

THE PRESENT TRUTH.

18

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"The secret of the Lord is with them that fear him; and he will shew them his covenant."—Ps. xxv, 14.

REMARKS ON 2 COR. iii, 6—18.

The subject of this chapter is the contrast of the *ministration* of the old covenant under Moses, with the *ministration* of the new covenant under Christ.

If we would correctly understand the Apostle, we must first observe, that there is an essential difference between a covenant, or law, and the *ministration* of a law. The former is the constitution necessary for the government of the people; the latter is the *ministry*, or the ordained powers to carry its laws into execution.

After God had delivered his people from the tyranny and bondage of the Egyptians, he declared unto them his "Royal law," which he engraved in tables of stone. This was called **HIS COVENANT**, which he commanded them to perform—Deut. iv, 13. This covenant was a primary constitution of righteous principles for all to strictly observe.

The ministration of this covenant, under Moses, was the ecclesiastical powers, with all their offices and services connected, and their statutes and judgements to enforce the execution of "his covenant," and their penalties for disobedience, and also their justification and pardon through the atonements, called "carnal ordinances"—Heb. ix, 10, as was written by the hand of Moses in a book, called "the book of the covenant"—Deut. xxxi, 9—11, 24—26.

The law of God being first presented to the people written in tables of stone, and not in the mind and heart, therefore, they soon forgot and broke it; hence the new covenant—Jer. xxxi. 31—34; Heb. viii. 7—13, was promised and "established upon better promises." Paul says, "For if that first covenant had been faultless, then should no place have been sought for the second." The fault is not in the covenant itself; but in the manner in which it was presented, viz. upon tables of stone, and deposited in the ark, and not in the mind and heart. And because it was not written upon the heart, "they broke my covenant," verse 32, and "continued not in it." But in "the time of reformation," when "Christ being come an high priest of good

things to come," his covenant was established upon a better foundation, and better promises, viz. "I will **PUT MY LAWS** into their **MINDS**, and **WRITE** them in **THEIR HEARTS**."

Thus the new covenant is the same laws as the old; the difference is only in the new, and better ministration of it, or the manner in which it is presented to the people, being written by the Spirit of God upon the mind, and the heart. The ministration of the ten commandments under Christ's ministry is called "the ministration of the Spirit;" for the Spirit of Christ searcheth all things, and knoweth what is in the heart.

The dispensation under Moses was called the "ministration of death," and the "ministration of condemnation;" for by the law (through its ministration) was the knowledge of sin, condemnation and the penalty, death. And they all were under the condemnation, or "curse," until "the appearing of our Saviour Jesus Christ, who hath **ABOLISHED DEATH**, and hath brought **LIFE** and **IMMORTALITY** to light through the gospel."—2 Tim. i, 10.

Christ died for the redemption of the transgressors under the first covenant, that the called might receive the promise of eternal inheritance.—See Heb. ix. 15.

It is evident that no man was justified in the sight of God by the works of the law, (the ministration of Moses.)—See Gal. ii, 16, iii, 11—Acts xiii, 29.—"For it is not possible that the blood of bulls and of goats should take away sins." Those sacrifices could never make "the comers thereto perfect."—See Heb. x, 1—4.

Thus the ministration of the covenant under Moses could truly be called "the ministration of **DEATH**," and of "**CONDEMNATION**;" for while it condemned, it could not take away sin; neither give the redemption—**LIFE** and **IMMORTALITY**. "But the Spirit giveth life; and the Lord is that Spirit." Through the death and resurrection of Christ, and faith in the blood of the atonement, is this life given.

Verses 7-11 speak of the "ministration of death" and of "condemnation," which "was passing away," (Whiting's translation,) and the ministration of the Spirit which was a far more glorious dispensation than that of Moses, and which followed and "remaineth."

It was not the covenant "engraven in stones," neither the "glory" that was "abolished;" but it was the ministration of death, that is, the ministration of Moses, that was passing away.

The "vail," verses 13-16, is the ministration of Moses; for while the services of Moses were "read," and continued, "their minds were blinded," and they could not see, nor understand, nor believe that Jesus Christ was the end of all the typical services. But when they look at the blood of Jesus for the atonement—"the Lamb of God that taketh away sin," then faith is revealed by the Spirit and the "vail" is "taken away."

