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**BIBLE TRACT SERIES,**

EDITED BY W. C. LONG.

Points of Difference between the  
Church of God and Seventh-day  
Adventists Briefly Stated.

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*THE BIBLE TRACT SERIES.—A Bi-  
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## POINTS OF DIFFERENCE BETWEEN THE CHURCH OF GOD AND THE SEVENTH-DAY ADVENTISTS.

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INTRODUCTORY.—As the two churches observe the seventh-day Sabbath, those not acquainted with them suppose they are one people. This is a mistake; they differ on some points widely from each other. The duty of the reader is to examine the Bible and decide which church occupies the most scriptural ground. The Bible alone should be our sole rule in faith, doctrine and practice.

SEVENTH-DAY ADVENTISTS,  
the latter, adopt as a church name. Under this name they organize their churches and conferences. Their publications are separate from the publications of the Church of God. Their headquarters are at Battle Creek, Mich.

CHURCH OF GOD,  
the former, adopt as a church name. Under this name they organize their churches and conferences. They repudiate the names, "Advent" and "Adventists" as church names, because they are names not found in the Bible. They think well of those terms in their proper place and connection. Church of God is a scriptural name—the only church name given by divine authority to the people of God. It is the oldest church in

the world. Christ purchased it with his own blood. Acts 20: 28. Paul persecuted it and afterward became a zealous worker in it. 1 Cor. 15: 9; Gal. 1: 13. It is the ancient true church in which "grievous wolves entered," and some of whose members arose "speaking perverse things," the object being to "draw away [from the church of God] disciples after them." Acts 20: 29, 30. This drawing away finally resulted in the development of the Roman Catholic Church. In this connection read 1 John 2: 18, 19. The claim so often made that the Roman Catholic Church is the oldest church in the world is set aside by plain scriptural references to the church of God, which antedates all human creeds and church names. In addition to the scriptures given see 1 Cor. 1: 2; 10: 32; 11: 22; 2 Cor. 1: 1; 1 Tim. 3: 5.

The Publishing House of the Church of God is located at Stanberry, Mo., where they publish three papers, one a bi-monthly publication. The SABBATH ADVOCATE AND HERALD OF THE ADVENT and bi-monthly are edited by W. C. Long. The ADVOCATE is a large weekly, printed in the cleanest of type, an able exponent on Bible subjects; subscription price to new subscribers only one dollar per year. The *Missionary* is edited by Sister Mary E. Welch, and is filled with sound, moral, spiritual and intellectual food and bright illustrations highly attractive and interesting to children; subscription price, fifty cents per year. The



bi-monthly is a series of tracts devoted to a variety of Bible subjects, neatly printed and bound; subscription price, twenty-five cents per year; sample copies of each paper upon application furnished free.

#### THE PROPHETESS.

The Seventh-day Adventists have a prophetess, Mrs. E. G. White, who claims to speak and write by inspiration. Her visions are regarded as divine revelations direct from the throne of God, styled by her people the "voice of God speaking to the church in these last days." They call her visions "Testimonies," and are as zealous in defending their supposed inspiration as they are the inspiration of the Bible. To reject her testimonies as not being the inspired guide of God's people now is, in their estimation, to become a rebel, a fighter against God. Her testimonies settle all interpretations of the Bible; there is no appeal from her decisions. She has written on all the subjects of their faith, and everything in the Bible must be construed in harmony with her inspired writings. She is regarded by her people as being the chosen leader, qualified guide and inspired prophetess of the church, infallible and as much above error as were the prophets, Christ and the apostles. They quote as freely from her writings in support of their doctrines and practices as they do from the Scriptures. Thus Uriah Smith, after quoting from John, quotes from their proph-



etess as follows, "Another who has been privileged to behold in vision the marvelous glories of the heavenly land has borne similar testimony." He then gives her testimony in full and refers to the book and page where it may be found. See "Thoughts on Revelation," p. 341. It were an easy matter to fill a large volume with quotations made by her people from her pretended inspired volumes in support of their doctrines, but we study brevity as the design of this tract is to simply state the points of differences between the two churches.

#### THE BIBLE.

The Church of God accepts the Bible as her only rule of faith, doctrine and practice. She believes with Paul that "all Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect thoroughly furnished unto all good works." 2 Tim. 3: 16. The Scriptures are all-sufficient. The Church of God believing this, does not supplement the Bible with the writings of any man or woman. We do not need any extra editions to the Bible, for according to Paul, the Scriptures cover the whole ground of Christian doctrine and discipline. The four words, "doctrine," "reproof," "correction" and "instruction," prove this; the object being that the man of God may be perfect, thoroughly furnished unto all good works. This leaves

no room or necessity for any additions to the Scriptures.

The duty and mission of the Church of God is not to make new revelations, but to study and preach the revelation we already have in the Bible (2 Tim. 2: 15; 2 Tim. 4: 1, 2), the word of God. Heb. 4: 12; John 17: 17. God has repeatedly commanded us to study and search his word, and we are told that to fear God and keep his commandments is the whole duty of man. Eccl. 12: 13. The New Testament tells us that God spoke in time past or past times by the prophets, and that in these last days he has spoken unto us by his Son. Any supplemental addition to the Bible is an acknowledgment that the Bible is defective; not full or complete. The Church of God believes the Bible alone contains God's revealments to man, and that this grand old book of the ages is full, complete in all its parts.

#### THE RESURRECTION OF CHRIST ON THE FIRST DAY OF THE WEEK.

The S. D. Adventists believe Christ rose from the dead on this day. It is reported their prophetess some years ago had a vision to this effect. The Latter Day Saints, called Mormons, claim to have been favored with similar visions, a confession on the part of both that the Scriptures do not say so. To prove first-day resurrection the following texts of Scripture are cited: Luke 24: 1; Mark 16: 2, 2; John 20: 1; Mark 16: 9. "Now when Jesus was



risen early the first day of the week he appeared first to Mary Magdalene out of whom he had cast seven devils." The thought in this verse is not the time of the resurrection, but the time of his appearance to Mary. It was early on the first day of the week when he appeared to her. The comma is not inspired; place it after "risen" where the connection and facts demand it should be placed, and you harmonize Mark with himself, Luke and John, for they all testify to the tomb being empty when the women visited it at different times on the morning of the first day. One visit was made very early, at the rising of the sun; Jesus was not there. Mark 16: 2-5. Luke testifies the same. Luke 24: 1-3. John testifies to one visit while it was yet dark. Mary Magdalene went alone, but she did not find Jesus in the tomb; he had risen from the tomb some time previous. John 20: 1, 2. Truly it will require a new revelation to prove that Christ rose from the dead on the first day of the week.

#### THE RESURRECTION OF CHRIST ON THE SEVENTH DAY OF THE WEEK.

The Church of God believes Christ rose from the dead on the seventh day. Matt. 28: 1 reads, "In the end of the Sabbath as it began to dawn toward the first day of the week came Mary Magdalene and the other Mary to see the sepulchre." The time and object of this visit differs from all the others. The time is the "end" or evening of the

Sabbath; the object "to see the sepulchre." This visit was made late on the Sabbath day. It was only beginning to dawn toward the first day of the week, when these women came to visit the sepulchre. The angel on this occasion said to them, "He is risen." Verse 6. As the seventh day always comes twenty-four hours before the first day and the Marys visited the sepulchre late on the seventh day and Christ was then risen, he could not have risen on the first day of the week.

This testimony of Holy Writ is a clincher and should forever silence the Sunday-resurrection theory. But to save the visions and the first day as a prop for Sunday-sabbath keeping desperate efforts are made. The S. D. Adventists put out a small tract to show that "In the end of the Sabbath" should be translated "after the Sabbath." After in this connection is an interpolation instead of translation, and will not stand the test of modern scholarship as shown by Thayer's Lexicon. That it is an interpolation we prove from the great scholar Alford. These are his words: "There is some little difficulty here because the end of the Sabbath (and of the week), was at sunset the night before. It is hardly to be supposed that Matthew means the evening of the Sabbath though *epiphoskouse* (the word translated 'dawn'), is used of the day beginning at sunset. It is best to interpret a doubtful expression in unison with other testimonies, and to suppose that here both



the day and the breaking of the day are taken in their natural, not in their Jewish sense. Observe Matthew says, 'in the end' or 'late in the Sabbath,' that is the evening of the Sabbath." Alford says, "It is hardly to be supposed that Matthew meant what he said." Again he says, "It is best to interpret a doubtful expression," etc. After acknowledging the words "end of the Sabbath" and "dawn" to be used of the day beginning at sunset he interprets them to mean the day, and the breaking of the day in the morning; in their natural, not Jewish (Bible sense).

The Church of God accepts of Matthew's teaching, and believes he said what he meant and meant just what he said when he said it was in the evening of the Sabbath. She rejects Alford's suppositions which are simply offered to harmonize Matthew, Mark, Luke and John on the time of Christ's resurrection. Just leave out the Sunday-resurrection theory and there is no conflict in their testimony just as it stands. This great scholar does not attempt to translate "in the end of the Sabbath" "after the Sabbath." He knew such a translation would be simply no translation. Simply an interpretation which he gave, his object being to reconcile the conflicting statements of the evangelists relative to the time of Christ's resurrection. The lack of harmony being in the Sunday-resurrection theory and not in the evangelists. Thayer in his Greek English Lexicon of the

New Testament, as quoted by Lewis, D. D., fully discusses Matt. 28: 1. He says, "But an examination of the instances just cited (and others) will show that they fail to sustain the rendering after (although it is recognized by Passow, Pope, Schenkel and other Lexicographers) *opse* followed by a genitive seem always to be partitive denoting late in the period specified by the genitive and consequently still belonging to it." "The passive idea denoted by the genitive necessitates that the point of time denoted by *opse* be contained within the time denoted by the noun. So here Sabbaton holds *opse* within its limits. *Opse* when constructed with a verb in the infinitive may sometimes mean "after" in the sense of "too late." Lewis, D. D., Biblical Teachings, p. 54. Other authorities could be quoted but these are sufficient, and fully sustain our position, that Christ rose from the dead on the seventh day instead of the first day, and that *opse de sabbaton* (Matt. 28: 1), cannot be rendered after the Sabbath.

