true followers of Christ, are being deceived, for they are deceivers. And we are warned not to be partakers with every wind of doctrine. And Paul says, "Avoid contentions and strivings about the law, for they are unprofitable and vain."

The day that Jesus laid in the grave was the greatest day of victory for the devil that had ever occurred. For the wicked could now rejoice over their great victory; they thought they had completely conquered the world now, for Christ could never again confound the people with his awful doctrines, and declare he was the Son of God, and as they called it, blaspheme in the name of God, and show his authority over them, and tell them of their wickedness as he had done. Don't you think they really had a day of rejoicing, or do you think they felt their guilt of sin, now? If they had shown signs of sorrow, the disciples need not have feared them. And do you want to show a

Spirit of honor to them by observing the day of the greatest sorrow the human heart that loved the Saviour ever had? Or do you rather rejoice over a risen Saviour on the day of his resurrection? Jesus often made comparisons of earthly things to explain the heavenly or Spiritual things. So I make this statement, "An officer always has a set day for him to take over the power of that office, or to take his seat for his office work." Just so the Father set a day for the Holy Ghost to enter his office work, a day set apart and sanctified by God the Father, when 3,000 souls were sealed that the Spiritual Kingdom of God might be set up. Freed from the bondage of sin, and the curse of the law, to honor, and serve God in newness of Spirit; and the light of the Gospel, and the resurrection of Christ, the hope of glory unto everlasting life which had never been revealed before to the children of men, not even unto the Jews, the chosen people of God. For even Christ's followers did not know the fullness of redemption until the Holy Ghost revealed it unto them.

If we are in the kingdom we are ready to meet Jesus. The knowledge of the prophecies will not avail us anything, these all pass away, but the kingdom of God is Eternal. Our preparation must come through love to God, and if we are in his Kingdom this will be our daily preparation, not through fear as though we are under compulsion, or with the fear of not knowing when he will come, but with joy, rejoicing in the hope of his appearance.

PRESENT TRUTH, BIBLE READINGS.

Page 263, Question. What is the burden of the threefold message of Rev. 14:6-10?

Answer—The final test comes over the commandments of God. Those who acknowledge the supremacy of the beast (or the Pope) by yielding obedience to the law of God as changed and enforced by the papacy, when the real issue has been clearly defined, will in so doing worship the beast and his image and receive his mark. Such will take the side of Satan in his rebellion against the authority of God.

Dear reader, if there is none other sin for God to judge his people by, than that to love and honor Christ on the day he arose from the grave, this would be no spiritual judgment at all because this is a visible act. The sins that are spiritual are discerned by the Spirit of God, even within our own hearts.

Now since we have proven by the word that God himself set apart the first day of the week as a sacred day, for all mankind, sanctifying it by sending the Holy Ghost to prove to the world that it was done by God; and the disciples also were led by the guidance of the Holy Spirit to settle the disputings that had arisen in the early church over the law, and the example that Jesus gave by meeting with his disciples on the first day after his resurrection, these all agree in one.

Now you may ask, "What then does the 14th chapter of Revelations refer to as the beast. And what is the mark of the beast?"

Go with me to the 23rd chapter of Matthew, and there get a foundation from the words spoken by Jesus our Lord.

Then spake Jesus to the multitude and to his disciples. "Saying, the scribes, and the Pharisees sit in Moses' seat. 6th verse, And love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men Rabbi, Rabbi! But be not ye called Rabbi for one is your Master, even Christ, and all ye are brethren. And call no man your father upon the earth; for one is your Father, which is in heaven. Neither be ye called masters, for one is your Master even Christ. Whosoever shall exalt himself shall be abased and he that humbleth himself shall be exalted.

Quoted from Gibbons, Page 179. The Pope is called not only Father but Holy Father, and also Vicar of Christ, which is to say a person authorized to perform the functions or duties of another, a substitute in office. The pope claims to be vicar of Jesus Christ on earth, therefore a substitute for Christ.

This being a positive disobedience to the teachings of Christ, proving that he exalteth himself; of which Paul also warned against that man who opposeth, and exalteth himself above all that is called God, or that is worshipped, so that he, as God, sitteth in the Temple of God, shewing himself that he is God.

For there is one God and one mediator between God and men, the man Jesus Christ, who

gave himself a ransom for all. Paul also charges Timothy, 1 Tim. 4:1, 2, 3. Now the Spirit speaketh expressly, that some shall depart from the faith, and will give heed to seducing spirits, such as forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. The Apostasy here predicted has taken place. The Roman Church has forbidden the priesthood to marry, and command to abstain from meats. Quoting from Cardinal Gibbons, page 399. Our sins must be confessed to those to whom has been committed the dispensation of the mysteries of God. With us, the bishop or priest binds or looses: not them who are merely innocent or guilty, but having heard, as his duty requires the various qualities of sin, he understands who should be bound and who loosed. Page 398. To the priests is given a power which God would not grant either to angels or archangels, so much that what the priests do below, God ratifies above and the Master confirms the sentence of His servants. For He says, "Whose sins ye shall retain they are retained. What power, says Gibbons, can be greater than this? The Father hath given all power to the Son and I, Gibbons, see all this same power delivered to them, (the priests) by God the Son. Dear readers, is not this taking the power of God into the judgment of man? Sealing the destiny of man even before the day of judgment? If any who read these pages have been taught this doctrine,

I pray you will become awakened to the fact, that it is written, as I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God, for we shall all stand before the judgment seat of Christ; Recorded Rom. 14-10-11. And in this chapter we are exhorted to judge not one another. So then every one of us shall give account of himself to God. In the day when God shall judge the secrets of men by Jesus Christ according to the gospel. Rom. 2:16.