"Now the Lord is that Spirit; and where the Spirit of the Lord is, there is liberty." That is, if they have the Spirit of Christ dwelling in them, they are free from the yoke of bondage—Gal. v, 1, and they are free from the condemnation which they were under, while under the law of Moses; and while they are beholding the glory of the Lord, they are changed from glory to glory, by the Spirit of the Lord.

Thus the difference of the two ministrations. One is a "ministration of condemnation," and of "the letter," that is, of the hand-writing of Moses; the other is a ministration of LIFE, or JUSTIFICATION by the Spirit of Christ.

OTIS NICHOLS.

Beloved Brethren, scattered abroad—

God is reviving his people, and building up his cause in Western New-York.—During the scattering time we have passed through many heart-rending trials, while we have seen the precious flock scattered, torn and driven; but, thank God, the time has come for the flock to be gathered into the "unity of the faith." Divisions are being thoroughly healed, and strong union, and fervant Christian love increase among us. The "commandments of God, and the testimony of Jesus Christ" are to us the present truth—the meat in due season. The little flock here in this region are established on the Sabbath, and our past advent experience. Our number is constantly increasing. Honest souls are seeking for the truth, and are taking their stand

with us. The brethren have seen the importance of leaving their useless habits;—therefore they have put away snuff and tobacco, as useless, filthy and unclean. Our general meetings have been rising in interest and power for some time past; but very recently they have been exceedingly interesting and powerful.

Our general meeting, holden at the house of Bro. Harris, in Centreport, Nov. 17 and 18, was one of the best I ever attended.—Here we met some of our beloved brethren from the east—Brethren Ralph and Belden from Connecticut, and Brother and Sister White from Maine. They came to us "in the fulness of the blessing of the gospel of Christ," strong in the present truth. It was a melting, confessing, refreshing season.—The meeting was closed on first day, in the forenoon, and almost all the brethren left.

About ten days before the Centreport Conference, I was deeply impressed with a sense of duty to make one more effort to rescue our beloved Bro. Rhodes, whose case has laid with weight on my mind for some time past.

Impressed with the shortness of time, and the necessity of doing what we have to do quickly, I judged it duty to start at once. After I had journeyed fourteen miles, I could not feel free to go any further; for it seemed to me that the time had not come, I therefore returned home.

Here I would say for the information of the brethren abroad, that Bro. Rhodes was one of the most faithful, and self-sacrificing lecturers on the Second Advent, that ever labored in this region, and that most of those who now stand on present truth, received their first light on the advent through him. He spent a handsome property in the cause, in distributing publications, helping others out into the field to lecture, and in bearing his own expenses from place to place, to sound the advent message, until his means were entirely exhausted. The passing of the time, the scattering of the flock, and the cool treatment which he received from some who professed to be looking for the Lord, was too much for him to endure, and he sunk down in discouragement, and sadness of heart. At this time he keenly felt the force of the words of the prophet—

"Oh! that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!

"Oh! that I had in the wilderness a lodging-place of way-faring men, that I

might leave my people and go from them."
—Jer. ix, 1, 2.

With tenderest feelings for the torn flock, he left them, and retired to the wilderness; for he feared that some of them might lean on him, and be lost. Most of the time for three years he has been in the wilderness, about thirty miles from any settlement. He has sustained himself principally by fishing and hunting.

Bro. Rhodes has ever lived in the hearts of the remnant in this region; but for the past year there has been an increasing interest in his behalf. We have often felt drawn out in prayer to God that he would bring him out of the wilderness; and twice within the past year, in company with other brethren, I have been about 180 miles to see him, and we have tried to persuade him to come among the brethren; but without success.

At the close of the Centreport Conference, I introduced Bro. Rhodes' case to Bro. Ralph. When I first saw Bro. Ralph I had an impression that we had a work to do in connection; and he has since told me that he had the same impression. We both felt deeply Bro. Rhodes' case, and in the evening some half dozen of us had a season of prayer over the subject. Bro. Ralph asked the Lord, in secret, to pour out his Spirit upon us if it was his will that we should go after Bro. Rhodes. The Spirit was poured out, and it settled upon us, so that the place was awful, and glorious. While I was inquiring of the Lord if he had sent his servant so far to go with me to hunt up Bro. Rhodes, that moment Bro. Ralph broke out in a new tongue, unknown to us all. Then came the interpretation—"Yes to go with thee." I then saw the reason why the Lord did not want me to go after Bro. Rhodes when I started ten days before; for it was his will that Bro. Ralph should go with me.