In looking through the Greek Concordance I find *opse* rendered "in the end" (Matt. 28: 1), occurs but twice more in the New Testament and in these places it is rendered "at even" (Mark 13: 35), "even." Mark 11: 19. The word *prio* is the word used for the morning visits. The word *opse* carries the meaning of late, as "late in the day," "late in the season," "late in life," etc. The Revised Version renders Matt. 28: 1, "late on the



Sabbath day." Tyndale, "The Sabbath day at even." Rotherham's Critically Emphasized Version—a version of great value to the critical Bible student—gives it, "And late in the week when it was on the point of drawing into the first day of the week." Many other translations could be given, rendering the expression, "in the end of the Sabbath," "late," "evening," "in the morning of the Sabbath day," etc., but we close this paragraph with a respect to the reader, if interested, to read further on the subject; to write to the Church of God Publishing House, Stanberry, Mo., for reading matter on this and on all other Bible subjects.

#### THE DESOLATION OF THE EARTH.

The Seventh-day Adventists believe that at the second coming of Christ the earth will be thrown into the condition it was in previous to the six days' work and remain in a state of utter desolation for one thousand years, during which time Satan will be bound and the saints will be in heaven. Smith, in "Thoughts on Revelation," refers to Isa. 24: 1; Jer. 4: 19-26 to show that the earth will be empty and void during the thousand years. The 6th verse of Isa. 24 shows a few persons left. The 27th verse of Jere. 4 shows that God will not make a full end. The 7th, 16th and 20th verses of Jere. 4 shows the judgments to be temporal and to relate to the land and cities of Israel and Judah. How singular these local judgments should

be construed to mean the universal judgment subsequent to the second advent! The references refute the position they are offered in proof of. Satan is bound that he should deceive the nations no more till the thousand years are fulfilled. Rev. 20:3. But S. D. Adventists teach that during the thousand years the earth is utterly desolate; no nations upon it; not even a man, bird or beast; that the saints are all up in heaven and the wicked in their graves. "Thoughts on Revelation," p. 314. The position defeats the object for which Satan is said in Scripture to be bound.

#### THE RESTITUTION OF THE EARTH.

The Church of God holds that at the second advent the restitution takes place (Acts 3:20, 21); that the dominion given to Adam "over all the earth" (Gen. 1:26) comes to Christ (Micah 4:8), that he will have dominion from sea to sea and from the river unto the ends of the earth (Psalm 72:8), and reign King over all the earth. Zech. 14:9. All kings bow before him; all nations serve him. Verse 11, "He shall reign and prosper and execute judgment and justice in the earth." Jer. 23:5. When did all kings bow to Christ? When did all nations serve him? When was he King upon David's throne? Isa. 9:7. He is to reign in Mt. Zion and in Jerusalem. Isa. 24:23. The restitution follows Christ's immediate advent. Acts 3:20:21. The earth shares in it, and instead of thorns, thistles and briars, will bring forth the fir,



myrtle, cedar, oil, box pine, and other ornamental trees to beautify the face of the earth. Isaiah 35: 13; 41: 19. Such is the spirit and testimony of Bible prophecy, revealing a glorious condition of things upon the earth under the reign of Christ. The voice of God in the ground (old Bible) is, "We shall reign on the earth." Rev. 5: 10. The saints reign with him and have power over the nations. 2 Tim. 2: 12; Rev. 2: 25. Singular teaching. "The earth is utterly desolate, goes into chaos, is literally dissolved a thousand years, during which time the wicked still remain in their graves."—See "Thoughts on Revelation," p. 314. If the earth is literally dissolved will not the graves of the wicked which are in it be dissolved? How then can they come up out of their graves at the end of the thousand years? What Bible writer says that the saints are in heaven during the thousand years? Where is the evidence that they go to heaven at death, or any other time? If they go to heaven and stay there one thousand years why not leave them there? If heaven is good enough for them for a thousand years why not for eternity? Ah! the truth of the matter is, "The heaven, even the heavens are the Lord's; but the earth hath he given to the children of men." Ps. 115: 16. And his people will never be removed from it. "The righteous shall never be removed, but the wicked shall not inhabit the earth." Proverbs 10: 30.

## THE JUDGMENT.

The S. D. Adventists believe that one phase of the judgment is and has been going on since 1844. The Father sits as judge in the sanctuary where he has been since 1844. Christ's coming they define a coming to judgment to carry out the decisions made by the Father in the sanctuary since 1844. The second phase will be during the thousand years when the saints sit in judgment with Christ upon the wicked dead, giving to each generation the punishment due their crimes. The third phase will be at the end of the thousand years when sentence is executed.—“Biblical Institute,” page 92.

## THE JUDGMENT.

The Church of God holds that the judgment comes when Christ comes. “Who shall judge the quick and the dead at his appearing and his kingdom.” 2 Tim. 4: 1. That God has “appointed a day in which he will judge the world in righteousness by that Man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead.” Acts 17: 31. “God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil.” Eccl. 12: 14. That at the sounding of the last trumpet (1 Cor. 15: 52), which synchronizes with the sounding of the seventh angel (Rev. 11: 13) the time arrives for the dead to be judged and “reward given to the prophets, to the saints,



to them that fear God's name, small and great, and to destroy them who destroy [or corrupt] the earth." Verse 18. Paul says, "Therefore, judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts." 1 Cor. 4: 5. "We must all appear before the judgment seat of Christ" (2 Cor. 5: 10; Matt. 25: 31-34), clearly teaches that the judgment takes place when Christ comes.

The S. D. Adventists virtually teach three judgments. The idea of the Father sitting as judge in the sanctuary and the saints sitting up in heaven one thousand years, judging the wicked dead, apportioning to them their various punishments due their crimes is to say the least very crude conceptions of the arrangements of heaven. Mr. Smith seems to realize to some extent the lameness of their theory. for he says in reference to their exposition of Rev. 20, "Some attempt to grow merry over this exposition," etc.—"Thoughts on Revelation," p. 314. This may be true with some, but it is not true with the Church of God. We calmly repudiate the exposition and regret that a people as intelligent as the S. D. Adventists are should allow any woman or man to come between them and the Bible claiming to be inspired, and so distort their faith as to throw it out of harmony with the plainest statements to be found in the Bible. These crude notions of the desolation of the

earth; the three judgments; the Father being judge in the sanctuary; Christ carrying out the sanctuary decisions; the saints up in heaven formed into a company of judges for one thousand years are based upon the mistakes of William Miller and the visions of their prophetess without any scriptural proof whatever. The Bible knows nothing of an investigative judgment. The idea that God, since 1844, has been investigating the cases of the dead in the heavenly sanctuary is a reflection on his infinite knowledge and wisdom.

#### THE TWO-HORNED BEAST.

The S. D. Adventists believe this beast of Rev. 13: 11 represents the government of the United States; that this government will yet speak as a dragon; unite Church and State; retrograde to the dark ages; put to death its millions, all who may oppose its State religion; the image of the beast to be the "Protestant church of this country;" made into the likeness of the first beast (the papacy); clothed with power to punish heretics and enforce its dogmas under a threat of death.—See "Thoughts on Revelation," p. 236.

The mark of the beast they hold to be Sunday-keeping.—"Biblical Institute," p. 1046. As I desire to be fair I will state in this connection they claim none will have the mark of the beast until a Sunday law is enacted by our government, and the issue is fairly before the people. Singular enough though they claim the mark to be the at-



tempted change by the beast of the Sabbath from the seventh to the first day of the week. Here is their exact language: "The mark of the beast is therefore simply this change which he has attempted to make in the law of God. . . . It is its change of the fourth commandment, wherein it has put the first day of the week in place of the seventh which God has not ceased to enjoin."—"Biblical Institute," p. 105. This "attempted" change was made centuries ago. Now, if people have been ever since and are to-day observing Sunday for the Sabbath, without its being according to their own showing the mark of the beast, the fact certainly refutes their position that Sunday-keeping is the mark of the beast. They claim that the seventh head of the beast (Rev. 13: 1) symbolizes the papacy, and that it was this head which received the deadly wound which was inflicted when the pope was taken prisoner by Berthier, the French General, in 1798.

#### THE TWO-HORNED BEAST.

The Church of God, in line with most commentaries and students of prophecy of any note, believe the two-horned beast to symbolize the papacy, because supported by historical facts. The S. D. Adventists follow the commentaries in their explanations of the other beasts, but when they come to the two-horned beast they take a leap into the dark. The papacy (lamb-like) sprang up out of the Roman earth or territory. Seas in sym-

bolical prophecy denotes commotion and war. The earth in this prophecy would seem to denote the opposite. It is a fact that the papacy peaceably and silently thrust itself up out of the Roman earth or territory among the ten civil kingdoms of Rome. Its lamb-like influence was working as early as Paul's day. He denounced it the "mystery of iniquity." 2 Thess. 2: 7. Rotherham's Version reads, "Mystery of lawlessness is already inwardly working." Diaglott, "Secret of lawlessness is already working."