When Representatives from other nations are compelled to do obeisance to the Pope if they enter into his presence or have communication with him, thereby exalting him above other creatures; this is not in accordance with the teachings of Christ, and is altogether different than Christ's example, for he humbled himself insomuch as to gird Himself with a towel, and washed his disciples' feet: St. John 13:5. And said unto them, "I, your Lord, and Master, have washed your feet, ye ought also to wash one anothers feet. Jesus taught humility in every respect, and when the young man called him good, he said why callest thou me good, there is none good, but God.

Page 380. Gibbons. What is Mass? Ans. It is a sacrifice of prayer which the priests offer to God for himself and the people. When the priest offers Mass he speaks to God in an unknown tongue, it is not expected the congregation to hear the priest even if he spoke in English, since his face is turned from them, and the greater part of what he says is pronounced in an un-

dertone. And this was the system of worship God ordained in the ancient dispensation as we learn from the Old Testament, and from the first chapter of Luke.

This is all very true, my Catholic reader. There were many things demanded of the priests in those days, to offer up as a sacrifice for the sins of the people, but none of these things made anything perfect, but remember, as recorded in Heb. 9th chapter, 11th verse, but Christ being come a high priest of good things to come by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building, neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. Eternal means we are not daily committing sin, for the blood of Christ cleanses us from all sin. And if we are true followers of Christ, and will believe that he saves us from sin, if we yield our lives to be obedient to the guide that Jesus said would lead us into all truth (that is the Holy Spirit)—we will not yield our minds willfully to do anything wrong, but will enjoy to live holy lives and if we should err we have an advocate with the Father, our blessed Saviour, who is just and faithful to forgive us. Page 384. Gibbons. In the Old Law God prescribed to the priests the vestments which they should wear while engaged in their sacred office. Having different vestments for different services. One for Mass, White for Easter and Christmas, and other festivals of joy. Red for

Pentecost, green for Trinity Sunday Advent and purple during lent, black in Mass for the dead. Page 381. In the Old Law the Almighty Himself ordained that lighted chandeliers should adorn the tabernacle, assuredly that cannot be improper in the New dispensation. Page 382. They use the lights on their altars to represent our Saviour, and to remind us to let our light shine before us, and as a token of joy. Dear reader, the light we are to give to this world is the fruits of the Spirit, which is love, joy, and peace in the Holy Spirit which is to shine out in our every day life.

Gibbons. The priest also uses incense on the altar, which is an emblem of prayer, God enjoined in the Old law the use of incense. Yes, all these were commanded and obeyed in ancient times, but when Christ came as our great high priest all these things were done away. For they were a figure for the time then present. Please read the 9th chapter of Hebrews, which explains all those things and gives a good foundation to believe that these forms of worship are done away. For Christ said the time is come when the true worshippers shall worship the Father in Spirit and in truth, for the Father seeketh such to worship him. God is a Spirit, and they that worship him must worship him in Spirit and in truth. We cannot do this, dear reader, if we turn our case into the hands of a priest to place his judgment on us.

In answer to the question who is the beast, these explanations given make it very plain that

the Pope assumes the power of authority that has not been given to any man by our Lord and Master. Therefore he is designated as the beast by John the Revelator. Rev. 14:6-10. And they who do obeisance to Him have the mark of the beast either in their hand or by submitting their wills to obey him.

OBSERVANCE OF THE FIRST DAY SABBATH IS

1. In remembrance of the resurrection of Christ.
2. In remembrance of a risen Christ.
3. In remembrance of the love of Christ.
4. In remembrance of the New Covenant.
5. In remembrance that the Covenant was written on the fleshly tables of the heart.
6. In remembrance of the atonement of the blood of Christ.
7. In remembrance of the gift of the Holy Ghost.
8. In remembrance of the Seal of the Holy Ghost.
9. In remembrance of a day of great rejoicing.
10. In remembrance of the Glory of redemption as was proven on the day of Pentecost.
11. In remembrance of the Power of the Holy Ghost.
12. In remembrance of the day our redemption was proclaimed.
13. In remembrance to honor the Father for sending the Holy Ghost.
14. In remembrance of the Spiritual Power that came on the first day.
15. In remembrance of obedience to the teacher Jesus gave to lead us into the Spiritual Kingdom.

OBSERVANCE OF THE SEVENTH DAY SABBATH IS

1. In remembrance of Creation.
2. In remembrance of a dead Saviour.
3. In remembrance of the Law of Moses.
4. In remembrance of the Old Covenant.
5. In remembrance of the Covenant written on tables of Stone.
6. In remembrance of the Atonement of the blood of Calves and of Goats.
7. In remembrance of the Ten Commandments given to the Children of Israel in the wilderness.
8. In remembrance of a day of sorrow on all flesh.
9. In remembrance of a day of disappointment.
10. In remembrance of the greatest day of Condemnation.
11. In remembrance of the darkness of the sun, and the trembling of the earth.
12. In remembrance of the day the Saviour lay in the tomb.
13. In remembrance of the fact that the day of creation is to be remembered above our redemption.
14. In remembrance of the greatest sin man ever committed.
15. In remembrance that the keeping of the Sabbath seals our judgment for eternity.

CONCLUSION.

Now, you many readers, Protestants, Catholics and Adventists, I will venture to say that none of you will ever be able to realize how much I have felt that God laid upon me the writing of this book. It has been a very sacred work for me. I have taken statements as given by each, from their own records and have proven each point of conflicting statements made by them, as not agreeable to God's plan for our Salvation, by the Word of God. And it will not return unto Him void. May the blessings of God rest upon every one that reads these pages; no doubt many will read them long years after I have gone to my eternal rest, for I am now past my 74th birthday.

I thank God for giving me this blessed calling for His name's sake!

Marion, Ind.
A. D. 1929.

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