Here I would say that some of the brethren, especially Brother and Sister White, had previous to this, had little or no faith in the interest we felt for Bro. Rhodes. Sister White had cautioned Bro. Ralph to be sure to get a clear duty from the Lord. She told him that she thought that my feelings for Bro. Rhodes were mere sympathy.

The next morning we had a season of prayer, and the Spirit was richly poured out, and the Lord gave Sister White the following vision, which was contrary to her former opinion and feeling relating to

our going after Bro. Rhodes, up to the time that the Spirit took her off in vision.

"While in vision the Angel pointed to the earth, where I saw Bro. Rhodes in thick darkness; but he still bore the image of Jesus. I saw that it was the will of God that Brn. Edson and Ralph should go after him. Then I was shown Bro. Rhodes' past labors in the Advent cause; that he had been mighty in word and in deed. I saw him standing before the people, with the Bible in his hand, and a stream of light coming from his mouth, which found its way to the hearts of the people. Some rejoiced, while others, who were in darkness, were troubled. I saw that he had proclaimed the advent with great confidence, and had shown his faith by his works, and when the time passed, the disappointment was very great. Then some professed Adventists wounded his heart, and I saw him overwhelmed with discouragement, and grief, as he left the little flock, and retired to the wilderness.

I saw that Jesus was pleading his blood for Bro. Rhodes, and that the Angel was ready to enroll his name, as soon as he would come out of that dark place, and stand on all the present truth. The Angel pointed me to the snare of Satan that bound him; and I saw that he thought that there was no hope, no mercy for him; and it would be of no use for him to try. I saw that Brn. Edson and Ralph should make him believe there was hope, and mercy for him, and tear him away, then he would come among the flock; and that Angels would attend them on their journey. I heard an Angel say—"Can ye not see the worth of the soul? Pull him out of the fire." I saw that in Bro. Rhodes' mouth there had been no guile in speaking against the present truth, relating to the Sabbath, and Shut Door. I also saw that the Lord had laid Bro. Rhodes' case heavily on Bro. Edson."
E. G. WHITE.

About eight days before our last Conference at the house of Bro. Harris in Centreport, I dreamed of attending the meeting, and as I came into the room where the brethren were, most of them appeared cheerful and happy. I was anxious to make my way through the room into another. I thought some of the brethren were disposed to draw my attention away from going into the other room by talking to me; but I made my way along, and got hold of the door. At this point, a number stood in the way, and Sister White stood

next to the door, and for some time prevented me from opening it. I held on to the door, waiting patiently for Sister White to move out of the way. At length she moved, and I opened the door, and passed into the room. Here I saw a number bowed down to the floor. I dreamed that one of them rose up, and put his arms around my neck, and said, "Oh! Bro. Edson, I am in the dark. I am in the dark!" I awoke and behold it was a dream.

As a general thing, I have placed but little confidence in dreams, and seldom tell one; but my mind was deeply impressed that I should see a fulfilment of this dream, in part, at the Centreport meeting. It is now clear to me that what took place at the Centreport meeting in relation to Bro. Rhodes' case, was a fulfilment of most of the above dream.

Monday Nov. 19, we started on our journey, in full faith that God had taken Bro. Rhode's case into his own hands, and that he would come with us; for when God works, something is accomplished. As we journeyed on, we felt the presence of God and his attending angels. We did not have to go into the wilderness; for Bro. Rhodes had come out a few days previous, and we found him at work in a field, on a rise of ground on the east side of Black River.

We told him that we had come in the name of the Lord to get him to go with us and see the brethren, and go with us into the Kingdom. God displayed his convincing power, and Bro. Ralph spoke in a new tongue, and gave the interpretation in power, and in the demonstration of the Holy Ghost.

Bro. Rhodes finally consented to come with us, and went about arranging his business in order to leave. While he was doing this, Bro. Ralph and myself took a walk down to the river, and spent some time viewing it and its banks. When Bro. Rhodes came back the next day, he said to us, "I thought, by this time, that you had concluded to go without me, and let me stay here." We told him no; he need not think any such thing. He turned from us and said, "It is too much, I cannot stand it;" and started for the woods. I feared that he was going away from us not to return again, so I started and ran after him, and found him on his face, asking the Lord what all this meant, why his children should feel so much for him.