Here is the secret—leavening influence of the papacy gradually gaining strength and influence. In its incipient stage innocent and harmless, apparently as a lamb, lamb-like in its profession, but in its progressive development its beastly nature became manifest, hence John christens it a beast. The image of the beast appears in two forms; (1) in her idolatrous mode of worship. This will appear plain to anyone who will read up the histories of heathen religions in connection with the literature of the Roman Church. Numa Pompilius adopted for Rome the religion of Babylon, and it is a well-known fact that the Church of Rome copied her religious creed largely after ancient Babylon; hence her name, "Mystery Babylon," Rev. 17: 5. Babylon had her deities which have been brought over into the Roman Church under the new name of saints; Babylon had her man worship in Baal, the Church of Rome in the



pope, and thus we might go on numerating item after item, showing a striking similarity between the two systems. The image is so drawn by the Roman Church as to look Christian-like, but it is nevertheless idolatry. The pope is an object of worship. This is evident from such expressions as these from the lips of her different popes: "What can you make of me but God?" "I am the sole last supreme judge of what is right and wrong;" "free from all law;" "king and ruler of the world;" "whom they create pope they adore." Here is the pope created by the people and set up as an idol or image of worship. Rev. 13: 14 shows the image to be made by the people; that the pope has assumed to be God; exalted himself above God; required of his subjects divine honors that belong exclusively to God, one has only to read the Scriptures, especially 2 Thess. 2: 4, in connection with the religious history of the church of Rome. (2) In the organization and administration of her church government which is managed closely after the civil government of Rome. For instance: Rome has her emperors; the church her popes; Rome her governors of provinces; the church her bishops, governors of districts; Rome her senators; the church her cardinals, etc. The popes exercise the functions of emperors and the cardinals are regarded both as political and ecclesiastical princes. Her church government patterned as it is after the civil government of Rome gives her,

if possible, a more striking likeness to the beast than her system of Christianized image worship.

The seventh head which received the wound, and whose deadly wound was healed cannot represent the papacy for it continues only a short space (Rev. 17: 10), whereas the papacy continued twelve hundred and sixty years. The seven heads were the seven powers that supported the papacy, and hence no one of the seven heads could be the papacy itself. We cannot give the history of those heads in this tract. We have not the space necessary. The mark of the beast is the mark of Rome. This is evident from the fact that the church at Rome took the name of the Roman kingdom as a distinguishing mark from all other churches. Rome was founded by Romulus, who was its first king. The mark is the number of his name. This number is 666 (Rev. 13: 17, 18. Mark the expression, "mark of his name." Rev. 14: 11), according to Bishop Newton, Nelson and other Hebrew scholars—prophectic students. The numerical value of the Hebrew letters required to spell "*Romiith*" in Hebrew is just six hundred and sixty-six. This number is the mark of the beast; the Revelator says so. The church took it and became the Roman church. John further states that it is the name of a man. This is easily solved when we consider that Roman comes from Romulus and Romulus was a man—the first king of Rome. In addition to this we may also state the fact that the Roman kingdom was



also called the Latin kingdom from the name of a man and of her kings named *Lateinos*. The church also took this name the numerals of which are 666. This number is the number of a man, and this man is doubtless the Pope of Rome, who copied the number from the beast, and standing at the head of the image, assumes to exercise the attributes of Almighty God, he requires all, rich and poor, small and great, free and bond, to come within his fold and receive his mark, cross their foreheads and hands as evidence that he is their most holy father and that they belong to the Church of Rome, of which he is supreme head, and out of which he declares there is no salvation. Those who receive the mark are to drink the wine of the wrath of God. The mark is a sign of worship to the image. The image is idolatry; idolatry is treason. God has in all ages punished its worshippers with death. We close this part with the statement, we believe the work of this beast to be mostly in the past. As one clause in the constitution of the United States reads, "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." We as a people, known as the Church of God, are slow to believe that our government will ever subvert these principles, take a leap of a thousand years into the dark ages, and enact death penalties against civil and religious liberty.

THE THREE MESSAGES. REV. 14.

The S. D. Adventists date their origin to Wm.

Miller, who taught the world would come to an end in 1843-4. They claim they are preaching these messages; that Wm. Miller gave the first, that the angel flying in mid-heaven having the everlasting gospel to preach proclaiming the hour of his judgment is come, etc., to symbolize Miller's work; that he fulfilled the oath of the angel in declaring "there should be time no longer" (Rev. 10:6), that the second message, "Babylon is fallen, is fallen," and the third a warning against the worship of the beast, his image and the reception of his mark they are and have been giving since 1844. Babylon they explain to mean the Protestant church—the fall to be a moral fall—the reason because they rejected the time-judgment message of Wm. Miller.—Biblical Institute, pp. 83-95.

#### CHURCH OF GOD

believes William Miller was a good man but was mistaken in his time "Movement"; hence not the angel of Rev. 14: 6. God's angels make no mistakes. The word angel from *Angelos*, a messenger, one having a message. John the Baptist was an angel, Matt. 11:10; Mark 1: 2. The disciples of Jesus were angels. Luke 9: 52. Look over the work of John and the apostles and see if you can discover any mistakes. Wm. Miller said time would end 1843. A mistake. He then said he thought it would end in 1844. Another mistake. He explained the sanctuary to mean the earth, which the Seventh-Day Ad-



ventists have corrected as a mistake, and have located it up in heaven. The angel having the everlasting gospel to preach, fitly represents the apostles in their wide-world commission to preach the gospel to every creature. Mark 16: 16; Matt. 28: 19, 20. Uriah Smith in his effort to displace the apostles and place Mr. Miller in their stead reasons thus: "This message preached by the angel can not symbolize the preaching of the gospel by the apostles, for they only reasoned of a judgment to come, etc."—"Thoughts on Revelation", p. 247. We reply, William Miller did not preach "the judgment is come." He reasoned of a judgment to come. His own words are, "My whole object and desire was to convert souls to God, to notify the world of a coming judgment. I quote directly from his own writings, "William Miller's Apology and Defense", Aug. 1, 1845, p. 23. Peter preached the gospel and said, "The time is come that judgment must begin," etc. 1 Peter 4: 17.

It were an easy matter to quote other statements from Miller and passages from the Scriptures on the judgment, but our space does not admit it. We have a good description of Babylon in the 17th and 18th chapters of Revelation, where it is shown clearly to represent an apostate church, the Church of Rome. She is fallen. The reason assigned by John the Revelator is, "Because she made all nations drink of the wine of the wrath of her fornication." Rev. 14: 8. Seventh-day Adventists give

a different reason. Bring the two to the Bible and decide in the fear of God which is right. Mr. Miller did not endorse their position on the fall of Babylon. He says himself, "The calling of all churches. . . . Babylon I regard as a perversion of Scripture. This I think all will see who compare Rev. 14 and 18, and observe the chronology of the fall of Babylon."—"Apology and Defense," p. 30.

Now if the Seventh-Day Adventists are right in their application of these symbols, we have the first angel contradicting the third angel in the denial that Babylon symbolizes the Protestant churches, and the third contradicting the second by assigning a different reason for the fall of Babylon. History shows a people who never joined in the apostasy, never recognized in any way her unscriptural claims; such as her infallibility; the Pope, the visible head of the church of Jesus Christ; her idolatry; image worship; treason against God. These together with her adoption of the name Rome, her distinguishing mark and other glaring popish errors were by them denounced in the strongest terms, and the apostate church they christened as the Babylon of the Apocalypse. These people proved their loyalty to God by keeping his law and Sabbath. They were scattered over the countries of Bohemia, Italy, Germany, France, Spain and other countries; were known by different names; such as, Leonists, Waldenses, Valdenses, Paulicians, and other names. Some his-



torians trace them back to the apostles. Catholic writers claim they never submitted to their jurisdiction. They accepted of the Bible as their sole rule of faith, and were noted for their wonderful familiarity with the Scriptures. They held the Church of Rome to be Babylon and that all who obeyed her dictates were damned. History furnishes proofs of their arrests, trial and martyrdoms, even for their observance of the Sabbath. Upon their refusal to confess, they were by the ecclesiastic power handed over to the secular, and by civil authority put to death by the scarlet-colored beast on which her accuser sat. It was this people who fled before the face of this persecuting power into the Piedmont valleys, deserts, and hid themselves in the secret places of the earth.

How fitting the symbol, "The woman fled into the wilderness from the face of the serpent." Rev. 12: 6-14. Here their posterity continued for centuries when the Church of Rome lost her temporal power; fell from her position as rider, controller of the beast, the civil power. It was this ancient and persecuted people who gladly sounded out the joyful proclamation, "Babylon is fallen, is fallen." Mystic Babylon took the Bible from the people; concealed the warning against her image worship; persecuted and put them to death by the millions, supported by civil power; but dating from about 1388, little by little, she lost temporal power until

we come to 1798. Here history writes her fall from civil power. She lost her power to rule over the kings of the earth in 1798; closely follows the third message. Is it not a fact that the work of sending out missionaries and Bibles into all parts of the world began then? A warning against the worship of the beast and his image was openly and boldly proclaimed from an open Bible which had been wrenched from the hands of mystic Babylon and restored to the church of the living God. As Rome, the fourth beast, adopted the religion of Babylon, the first beast, hence the title, "Mystic Babylon," as applied to the Church of Rome and this false religion has been continued down through the centuries. The church of God has ever in her history had this beastly power to contend against. Yes, even the ancient prophets of God; for it is expressly said in Rev. 18:24, "And in her was found the blood of *prophets*, and of saints, and of all that were slain UPON THE EARTH." On this principle she made *all nations* drink of the wine of the wrath of her fornication. Rev. 14:8. "All nations have drunk of the wine of the wrath of her fornication." Rev. 18:3. So there has never been a time in the history of the church when it was not appropriate to give this warning but there has been a time, as every student of prophecy and history well knows, when the apostate Church of Rome closed the Bible, and it could not be given in a loud or public voice while the Church of



Rome was supported by civil power; her threats and the fear and dread of her kept the people in darkness and ignorance, but when the shackles of Rome were stricken from the people and the Bible restored to its place in the church, and became an open book in the hands of the people Babylon's doom was sealed; an open Bible means death to Rome. This apostate church enslaved the world once, but she can never do so again. In 1870 she lost the last vestige of her temporal power; her spiritual power continues only to be destroyed when Jesus comes. 2 Thess. 2: 8. Daniel prophesied of the rise, decline and fall of this apostate church; and according to his prophecy we need not look for it to reappear. Its dominion was to be broken and its consumption to continue to the end. Dan. 7: 26. All who accept of the Bible and are exposing the corruptions and innovations of the Church of Rome are giving this message.