I wish here to relate a dream which I

dreamed about two years since, of which the above seems to be a fulfilment.

I dreamed of going after Bro. Rhodes. I thought he was in a field at work, and as I went where he was, I had to ascend a rise of ground. After having some conversation with him, it appeared, by some means, that he was absent from me. I dreamed of going with some person down by the bank of the river, and was some time there, viewing the river and its banks. Again I thought I saw Bro. Rhodes, and he was making his way off from me down a descent of ground. I feared it was to hide away from me, so I ran after him and found him. I dreamed of talking with him, and as near as I can remember, he was disconsolate. He said he had no hope of entering the Kingdom, and it was of no use for him to try. Here I awoke.

Two or three nights before we saw Bro. Rhodes, he dreamed that two men came to him who were on their way to the Kingdom. Something asked him if he did not want to go with them to the Kingdom, which was just before them? He said he did, and turned partly round to see the men. But something seemed to say that he could not go with these two men. The thought of not being permitted to go with them caused him great distress. The men still waited for him, and he awoke.

Friday, Nov. 23, we returned as far as Bro. Arnold's, of Volney, and our dear Bro. Rhodes with us. Sabbath morning we came to this place, in company with Brother and Sister Arnold, where many of the brethren in this region were assembled. They were all rejoiced to see Bro. Rhodes. Tears of joy and tenderness flowed freely as they greeted each other. We had a sweet, heavenly sitting together during the meeting, and Bro. Rhodes' faith and hope are fast increasing. He stands firm in all the present truth; and we heartily bid him God speed, as he goes to search out and feed the precious, scattered flock of Jesus. HIRAM EDSON.

Oswego, N. Y. Nov. 26, 1849.

THE SABBATH.

My object in this article is to show that Christ was crucified, and laid in Joseph's new tomb the day before the weekly Sabbath, and that he rose from the dead the day after the Sabbath.

Jesus was nailed to the cross at the third hour of the day, which was nine o'clock A. M.—See Mark xv, 25. At the ninth hour of the day, or three o'clock P. M.

Jesus said "IT IS FINISHED;" and bowed his head, and gave up the ghost.—See John xix, 30; Mat. xxvii, 45-50; Mark xv, 33-37; Luke xxiii, 44-46.

This gave three hours for Joseph to take the body of Jesus from the cross and lay it in the sepulchre; and for the women to return and prepare spices and ointments before the Sabbath commenced. "And they returned, and prepared spices and ointments; and rested the Sabbath-day, according to the commandment."—Luke xxiii, 56.

EVEN and **EVENING** do not always mean the same thing. This I will show. Evening, according to the first division of time, was the night, or first half of the twenty-four-hour day.—See Gen. i, 5-31. Even was the last hours of the day, just before evening commenced. The paschal lamb was sacrificed at even, and no one will take the ground that all Israel killed their passover lamb in the night or evening. "And ye shall keep it up until the fourteenth day of the same month; and the whole assembly of the congregation of Israel shall kill it (margin) between the two evenings."—Ex. xii, 6.

"Joseph Frey, a converted Jew, in his work on the Passover, says the afternoon or evening of the day was by them divided into two parts, the lesser or former evening, and the greater or latter evening. The dividing point between the two, was three in the afternoon, the ninth hour of the day."—See Advent Herald, Oct. 9, 1844, page 76.

"But at the place which the Lord thy God shall choose to place his name in, there thou shalt sacrifice the passover **AT EVEN**, at the going down of the sun."—Deut. xvi, 6; See also Lev. xxiii, 5. When the sun passes the meridian, at noon, it begins to go down, and at three o'clock, or at even, when all Israel killed their lamb, the sun was about half way down.

The crucifixion for ever settles this point. On the very day of the month, and hour of the day, that the passover lamb was killed, the Lamb of God, while on the cross cried, "It is finished," bowed his head and died.

Jesus kept the passover with his disciples one day before its appointed time. "Now before the feast of the passover," etc.—Read John xiii, 1, 2. All may see that Jesus could not be the antitype of the slain lamb, and keep the passover at the same time.

Again Jesus was crucified on the day of the preparation for the passover feast.—See John xix, 31, and 42. The preparation of the fourteenth day was to put away leaven, kill the lamb, etc. so that on the very hour that Jesus cried, "It is finished," all Israel killed their lamb. From that time, which was three o'clock P. M. until evening, or the commencement of the fifteenth day, was called even.