#### THE SANCTUARY

to be cleansed the S. D. Adventists believe to be in heaven and not on the earth. In "Biblical Institute" we read, "The word sanctuary occurs 146 times and both the definition of the word and its use show it to mean a holy or sacred place and a dwelling place for God. This fact should guard any one against applying it to any object which will not bear this definition or to which it is not applied in the Scriptures. The earth is not the sanctuary, for it is not a holy or sacred place; and

the Scriptures never call it the sanctuary. The land of Canaan is not the sanctuary for the same reasons. Neither can the term be applied to any limited portion of the land," etc.—“Biblical Institute,” page 63.

“The type and the prophecy of the 2300 days hold us to the conclusion that in 1844 Christ entered upon his final work as Priest in the second department of the sanctuary in heaven.”—“Biblical Institute,” p. 69.

The prophetess of this church says, “In harmony with the typical service he [Christ] began his ministration in the holy place, and at the termination of the prophetic days, 1844, he entered the Most Holy place to perform the last division of his solemn work to cleanse the sanctuary.”—“Spirit of Prophecy,” p. 265, Vol. 4, Edition of 1844.

Again, “At the termination of the 2300 prophetic days in 1844 Christ changed his ministration from the holy to the most holy place.”—“Spirit of Prophecy,” p. 269, Edition 1844.

“The sanctuary of the first covenant was a type of the heavenly sanctuary of the new. Moses, when he had made the tabernacle, made it after a pattern (Ex. 25: 9, 40; 26: 30; Acts 7: 44; Heb. 8: 3); that was made with hands (by men, Heb. 9: 24); the one in heaven not by men, but by the Lord, Heb. 8: 2; 9: 11. The earthly sanctuary is twice called a figure and once a pattern of the sanctuary in heaven. Heb. 9: 9, 23, 24,” etc.—“Biblical Institute,” p. 66.



## THE SANCTUARY

to be cleansed the Church of God believes to be on earth and not in heaven. She believes the word sanctuary in Scripture to be used in various senses. Cruden, in his "Unabridged Concordance," gives the term *sanctuary* its true Bible definition. "Sanctuary: a holy or sanctified place; a dwelling place of the Most High. They called by this name that part of the temple of Jerusalem which was the most secret and most retired of all the rest in which was the ark of the covenant, and wherein none but the high priest might enter, and he but once a year which was upon the day of solemn expiation. The same name was also given the most sacred part of the tabernacle which was set up in the wilderness, and which remained still some time after the building of the temple. Each of these were called sanctuary or the Holy of Holies or the Most Holy Place. Lev. 4: 6; 1 Kings 6: 16. Sometimes the word sanctuary is in general used for the temple, etc. 2 Chron. 20: 8: 'They . . . have built thee a sanctuary therein for thy name.' Sometimes for the holy place appointed for the public worship of the Lord. Psa. 73: 17. 'Until I went into the sanctuary of God.' It is taken likewise for the Holy Land—the land of Canaan. Ex. 15: 17. 'Thou shalt bring them in and plant them in the sanctuary which thy hands have established,' etc."

The above definitions given by Cruden's "Stand-

ard English Concordance" are scriptural and are fully endorsed by the Church of God. The chosen people were brought and planted in the Holy Land which, in the Bible, is called the sanctuary. It is urged that the earth and no part of it can be called the sanctuary, for it is not holy, but the Lord found holy ground on the earth, for he told Moses to put off his shoes, for, said he, "the place whereon thou standest is holy ground." Ex. 3: 5. The error of this new theory of the sanctuary lies in the thought that the sanctuary of which Christ is now minister is the antitype of the Mosaic tabernacle, and is divided into two apartments. These two departments they conceive to exist in heaven. A little study and sober reflection will reveal the unsoundness of this supposition. The tabernacle in the wilderness was not a type of anything to come, such as a tent having two apartments in heaven. The very idea of a literal building up in heaven divided into two rooms, separated from each other by a literal veil, is, to say the least, rather absurd. Where is the evidence that a literal tent like the tent in the wilderness now exists or ever did or will exist in heaven? The word "pattern" used in the Bible and quoted by Uriah Smith does not prove it. A pattern is anything cut or formed into the shape of something to be made after it. A dress pattern is the model, the outlines of how the dress is to be made, but when the dress is made from the pattern is the pattern a



dress, too? The same may be said of a model and the machine made from it. The patterns, models of all inventions are simply the cuts, outlines for imitation, the temporary figures of the things invented. Much stress is laid on the terms, "figure" and "pattern." Thus it is said, as already quoted from "Biblical Institute," "The earthly sanctuary is twice called a figure and once a pattern of the sanctuary in heaven." Heb. 9: 9, 23, 24. The phrase, "Figure of a sanctuary in heaven," is not a Scriptural phrase. Why then speak of it in this loose way as a movable thing to be moved around from one part of heaven to another? etc. In the 9th verse Paul uses the word "figure," but he does not use the phrase, "Figure of a sanctuary in heaven." In the 11th verse he speaks of the greater, and more perfect, tabernacle not made with hands (human hands), etc. Into this holy place he entered (verse 12), which he explains not to be a movable building, box or tent in heaven, but heaven itself. Verse 24. He also in the 23rd verse uses the word "patterns," not "pattern," as given in "Biblical Institute;" one is singular the other plural.

Now the "Biblical Institute" would make Paul say, "The patterns of the sanctuary in heaven." Paul evidently refers not to places in the sanctuary but to all the vessels of the ministry. Please read carefully the 24th ver. and mark the singular and plural numbers, "For Christ is not entered into the holy

places [plural] made with hands, which are the figures [plural] of the true, but into heaven itself [singular] now to appear in the presence of God for us." The undeniable fact that the presence of God was in the Most Holy place absolutely refutes the position of the new sanctuary theory that Christ did not enter into the Most Holy place until 1844. This 24th verse is a clincher and in few words sets aside the exposition in question. In the Old Testament, as all must know, the phrase, "within the veil," applies to the Most Holy place. Paul says that Christ had in his (Paul's) day entered "within the veil." Heb. 6: 19, 20. This testimony, inspired by the Spirit of the living God, is decisive of the question at issue, and should with the Bible-lover and God-fearing disciple of Christ, settle the controversy for all time to come. No honest S. D. Adventist will deny, upon examination, that in the Old Testament the phrase, "within the veil," means the Most Holy. Paul says Christ had then entered "within the veil." This is truly a settler. As the work of the Father and the Son is performed in the two departments, heaven and earth, it is but reasonable to suppose that the tabernacle with its service was constructed with a design to represent these two divisions. This seems to be Paul's view of the subject.

In Heb. 8: 1, 2 he speaks of Christ as being our High Priest and placed at that very time on the right hand of the throne of the majesty on high.



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In Heb. 8: 1, 2 he speaks of Christ as being our High Priest and placed at that very time on the right hand of the throne of the majesty on high. "A minister of the sanctuary and of the true [real] tabernacle, which the Lord pitched and not man." According to the Spirit of prophecy, as unfolded in the Bible, this tabernacle is very old. Thus Jeremiah, speaking by the Spirit of prophecy, says, "A glorious high throne from the beginning is the place of our sanctuary." Jer. 17: 12. Thus it dates back to creation and is the tabernacle of all dispensations—God's dwelling place in heaven—man's upon the earth. "The heaven, even the heavens, are the Lord's; but the earth hath he given to the children of men." Psa. 115: 16.

The tabernacle in the wilderness was a representation of these two places. Its two divisions were "figures" of the true or real.

In "Studies in the Mosaic Institutions," a work of great value to the Bible student, I find this statement in reference to the divisions of the tabernacle: "Beyond the veil was the holy oracle, God's side; the holy place was the people's side."—page 56. The tabernacle in the wilderness being a diagram, a figure of heaven and earth, was not and could not be a type of any future tabernacle to come and finally set up in heaven, but was, as Paul says, "figures" "of the true," or real (Heb. 9: 24), which the Lord fixed or made, as rendered by different translations. Hence the sanctuary of which Christ is now minister is one as old as heaven and earth. "A glorious high throne from the beginning is the place of our sanctuary" (Jere. 17 : 12); and was never trodden under foot and therefore is not the sanctuary of Dan. 8: 13, 14.

Here is a nail driven in a sure place, and all the new revelations since God closed the canon of inspiration cannot even loosen it, say nothing of removing it. Great stress is laid upon the fact that the figure had two apartments. So it had, and for this reason it most fitly represents heaven and earth, the two apartments in which the Father and the Son perform their work. The veil which separated them had a more reasonable and broader signification than the new sanctuary theory allows.



It did not simply separate two small apartments in a small box house contained in heaven, but it separated the earthly from the heavenly, showing that the earth could have no real access to the throne of heaven without the death of Christ. Hence at his death the veil was rent in twain from the top to the bottom. Mark 15: 38. By the removal of the veil the mercy seat was made visible; the way to the presence of God in heaven opened up. The worshipers of God could then say, as expressed by Paul, "Having therefore, brethren, boldness [liberty] to ENTER INTO the HOLIEST by the blood [or death] of Jesus by a new and living way, which he hath consecrated for us through the veil, that is to say, his flesh." Heb. 10: 19, 20. Observe Paul uses the present tense and speaks of entering the holiest by the blood of Christ. The holiest is the Most Holy place. The prophetess of the new sanctuary theory says Christ himself did not enter into the holiest, or Most Holy place, until the year 1844. Though the veil was rent in the death of the loving Savior, and the way to the mercy seat, the Most Holy place, clearly opened up; all obstructions to the very presence of God being removed; yet, strange to say, the Son did not enter the holy presence of his Father until the late date of 1844; yet Christians in that day by faith followed our Savior into the Most Holy place. Can we not see plainly that the tabernacle in the wilderness with its two departments was but a mini-

ature likeness of heaven and earth, an object lesson to the ancient people of God, illustrative of the relation of heaven and earth and the nature of the work to be performed in earth? The words of David to his brethren confirm this view. 1 Chron. 28: 2: "As for me, I had in mine heart to build an house of rest for the ark of the covenant of the Lord, and for the footstool of our God." The ark of the covenant was the only thing found in the Most Holy place. The mercy seat was upon the ark. Lev. 16: 2. The cherubims covered the mercy seat. Ex. 25: 20. As the throne of God is where he dwells; and as he dwells between the cherubims (Psa. 80: 1), it therefore follows that the ark of the covenant in this house represents the throne of God in heaven. From the ark the figure of his throne in heaven he communicates his will to the people. Ex. 25: 22. We know full well that the "footstool" refers to the earth. Christ has said heaven is God's throne and the earth is his footstool. Matt. 5: 35, 36. Said David, "We will go into his tabernacle; we will worship at his footstool." Psalm 132: 7.

Now, that one division of the tabernacle was a figure of the earth, God's footstool, we have positive testimony in the Lamentations of Jeremiah over the transgressions of his people. Thus he says, "How hath the Lord covered the daughter of Zion with a cloud in his anger, and cast down from heaven unto the earth the beauty of Israel, and re-



remembered not his footstool in the day of his anger." Lam. 2: 1; compare with 1 Chron. 28: 2. The tabernacle being a figure of the earth is put for the thing itself. It was his tabernacle he remembered not. This use of figures, as every school boy knows, is very common. That the other division called the Most Holy place was a figure of heaven itself we have testimony just as positive. And here it is: "For Christ is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself now [at this time] to appear in the presence of God for us." Heb. 9: 24. What can be plainer and more to the point than this testimony? Can we set it aside?

Now, if the Most Holy place was not a figure of heaven itself, then Paul's testimony is out of place and contrary to the facts in the case; but allowing his testimony to be true we must set aside the position that he did not enter the Most Holy place until in 1844. The testimony of Stephen, the first Christian martyr, is in point. He says he saw the heavens opened and the Son of man standing on the right hand of God. Acts 7: 56. This witness further speaks of the true tabernacle which the Lord pitched and not man (Heb. 8: 2); and laying aside all figures he declares their true import for the benefit of all classes in all dispensations in the following language: "Howbeit the Most High dwelleth not in temples made with hands [by men]; as saith the prophet, Heaven is my throne, and earth

is my footstool; what house will ye build me? saith the Lord; or what is the place of my rest? Hath not my hand made all these things?" Acts 7: 48-50. Here we have the true (real) tabernacle which the Lord pitched and not man, and in which God dwells. The sanctuary to be cleansed is clearly shown in Dan. 8: 13 to be the one that with the "host" (church) is trodden under foot. As no host and sanctuary was ever trodden under foot in heaven, it therefore follows that the sanctuary to be cleansed is not in heaven but on the earth.

#### THE ATONEMENT.

The S. D. Adventists believe that the atonement was not made until in 1844, when Christ passed within the veil in the most holy place. The view that the atonement was made upon the cross they claim to be very narrow and contrary to the type. They place the atonement at the end of the yearly sanctuary service, and represent the day of atonement with its ministrations as a brief closing work of the year's service, which yearly round of service they claim to be typical of the service performed in the sanctuary in heaven. Hence, they reason that the cleansing of the sanctuary is the closing work of our Savior as High Priest in the sanctuary above. The work of the high priest on the day of atonement, they claim "closed the yearly round of ministration called the cleansing of the sanctuary."—Biblical Institute, p. 67.



## THE ATONEMENT.

The Church of God takes a broader and a more reasonable and scriptural view of the subject. The word "atonement" has different shades of meaning, signifies at-one-ment, reconciliation, a ransom, etc. "I have found a ransom." Job 33: 24. Margin, "atonement." Christ gave his own precious life and blood as the great ransom price for the recovery and redemption of fallen humanity, "who gave himself a ransom for all to be testified in due season." 1 Tim. 2: 6. "Christ came to give his life a ransom for many." Mark 10: 45; Matt. 20: 28. He shed his blood upon the cross, cried, "It is finished," bowed his head and yielded up his life. John 19: 30. The atonement was then made and its benefits left with man to accept or reject. "We also joy in God through our Lord Jesus Christ by whom we have now received the atonement." Rom. 5: 11.

If the atonement was not made until in 1844 how could they be said to have received it at that time? The Church of God does not believe the yearly round of service closed with the day of atonement, because the Scriptures do not teach anything of the kind. The whole theory is an assumption without a single text of Scripture to support it; yet its advocates have so cleverly worked it out that many well-meaning persons have been deceived and have accepted it as being true without giving it any thoughtful consideration what-

ever. This must be so from the fact that but little thought is required on the part of the Bible reader to discover its utter lack of Bible testimony. The only sacred year known to the Bible is the one established when God brought his people out of Egypt, when he said to them: "This month shall be unto you the beginning of months; it shall be the first month of the year to you." Exod. 12:2. This was the passover month. The day of atonement fell on the tenth day of the seventh month (Lev. 23:27), just six months from the day the passover lamb was selected. Exod. 12:3. This places the day of atonement in the middle of the year. Now as the yearly round of ministration began when the year began, it could not of course end at any other point. Now let it be borne in mind that no atonement was performed on the last day of the sacred year. The only ceremonial year known in the Bible or Jewish history, either, is the one beginning in the first month, called Abib or Nisan, and the atonement day was located in the middle of this year, a Bible fact which removes the foundation stone from under the superstructure of this new sanctuary theory. Neither did the high priest perform his last solemn service in the most holy place as urged so strongly by this people. The mode of the observance of the day of atonement is given in Lev. 16:12; the high priest goes within the veil, sprinkles the mercy seat, etc. After performing



his work within the veil, the most holy place, he then goes out into the holy place and performs a service upon the altar (18th, 19th and 20th verses). Thus the mode of observing the day does away, entirely so, with the position that the high priest performs his last solemn service on this day in the most holy place. It is in the holy place that he closes his work. Now according to the logic of this new theory, as Christ when he ascended, went into the holy place, and remained there until in 1844, and then went into the most holy place on the day of atonement, which came in the middle of the sacred year, on which day he entered upon the last division of his work. He must, to carry out the analogy of the type, according to the logic of the theory, remain in the most holy as long as he remained in the holy. Then he must change his ministration again from the first back to the second department, and like the high priest in the type close up his work as priest in the outer sanctuary, for it is a Scriptural fact that the ceremonial service of the high priest was completed in the outer department. See Lev. 16: 16-20.

Thus you see the theory legitimately involves another change to be made in the ministration of Christ, and puts far, far, away the day of his coming. True they are looking for the soon coming of Christ. So they were in 1844, but they were disappointed. They say they were right in the time but mistaken in the nature of the event. Instead

of his coming to earth as they expected, he simply changed his ministration in heaven; passed from the holy to the Most Holy to complete, like the high priest, his last solemn acts of service—to close up the work, but we have seen that in the type the high priest finished up his work in the holy place. So Christ cannot come this side of another change in his ministration, and this change must be something near fourteen hundred years in the future. Nevertheless, according to their philosophy of the sanctuary theory, it is the next event of importance to be looked for. The sixteenth and twenty-third chapters of Leviticus should be carefully studied for they are a complete refutation of the theory in question. The expression, “within the veil,” always means in the Most Holy Place, the same as in every other instance in the Old Testament, a fact which settles forever its meaning in the New Testament. Paul tells the Hebrews, who were well versed in the Levitical ministrations, that Jesus had then in Paul’s day, “entered” “within the veil.” See his testimony. Heb. 6:19, 20. If the testimony does not place Christ at his ascension in the Most Holy Place the New Testament is out of harmony with the Old and vain is the effort of man to reconcile them. The conflict is between the theory and the Scriptures, and not between the New and the Old Testament. There is no fact more plainly taught in the New Testament Scriptures than that Christ at his ascension entered into



the immediate presence of the Father. We have seen that the dwelling place of God is between the cherubims in the Most Holy Place. Just previous to our Savior's ascension he told his disciples that he was going to his Father. John 7:33; John 14:12: "I go unto my Father." On the condition that he was going away to his Father he promised to send them the Comforter, the Holy Spirit. John 15:26, told them to tarry in Jerusalem until they should be endued with its holy power. Luke 24:49; Acts 1:8. Peter records the fulfillment of the promise. "This Jesus hath God raised up, whereof we are all witnesses. Therefore being at the right hand of God exalted, and having received of the Father the promise of the Holy Ghost he hath shed forth this which ye now see and hear." Acts 2:32, 33. This promise being made to his disciples just previous to his ascension was an evidence that he had safely reached his Father's throne, which throne he now occupies and to the overcomer makes the glad promise, "To him that overcometh will I grant to sit with me in my throne, even as I also overcome and am set down with my Father in his throne." Rev. 3:21. As God's throne is where he dwells and as he dwells between the cherubims in the Most Holy place (Ps. 99:1; Isa. 37:16; 2 Kings 19:15), comment is unnecessary.

The prophecy of David should not be passed over in the investigation of this subject. Said he,

“The Lord said unto my Lord (Christ), Sit thou at my right hand until I make thine enemies thy footstool.” Ps. 110: 1. Peter applies this prophecy to the ascension of Christ Acts 2: 34. The teaching of David is that when our Savior ascended into heaven, he sat down at the right hand of his Father to remain there until the end of the present age. Did this world or age end in 1844? Did God make the enemies of Christ his footstool in 1844? And finally, in the light of this prophecy, do you see any room for such an event as is said to have occurred in 1844? In Heb. 1:3 Paul tells us that when he (Christ) had by himself purged our sins sat down on the right hand of the Majesty on high. As it would be impossible for Christ to sit down on the right hand of the Majesty on high without entering into the Most Holy place, we therefore conclude that Paul was right when he said over eighteen hundred years ago that Christ had then entered “within the veil.” No type is to be explained on the principle that every feature is to find a corresponding application. The main scope and design of the type is what should concern us. Many of the details and rites of the Levitical ministration have no significance relative to the priestly work of Christ. The solution of this is found in the fact that Christ is a priest after the order of Melchisedec and not after the order of Aaron. Of Christ it is said, “Thou art a priest forever after the order of Melchisedec.”