The tenth day atonement was celebrated from the even of the ninth day of the seventh month, to the even of the tenth day.—See Lev. xxiii, 27-32.

If even here means evening, then they commenced their day of atonement at the beginning of the ninth day, which would make it the ninth day atonement, and not the tenth. Begin it at even, at the close of the ninth day, and all is plain.

Again, the fifteenth day of the first month was the first day of the seven days' feast of unleavened bread. This is positive and plain, from Lev. xxiii, 6, and Num. xxviii, 17. The Jews were to celebrate the feast from the even of the fourteenth day, until the even of the one-and-twentieth day.—See Ex. xii, 18. Now if even means evening in this case, then the feast commenced at the beginning of the fourteenth day, twenty-one hours before the lamb was slain, and the fourteenth day was the first day of the feast, instead of the fifteenth, according to Leviticus' xxiii, 6, and Num. xxviii, 17.

The preparation was a memorial which commemorated the slaying of that lamb in Egypt, whose blood was put on the two side-posts, and on the upper door-post of the houses of Israel, that when the Lord passed through Egypt, to slay the first-born of the Egyptians, he might see the blood on the houses of Israel, and pass over them.—See Ex. xii, 7-13, and 21-27.

The feast of unleavened bread commemorated the hasty departure of Israel from Egypt, with "their dough before it was leavened;" so that they had to bake "unleavened cakes of the dough which they brought forth out of Egypt," for their breakfast the next morning.—See Ex. xii, 31-39; xiii, 6-8 and 14.

Thus the time of the preparation, and the beginning of the feast of unleavened bread are clearly shown. On the fourteenth day, at three o'clock P. M. the lamb was slain, and from that time to the beginning of the fifteenth day they were preparing the lamb, and putting away leaven out of their houses. This was the preparation,

and the space of time that it occupied was called even.

The fifteenth day, which was the first feast day, commenced with the EVENING which immediately followed the preparation, or EVEN of the fourteenth day.

"In the fourteenth day of the first month T EVEN is the Lord's passover.

And on the fifteenth day of the same month is the feast of unleavened bread unto the Lord, etc.—Lev. xxiii, 5, 6,

It was at even, the time of the preparation, and not evening, that Joseph of Arimathea took the body of Jesus from the cross, and laid it in his new tomb. The holy women, then had three hours to prepare spices and ointments, before the evening of the Holy Sabbath commenced; which they kept according to the fourth commandment.

The Sabbath that followed the crucifixion was called "an high day"—John xix. 31; because the first feast day came on the Holy Sabbath, that year. It was as likely to come on the seventh day, as on any day of the week. This view plainly proves that the crucifixion was on the sixth day of the week; therefore the next day was the Sabbath of the Lord our God.

Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them.—Luke xxiv, 1.

The three last hours of the sixth day of the week, was not sufficient time for the women to prepare, and use the spices and ointment; so after they had bought and prepared them they put them aside, and rested on the Sabbath; and then early in the morning they came to the sepulchre to apply them to the body of Jesus; but he was not there, he had arisen. The modern view, which has blinded and ensnared some, that Monday is the first day of the week, when compared with Scripture testimony, teaches that twenty-seven hours from Friday at three P. M. to Saturday at six P. M. was not time enough to prepare, and apply the spices and ointment; therefore the women had to wait until Monday morning. This view is perfectly unnatural, blind and inconsistent, while the one which I have here presented, is natural and plain.

Jesus rose from the dead on the third day. This he preached to the two disciples, as they walked in company to Emmaus.

"Then opened he their understanding, that they might understand the Scriptures.

And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day."—Luke xxiv, 45, 46.

Jesus' sufferings on the cross were from nine o'clock A. M. to three o'clock P. M. Friday, the day that Jesus did "suffer" on the cross, was the first day, the Holy Sabbath was the second day, and the first day of the week was the THIRD DAY; and Jesus rose from the dead.—See Cor. xv, 3, 4; Matt. xvi, 21; xx, 19; Mark ix, 31; x, 34; Luke ix, 22; xviii, 33.

Some have concluded that Christ rose on the Sabbath, from the following Scripture. "In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene, and the other Mary to the sepulchre."—Matt. xxviii, 1.

Here, I will give Whiting's translation: "After the Sabbath, as the first day of the week was dawning," etc. Campbell translates it as follows: "Sabbath being over, and the first day of the week beginning to dawn," etc. This makes it all clear.

That I have shown that the crucifixion was the day before the Holy Sabbath, and, that the resurrection was the day following it, I hope is plain to all who may read this article.

There is, however, one lone text that is brought to prove that the position I have here taken is incorrect—

"For as Jonas was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth."—Matt. xii, 40.

The text must be explained so as to harmonize with the multitude of texts that positively declare the resurrection of Jesus on the third day. If Jesus lay in the tomb three days and three nights, then he arose on the fourth day, and not on the third, according to the Scriptures. Scripture must explain Scripture—then a harmony may be seen throughout the whole.

Jesus never was in the heart of this globe, called earth; heart being the centre, or at least in the earth, beneath its surface. He was laid in Joseph's new tomb, or as Campbell has it, MONUMENT, "*hewn out in the rock.*" Jonas was in the bowels of the whale. In like manner, Jesus never was in the heart of this globe.

Then earth in this case must mean the powers of earth, or the power and control of wicked men, and the Devil. For proof that earth does not always mean this literal globe, see the following Scriptures:

"O earth, earth, earth, hear the word of the Lord."—Jer. xxii, 29. Here the people are addressed, and not this globe.—See also Deut. xxxii, 1; Isa. i, 2; and many other texts. On that ever memorable night, that the Lord's supper, and washing the saints' feet were instituted, our Lord and Master was betrayed into the hands of sinners. He, knowing that the time had come for the powers of earth and hell to triumph over him, a short season, passed over the brook Cedron, where he was taken and bound. As they came to take Jesus, he said to them—"When I was daily with you in the temple ye stretched forth no hands against me; but this is YOUR HOUR, and the POWER OF DARKNESS."—Luke xxiii, 53.

Thus, Jesus was in the heart of the earth, or controlled and held by the powers of earth and hell, from the time that he was betrayed into the hands of sinners, until he arose from the dead, in triumph and victory. Jesus was as much in the heart of the earth when before Pilate, and on the cross, as he was while in Joseph's tomb. With this view, all the Scripture testimony will harmonize.

To some this may look like spiritualism; but let such give us a better view; that will harmonize all the Scripture testimony, and we will take it.

North Paris, Maine, Oct. 16, 1849.

DEAR BRETHREN AND SISTERS:—I would say to the praise of God, that the Conference recently held in this place, resulted in much good. The brethren from a distance seemed to "come in the fulness of the blessing of the Gospel of Christ." The meeting was one of deep and solemn interest from its commencement. Although the brethren in this region have been much scattered in consequence of erroneous views, still an earnest desire was manifested by nearly all of the scattered flock to assemble together at this meeting. Our minds were deeply interested in the solemn truths presented before us, and at the conclusion of the meeting a general determination was manifested to lay aside forever, the painful views by which we have so long been separated, and once more to unite in the great and important truths of God. It was a season of heartfelt confession, and deep humiliation before God; such as we trust will not soon be forgotten. To God be all the praise for ever, Amen.

The scene of trial and scattering through which we have passed, has been of the most painful character; but we trust that God is bringing together his scattered children preparatory to final deliverance. How important it is, beloved brethren, in this, our final struggle with the dragon, that we be found UNITED in "the commandments of God and the testimony of Jesus Christ." Your brother in hope,

JOHN N. ANDREWS.

From Bro. Harvey Childs.

Sutton, Vt. Oct. 22, 1849.

DEAR BRO. WHITE.—We are well, and very much encouraged in view of what is being done by the late publications. A neighbor of mine, who has been a professed Adventist ever since 1843, has embraced the Sabbath. When the Sabbath question came up, he could not endure sound doctrine, and of course opposed it. But when your little paper came to hand we read it, and it was meat to us, and we sent it to him, and it convicted him very much. But he was so entangled with Turnerism that he could not go free. When Bro. Edson's work came, I sent it to him on the Sabbath. He had been at work all the morning; but he came in, and sat down and read it. He came here the next day in distress, and said there was such a mighty blaze of light that shone out, that he trembled in every limb while he read. He told his wife they could go no farther in that course, and they sat down and kept the rest of the day. He has come out and confessed his faith publicly.