Heb. 7: 17. Read the whole chapter. Time and space forbid that we enter into the particulars on this line.

**HUNDRED AND FORTY-FOUR THOUSAND.**

The belief of the S. D. Adventists on this number is stated in "Biblical Institute" and "Thoughts on Revelation" in these words: "This 144,000 are the ones who pass through the terrible conflict with the two-horned beast power described in Rev. 13: 11-17. But we have shown that this power is a symbol of our own government, is now upon the stage of action, and is the last power to persecute the church of God. Therefore the 144,000 are the ones who are developed by the third angel's message, and who will be translated from among men at the second coming of Christ."—"Biblical Institute," pp. 238-9. They claim to be the people who are giving this message ("Biblical Institute," p. 90); and gathering this number out from among the last generation of the living. As the message they present goes to all nations the 144,000 is made up from all kindreds, tongues and people. They claim this number stands without a mediator thro' the terrible exhibitions of God's unmingled wrath in the earth. "Thoughts on Revelation," p. 148; and that they are translated to heaven without seeing death. "Thoughts on Revelation," p. 246.

**HUNDRED AND FORTY-FOUR THOUSAND.**

The Church of God believes the plain scriptural statement that twelve thousand were sealed out of

each tribe of Israel, making 144,000 taken not from all nations, but from Israel's twelve tribes. John, after seeing in vision the 144,000 standing with the Lamb on Mount Sion, saw a great multitude which no man could number of all nations kindreds and people and tongues standing before the throne and before the Lamb, clothed with white robes and palms in their hands. Rev. 7: 9. Here is a clear distinction between those saved out of all nations and those saved out of the tribes of Israel. The Church of God, taking the Bible alone as her sole guide, maintains the same distinction. The pure Bible truth is 144,000 were sealed out of the tribes of Israel. There is no possible way to evade this truth without doing violence to the word of God. The word Israel was first given to Jacob, and afterwards applied to his twelve sons the fathers of the twelve tribes, or in other words, to his descendants; in this sense it is generic and in no other. To weaken the term Israel as used in connection with the sealing of the 144,000 out of the tribes of Israel, Uriah Smith calls attention to the epistle of James being addressed to the twelve tribes, and says, "He [James] is thus addressing the last generation of Christians of our own day, and calls them the twelve tribes scattered abroad." Are Christians of our day divided into twelve tribes? Do they, like the original tribes, recognize and maintain tribal relations? We know such is not the case. We know furthermore that the Apostle



James recognized tribal relations or else he would not have spoken of them if no tribal relations existed. If, as stated in the books quoted from, they have all vanished and no traces of them can be found, then the apostle is guilty of misleading and deceiving his readers, for he speaks plainly of tribal relations and that too without such explanation as would be necessary if such relations had been entirely dissolved in the Christian mind. It is a good way in trying to get at truth to compare scripture with scripture. James says, "Unto the twelve tribes scattered abroad." James 1: 1. Paul: "Our twelve tribes instantly serving God day and night," etc. Acts 26: 7. Said Christ to his apostles, "Ye also shall sit upon twelve thrones judging the twelve tribes of Israel." Matt. 19: 28. All recognize tribal relations. To weaken the force of the word Israel, out of whose tribes the 144,000 came, we are referred to the statements of Paul found in his epistle to the Romans in the second and third chapters: "He is not a Jew which is one outwardly, but he is a Jew which is one inwardly," etc. We should remember that this epistle was addressed to all them that be in Rome (1: 7); this included persons converted from the scattered tribes and from the Gentiles, but the main body of the epistle is directed to the ancient tribal people of God as is evident from the nature of the question discussed, and from his own clear statement, "I speak to them that know the law." Rom. 7: 1

Now, in chapter 2:28, 29 he speaks to the Jew and in few words shows what the real Jew is, and what true circumcision is. This instruction is given to one born in the tribe of Judah. To be a real Jew one must be born in the tribe of Judah and have heart circumcision. "They are not all Israel which are of Israel." This is true in reference to Israel as a race. The Gentiles were never of Israel, much less can they be Israel. Paul is talking of the Jew and Israel. Let us look into his epistle to the Galatians which is addressed to the churches—chapter 1:2. The churches of Galatia were composed of converts from the Gentiles and scattered tribes of Israel as is evident from the subject matter contained in the epistle. In chapter 6, verse 17, Paul makes a clear distinction between the membership of the church and Israel. These are his words: "And as many [brethren] as walk according to this rule, peace be on them, and mercy, and upon the Israel of God." Rotherham reads, "And as many as by this rule are walking, peace on them, and mercy, and on the Israel of God." The Diaglott reads, "And as many as will walk by this rule, peace and mercy be on them, and on the Israel of God."

Here it is plain to be seen that the apostle not only craves peace and mercy upon the brethren but he also desires the same upon the Israel of God. This is the only time the phrase, "Israel of God," occurs in the New Testament, and in this instance



it doubtless refers to persons of the scattered tribes of Israel. Forty times in the Old Testament, God, in emphatic terms, declares himself to be the "God of Israel." Paul was an Israelite of the tribe of Benjamin, and ever had a warm and tender love for his people. He says that his "heart's desire and prayer to God for Israel was that they might be saved" (Rom. 10: 1); a wish that the peace and mercy of God might be on the Israel of God and a prayer that Israel might be saved was perfectly consistent with both the natural and Christian feelings of the apostle. When Philip introduced Nathanael to Jesus—of Nathanael our Savior said, "Behold an Israelite indeed, in whom is no guile!" John 1: 47.

Here is a parallel case to Paul's "real Jew." To be an "Israelite indeed," or a "real Jew," two things are absolutely necessary. In the case of the Jew he must be born in the tribe of Judah and be circumcised in heart; the Israelite must be born in one of the tribes of Israel and be circumcised in heart. As these two lines meet only in Jews and Israelites and can never meet in Gentiles, therefore Gentiles can never become "real or natural Jews" or "Israelites indeed." Paul was not born in the tribe of Judah. Strictly speaking he was not a Jew but an Israelite, while a Jew is of Israel he is not strictly Israel, because not born in any of the tribes of Israel. True, Paul speaks, as we have seen, of the twelve tribes of Israel, but he explains

“All are not Israel that are of Israel,” so he leaves the matter clear. There is no scriptural authority for spiritualizing “twelve tribes” in the epistle of James, simply to evade the force of the term “Israel,” out of which twelve thousand from each tribe were sealed, making 144,000, a definite for an indefinite number. The expression, “Spiritual Israel,” was coined in the second century. The phrase is not in the Bible. It was manufactured at a time when the world was losing sight of the remnant tribes of Israel long after the death of all the apostles, and when corruptions were fast creeping into the church. Had God designed it as the equivalent for his people under this dispensation he would have placed it in the New Testament and not have left it over to the second century for such men as Origen to invent and introduce to the church after God had closed the New Testament canon in which Paul says we are “thoroughly furnished.” 2 Timothy 3:17.

The first epistle of Peter is addressed to “strangers scattered throughout Pontus Galatia, Cappadocia, Asia and Bithynia”—chapter 1:1. The Diaglott reads, “To the sojourners of the dispersion,” etc. The terms, “strangers,” “sojourners,” and “dispersion,” as rendered in the English Version, taken in their proper connection, as given in the epistle, can only be applied to the scattered tribes of Israel living in *dispersion*. These terms must be understood literally; it is not possible



to spiritualize them. It would sound strange to speak of the "spiritual strangers of God," and of a "spiritual dispersion," and yet these expressions would be just as scriptural as the phrase, "spiritual Israel." Now, these strangers were brethren; but "strangers" is used in one sense and "brethren" in another. Just so in reference to "twelve tribes," and "brethren" in the epistle of James. The Diaglott reads, "James, a bond servant of God and of the Lord Jesus Christ to those twelve tribes in the dispersion, greeting." Rotherham reads, "James, a servant of God and of the Lord Jesus Christ, to the twelve tribes who are in the dispersion." The Revised Version reads, "James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are of the dispersion."

Uriah Smith and other writers of his school seem to be very anxious to make it appear that the "twelve tribes" addressed by the Apostle James represent Christians from the Gentiles taken out of the last generation of men. Thus in "Biblical Institute" we read, "But, says one, the 144,000 can not belong to the present generation, or be gathered in the gospel dispensation; for they were sealed out of the twelve tribes of the children of Israel. A sufficient answer to this is found in the testimony of James. He, writing in A. D. 60 to Christians and for the benefit of Christians and carrying us down even to the coming of Christ, addresses his epistle to the twelve tribes scattered

abroad. It is evident therefore Christians belong to the twelve tribes." Page 235.

To those who cannot understand their view of the 144,000 Uriah Smith refers them to the address of the Apostle James to the twelve tribes and even goes so far as to deny that they are converts to Christianity from the literal tribes of Israel. He says, "They are not the converts to Christianity from the Jews, the twelve tribes of his own day; for he addresses them in view of the coming of the Lord."—"Thoughts on Revelation," p. 144.

We leave the reader to judge (1) whether the address of the Apostle James to the twelve tribes is a sufficient answer to the position that "Israel" means "Israel;" (2) whether Christians belong to the twelve tribes, when Paul says they belong to Christ; "Ye are Christ's" (1 Cor. 3: 23); "We are the Lord's" (Rom. 14: 8); "Even so we are Christ's" (2 Cor. 10: 7); (3) whether the mention of the coming of the Lord proves his epistle to belong to the last generation since all the prophets of God down to John the Baptist have likewise foretold of the same glorious time, the evidence is clear in the epistle itself that the apostle wrote to his Jewish and Israelitish brethren of the dispersion, as there is no allusion in the epistle to Gentile believers, the reader has only to read the epistle to be convinced. How any one can read this epistle and see only Gentiles addressed, when not the remotest allusion is made to a Gentile converted or unconverted.



ted, is a mystery not easily solved. It must be that the necessity of the theory requires a purely Gentile seeing.

THE HUNDRED AND FORTY-FOUR THOUSAND ARE TAKEN OUT OF ISRAEL (NOT OUT OF THE GENTILES) AND ARE THE FIRST FRUITS UNTO GOD AND TO THE LAMB. REV. 14: 4.

The first fruits under the law was always representative—the 144,000 must be. The sheaf or handful of barley being the first fruits of the incoming harvest was a pattern or pledge that the whole harvest should be in nature and quality just like it. See Lev. 23: 10. The 144,000 being the first fruits unto God and the Lamb of what the great future harvest of the ages shall be, are in the vision placed in the front or foreground. They are indeed the first fruits of all that shall be redeemed from among men of all the ages of human probation, centuries prior to the going forth of the gospel to all nations, tongues and people. God's covenants, promises, laws and institutions, were confined to Israel. When the time was fulfilled and the Father sent forth his Son and he entered upon his work, he testified, "I am not sent but unto the lost sheep of the house of Israel." Matt. 15: 24; and when he called and sent forth his twelve chosen ones in their first mission he instructed them not to go to the Gentiles but to the lost sheep of the house of Israel. Matt. 10: 5, 6. These texts, and many others of the same import which our

limited space does not allow us to quote, have a deeper and greater meaning than many suppose. The gospel was preached to Abraham and to his seed (Gal. 3: 8) down through the centuries to the giving of the second commission by Christ to his twelve which was world-wide, taking in its circuit all nations (Matt. 28: 19); the purpose being that a people might be taken out from among the sons of Israel as the first fruits unto God and the Lamb. The Apostle James, as we have seen, addresses his epistle to the twelve tribes, and that he uses the expression in its literal sense is further evident from a comparison of scripture with scripture it is the Israel *scattered* which he addresses. God has said that he would *scatter them*. Deut. 32: 26. They are the sheep which have wandered through the mountains and upon the hills—the flock which has been “scattered upon all the face of the earth.” Ezek. 34: 6. The prophets had been their teachers. Christ in his first advent came to them, sent his twelve chosen ones to do their first work as missionaries among them. As a result many of them accepted of Christ and became members of the church of God. When the great persecution came upon the church at Jerusalem they were all scattered abroad. Acts 8: 4. These brethren in the flesh had become brethren in Christ as we learn from the epistles and not from the title, “twelve tribes.” James evidently had sufficient and good reasons for writing his epistle exclusively in the



interest and for the benefit of his brethren in the gospel who were of the twelve tribes, members of his own natural family. One reason seems to be stated in the 18th verse of the first chapter in these words: "Of his own will begat he us [of the twelve tribes] with the word of truth, that we [of the twelve tribes] should be a kind of first fruits of his creatures." Diaglott reads, "Having willed it, he begat us by the word of truth, in order that we might be a first fruit of his creatures." He willed it in his covenants and promises to that people of whom it is written, "Israel was holiness unto the Lord, and the first fruits of his increase; all that devour him shall offend; evil shall come upon them, saith the Lord." Jere. 2: 3.

The persons of this tribal people who in their dispersion accept of the truth as it is in Christ Jesus, Peter styles "the elect according to the foreknowledge of God." 1 Peter 1: 2. Diaglott reads, "Sojourners of the dispersion . . . chosen according to the foreknowledge of God the Father." God foreknew this people and elected or chose the character to be saved in his covenant with Abraham and all who fill the elect character will be reckoned among the 144,000. Nathanael filled it—he was an "Israelite indeed, in whom was no guile." The same is written of the 144,000 who were sealed from the tribes of Israel. "In their mouth was found no guile." Rev. 14: 3. Having been born in their respective tribes and being circum-

cised in heart they were, like Nathanael, "Israelites indeed."

We have seen that the Apostle James, in writing to the twelve tribes, calls their attention to the fact that God had willed that they should be the first fruit of his creatures. John, the Revelator, calls attention to the same fact in reference to the same people that they are the first fruits unto God and the Lamb. Revelation 14: 4. He further says, "These are they which were not defiled with women;" that is, they had never mixed with and been called out of other churches. No; they had, by faith in God and the Lamb, been called directly out of their own respective tribes, or natural family relations. The fact that they were not defiled with women is a complete refutation of the position that they are gathered out of the churches of the last generation.

U. Smith seems to realize, to some extent, the force of this scriptural statement, and to save the theory that "Israel" does not mean "Israel," but Gentiles of the last generation who compose the sealed out of the "twelve tribes of Israel," 144,000, says, "We are not to understand that they never had any connection with these churches; for it is only at a certain time that people become defiled by them."—"Thoughts on Revelation," p. 245. We reply, this is just what we are to understand from the very reason assigned by John himself for their undefilement, "for they are virgins," or as



otherham renders it, "for they are virgin." This completely sets aside the theory that the 144,000 are taken out of the last generation and called out of Babylon; for if they ever had any connection with Babylon they were not virgin, and John's testimony is out of place and contrary to the facts in the case. But, allowing his testimony to be true, we are assured that the call issued to the people of God to come out of Babylon (Rev. 18: 4) cannot in the least concern the 144,000, for they are "virgin" and were never in Babylon and never had connection with any of her churches. This must be so—it cannot be otherwise, and the book of God be true.

John continues, "These are they which follow the Lamb whithersoever he goeth." This is true of this "virgin" people in a sense in which it can not be true of any other people, and all we have to do to know this is to simply read up their history in connection with the types and shadows of Christ. They sing, as it were, a new song and no one could learn that song but the 144,000, and that too in the redeemed state. But our S. D. Adventist brethren have learned the song even in their unredeemed state. They learned it in 1844, and since that time have been learning it to all others, even to the unconverted. They say it is the song of the experience of the 144,000 and is called in Rev. 15: 3 "The song of Moses and the Lamb."

Now, we know that the song of Moses is the song of victory and is an old song being recorded in the 15th chapter of Exodus. Victory through Christ the Lamb of God over all our outward and inward foes (1 John 5: 4, 5) is not peculiar to any one class of Christians but common to all. So the song of Moses and the Lamb, being the song of victory common to all classes of the saved, cannot be the new song sung by the 144,000 which none could learn outside of their number. In addition to this the 144,000 are on Mount Sion, while those who sing the song of Moses and the Lamb are on the sea of glass. Rev. 15: 2, 3. This new song is said to be descriptive of their wonderful experience in coming in conflict with the two-horned beast—the government of the United States—in passing through the time of trouble and witnessing the “seven last plagues” as they are inflicted upon the wicked which will present the most fearful scenes ever beheld upon the earth, etc.—“Biblical Institute,” pp. 241-2. “No others can join in it; for no other company will have had an experience like them.”—“Thoughts on Revelation,” p. 245.

Now all this is said about this new song of experience and the ones who sing it without one word of Scripture in its support, and the most singular thing is they come through all these mighty conflicts with the two-horned beast and pass through the severest trials known to the annals of history without being killed or even hurt. How can this



be true when history records the fact that during the reign of the papal power over fifty millions were put to death for their Christian zeal and devotion to Christ? Now we do not pretend to know what this new song is, sung by the 144,000, which no one can learn outside of their number; but, as they were Israelites, taken out of the tribes of Israel as the first fruits unto God and the Lamb, it is far more reasonable to suppose it to be a song descriptive of the faith and experience of that chosen people in waiting for and in looking down the coming centuries through types and shadows for the coming of their promised Messiah and Savior. Gentiles not having lived in what is commonly called the Jewish age, and never having experienced faith through a typical system can therefore never learn this song. It being the song of redeemed Israel, the best of the human race, the called and chosen of God, to whom were committed the oracles of God, and to whom the gospel was first preached, and from whom the first converts of Christianity were made, and whose sons were first made to feel the resurrection power of the Son of God. "Thus saith the Lord, Israel is my son, even my first born" (or begotten). Ex. 4:22. Israel could only be God's first begotten Son in the sense of conversion; begotten through the instrument of his word. James is in harmony with this statement, that members of Israel's race begotten with the word of truth should be a kind of

first fruits (Jas. 1: 18), not only of the resurrection but of conversion. Israel was not only holiness unto the Lord but was the first fruits of his increase or ingatherings under the ministration of his word. Comp. Jere. 2: 3; Rev. 14: 4.

The visions of John cover the periods of Daniel, and therefore connect themselves with the history of God's ancient people. This is evident from the fact that in them we have a combination of the dragon, devil, serpent, seven heads and ten horns, etc. Rev. 12. The beast in Rev. 13 has the body of a leopard, feet of a bear, mouth of a lion, etc. These features and combinations show the perpetuation of the principles and systems of the kingdoms of Babylon, Medo-Persia and Grecia. This being the nature of the symbolication it is natural that John should use the present and past tenses in speaking of their following the Lamb, and their redemption. Since his visions embrace the beastly power, against which the people of God in all ages have had to contend; for instance, the fourth beast, Babylon, set up an image in the plain of Dura and decreed that all should worship it, and that those who refused should be cast into the midst of a burning fiery furnace. Dan. 3. This system of idolatry, image worship, is interwoven in the history of all these beastly powers. John warns us against it. The symbols in his visions reach back to the time, as we have seen, when these beastly powers began to interfere with the liberties and



rights of the people of God, and extend to the death of these powers, reaching even to the final deliverance of the people of God. John being by the Spirit of inspiration empowered to look into the past, as well as into the future, in his visions places past and future tenses in the form of the present, which is quite common in the Bible, but space does not permit us to give examples.