A whole family converted.—Eld. Nelson A. Hollis of Peacham, an Advent preacher who has had no Sabbath, for he discovered that the first day of the week was not the Sabbath, has embraced the true Sabbath. When your paper reached him, it anointed his eyes again, and he saw clearly. Five weeks ago last Sabbath, he and his wife, and little son and daughter, all believers in the speedy advent of Christ, commenced keeping the Sabbath in good faith. Bro. Hollis lives about twenty-five miles from us. He was with us last Sabbath, and first day. In the forenoon of first day, he took the fourteenth chapter of Isaiah for the foundation of his remarks. In the afternoon, his subject was the Sabbath. He had never spoken on it publicly before; but was very clear. It disturbed the camp of the enemy, and they cleared, and left us to enjoy a good season.

Bro. J. C. Bowles writes—

Jackson, Mich. Oct. 28, 1849.

DEAR BRO. WHITE.—“With you I say, that it is a blessed privilege that we can counsel with those of like precious faith by letter while we are scattered like sheep upon the mountains, in this dark and cloudy day. And O how glad I am that “the foundation of God standeth sure, having this seal. The Lord knoweth them that are his.” But those that are the Lord’s, must depart from iniquity.

The brethren all stand fast in the Truth, rejoicing in hope, without a discordant note among us. One of our brethren has been some shaken: but thank the Lord, I trust that he is now so firmly rooted and grounded, that he will not be again moved or shaken.”

“To the praise of God, I can say that I saw a holy boldness in the brethren, and felt it myself, yesterday, in exhorting one another that I have not seen or felt since 1844. We all decided that there was a time just ahead that the Sabbath truth would take, and that more exertions would be made to proclaim it.”

“Last evening, while reading Sister White’s vision, I saw that she said that she saw it in the commencement of the time of trouble. With this view, and this hope, we expect to see some of our eastern brethren along here, proclaiming the sealing message.”

The article from Bro. Edson, in this number, will be read with deep interest, especially by those who know Bro. Rhodes. Some, however, may start back at the dreams and vision, etc. Here I would say, that the Bible no where teaches that the time has past for such special revelations; and that there is positive testimony that the Church is to be blessed with special revelations “IN THE LAST DAYS.”

“When the day of Pentecost was fully come,” and the disciples “were all with one accord in one place,” filled with the Holy Ghost, Peter, standing up with the eleven, quoted the following prophecy:

“And 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,” etc.—Acts ii, 17-20. Those that stood by, supposed that the disciples were drunk: but Peter wished to show to them that those exercised were a subject of prophecy, and the work of God. No candid man will dare to take the ground that all that Peter

quoted was fulfilled on the day of Pentecost; for certainly, none were asleep, dreaming on that all exciting occasion; neither is there any record of visions; only the gift of tongues. The signs in the heavens were not seen on the day of Pentecost. As those signs were to be just before the “great and notable day of the Lord;” so were the dreams and visions.

Mark this, Dreams and visions are to be in the “LAST DAYS:” and as there can be no days later than the last, it follows that we may expect such revelations until time closes. If there were to be no visions after St. John had his, then the last days ended while John was on the isle Patmos:

The Bible is our lamp, our guide. It is our rule of faith, and practice: still there is no reason why God may not give special revelations to lead the erring to God, and his living word.

See the case of Peter, as God was about to send him to the Gentiles. Cornelius had a vision, and was told to “send men to Joppa, and call for one Simon whose surname is Peter.” Before the messengers came where Peter was, he, while in prayer, fell into a trance. Here Peter was shown his errors relating to eating, also that the gospel was for the Gentile, as well as the Jew.

“While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee.” On the strength of these visions, Peter went to the house of Cornelius, and preached to the Gentiles, where they were all baptized with the Holy Ghost.

If Peter lived in our day, he would be branded with fanaticism, for his faith in visions, and impressions of the Spirit: and, no doubt, the doors would be closed against him if he should wish to give his views of Bible truth.

THE PRESENT TRUTH, NUMBER 1.

This work of twenty-four pages, containing my articles on the Sabbath, is ready for distribution. It has a printed cover containing some valuable extracts. This pamphlet can be had without money or price, by addressing Otis Nichols, Dorchester, Mass. (post-paid.) Brethren, let this work be put immediately into the hands of those who are seeking for the truth. Soon it will be too late. You are invited to help pay the expense of publishing, as the Lord has prospered you.

All letters relating to the “PRESENT TRUTH,” should be directed to JAMES WHITE, Oswego, N. Y., care of Luman Carpenter.