#### A MIXED RESURRECTION.

The Seventh-day Adventists believe in a partial resurrection to take place before Christ comes, including some of the pre-eminently wicked, and those who have died since 1844 under the third angel's message. Thus we read in "Biblical Institute": "The 144,000 are the ones who are developed by the third angel's message, and who will be translated from among men at the second coming of Christ. The sealing work of Rev 7 results in sealing the number here specified; but as this is identical with the third angel's message, this sealing work has for many years already been going forward; and as some whose whole religious experience has been connected with, and is, owing to this work, have fallen asleep since the message commenced, will they be reckoned with the 144,000? If so, how can it be said that they are redeemed from among men, or translated? We answer, before Christ comes there is a partial resurrection to take place, according to Dan. 12:2 and Rev. 1:7. Some of the pre-eminently wicked will come forth,

and all those who have died in the third angel's message, being then raised from the dead, and taking their place with those who have not died under this message, they are translated when the Lord appears; and hence with the others, may also be said to be redeemed from among men." pp. 239, 40.

#### A MIXED RESURRECTION.

The Church of God does not believe in a resurrection of any kind prior to the coming of Christ. The Scriptural order is the coming of Christ first, and then the resurrection. The unanimous testimony of the New Testament is that the Lord is coming in his own proper personality back to this earth again. Acts 1:11. This doctrine is emphasized throughout the entire teachings of the New Testament Scriptures. Paul in the most emphatic term declares: "The Lord himself shall descend from heaven with a shout with the voice of the arch angel, and with trump of God; and the dead in Christ shall rise first." 1 Thess. 4:16. There will be no signs of life among any of the classes of the dead until this grand event takes place. When he comes "the dead in Christ shall rise first." If it is when he comes, it is not before he comes. To say it is this side of his coming is not only to contradict the word of God, but it is in fact to reverse the very order of God in reference to the time when in his purpose his sainted dead shall live again. Paul couples the resurrection of the right-



eous dead with the coming of Christ in such a way that it is not possible to separate the two; neither can we detach a portion from the event of his coming, and give them a resurrection at some other time in connection with some other event.

In the fifteenth chapter of first Corinthians, after showing that all die in Adam, and that the resurrection is just as universal as death itself, and that every man will come up in the resurrection in his own order, a military term denoting band or companion, declares Christ to be the first fruits; "afterward they that are Christ's at his coming." 23rd verse. Now if the harvest of which Christ is the first fruits takes place at his coming, how can a part of it take place before his coming? The righteous and the wicked will mingle together, both in life and death, and no separation will be made until the harvest, the end of the world. Matt. 13:39. Read this parable and its explanation. Verses 24-30 is the parable; verses 37-43 is the explanation. Now in the face of this plain teaching from our Savior, how can we expect him to gather a part of the harvest before the harvest arrives? The plain Scriptural truth, that the harvest follows the second coming of Christ is a sufficient refutation of the new theory in question. Martha understood that the resurrection would occur at the last day. John 11:24. And there is no hint in Scripture that any part of it will take place before. There are two resurrections spoken

of in the Bible, the "just and the unjust." Acts 24:15; John 5:28, 29. In speaking of the two classes in the resurrection, Bible writers always place the just first in order, and Christ declares of the righteous that they shall be "recompensed at the resurrection of the just." Luke 14:14. Paul speaks of the "better resurrection." Heb. 11:35. Rotherham reads, "a superior resurrection." And in Philippians 3:11, after expressing his great desire to know Christ, and the power of his resurrection, and the fellowship of his sufferings, he says, "If by any means I might attain unto the resurrection of the dead." The Diaglott reads, "If possibly I may attain unto the resurrection from among the dead." Paul knew that all would be raised, but not at the same time, that the righteous would be raised at his coming. John calls this the first resurrection, and says, "Blessed and holy is he that hath part in the first resurrection on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." Rev. 20:6. In the context he says, "The rest of the dead [that is, the wicked,] lived not again until the thousand years were finished. Verse 5. Those having part in the first resurrection are said to be the "children of God, being the children of the resurrection." Luke 20:36. The resurrection here is one connected with the world age, or thousand years to come, and must be confined to the righteous, for all its subjects are chil-



dren of God. Having now seen the order in which the Scriptures present the resurrection of the dead we are prepared to examine Dan. 12:2 and Rev. 1:7. The first text reads, "And many of them that sleep in the dust of the earth shall awake; some to everlasting life, and some to shame and everlasting contempt."

The promised deliverance is to Daniel's people. This seems plain from the reading of the first verse. The expression, "Many of them that sleep shall awake," etc., implies that all of the sleepers shall not awake. Critics are generally agreed that the word *some* in our English Version does not express the idea of the original. It is from the word *Ail-leh-weail-leh*, which Thomas Reed says, "Tho' translated *some* and *some* in the English Version, are, almost in every other place, translated *these* and *those*. There is no representative of the word *some* in the Hebrew and it ought not to have appeared in the translation. The *many of* is translated correctly, and that of itself confines these that *awake* to a class and clearly implies that there are those that will not awake. Many of the sleepers shall awake, plainly supposes that there are some that shall not awake."

This explains why so many able scholars of different schools of theology translate this text by the words, *these* and *those*. Thus A. M. Osborne, of the M. E. Church, after examining the structure of the passage, adds, "Only the many who shall be

found written in the book of life shall awake.”—  
 “Daniel Verified in History and Chronology,” pp.  
 185, 186.

Take the distinguished scholar Bush—and professor of Greek and Hebrew in the New York City University—translates the word *Ail-leh-weail-leh* by “these” and “those.” “And many of the sleepers of the dust shall awake; these, the awakened, shall be to everlasting life; and those, the unawakened, shall be to shame and everlasting contempt.” Bush also quotes Gaon, a Rabbi of the tenth century, as saying, “This is the resurrection of the dead of Israel whose lot is to eternal life, and those who do not awake are the forsaken of Jehovah.”—“Bush on the Resurrection,” page 134.

Prof. Whiting, a Baptist, translates the text “these” and “those”; these awake; those do not awake. It would be an easy matter to quote from others, but we close with a quotation from Prof. Hudson, a Congregationalist minister, author of the “Critical Greek English Concordance.” He says in his valuable work entitled “Debt and Grace,” “It is thought by good critics that the prophet here speaks only of the resurrection of the righteous called the ‘first resurrection’ [Rev. 20: 6], and that the passage should be read ‘these’ [who awake] to everlasting life, and ‘those’ [who do not awake] to shame and everlasting contempt.”—page 186.



Thus we see that this text fails to sustain the new theory of a special or mixed resurrection prior to the second coming of Christ, or at any other time. There is no mixed resurrection in it, but properly translated it clearly teaches that the wicked will not awake at the same time the righteous do, and when they do awake will not come forth to the everlasting life of the age promised to the righteous only. So the text properly translated and divided is found to be in harmony with the general tenor of Scripture teaching along the line of Christ's second coming and resurrection of the dead. The second text reads, "Behold, he cometh with clouds and every eye shall see him, and they also which pierced him, and all the kindreds of the earth shall wail because of him, even so. Amen." Revelation 1: 7.

Because those that pierced our Savior are to see him it is inferred that they must be raised from the dead for this special purpose before "he comes." True, the ancient tribal people rejected and crucified our Savior and this was their crowning sin. But one of two positions can be true on this text: (1) if they are referred to as a people many of them will recognize Christ in his second advent, and with hearts of mourning and repentance look upon him whom they pierced. Zech. 12: 10. If the personal individuals themselves are referred to then it is evident from the unanimous teaching of the Scriptures in reference to the events associated

with the coming of Christ that they were among the three thousand converted on the day of Pentecost and are among the dead in Christ who rise at his coming. 1 Thess. 4: 16. This view is reasonable and Scriptural since Peter in his discourse charged upon his auditors in direct and emphatic terms the crime of murdering Jesus of Nazareth. Said he, "Him being delivered," etc. "Ye have taken and by wicked hands have crucified and slain." Acts 2: 23.

He goes on quoting from their own Scripture proofs of the Messiahship of Jesus, from which he draws the conclusion, "Therefore let all the house of Israel know assuredly that God hath made that same Jesus whom ye have crucified both Lord and Christ." Verse 36. Pierced to the heart; they acknowledge their guilt in the question, "Men, and brethren, what shall we do?" The idea is, must we bring a lamb or some other offering for our great sin? Peter's instructions are to "repent and be baptized in the name of Jesus Christ for the remission of their sins." The result is stated in the 41st verse. About three thousand souls, or persons, the same day were added unto them. In the latter clause of the text it is said that "all kindreds of the earth shall wail because of him." Skeptics from the ordinary sense of the word "kindreds," and not properly dividing the Scriptures, have taken advantage of this statement and set up the claim that every human being, regardless of



character, will wail at the coming of Christ. Now, it is plain that the text taken in its Bible connections does not teach anything of the kind as is evident from many scriptures. Space admits of only one or two quotations. David says of the wicked, "Let them be blotted out of the book of the living, and not be written with the righteous." Psa. 69: 28. Jeremiah teaches that those who depart from the Lord shall be written in the earth, because they have forsaken the Lord, the fountain of living waters. Jer. 17: 13. Hence the all kindreds of the earth who wail at the second coming of Christ are those who are written in the earth. They are earthly in all of their relations and have no higher lineage. As those who pierced our Savior are in the text, separated from those who wail at his coming, the natural conclusion is their names are not written in the earth, but in heaven. Luke 10: 20. Universal terms are frequently used in a limited sense and are so used in the text. "All kindreds" is restricted to those written in the earth; while the expression, "every eye," is limited to the living and those of the first resurrection. To say the phrase, "all kindreds," is used in its broadest sense is simply to teach universal destruction. And the expression, "every eye," covers the human race, is to teach the resurrection of the whole human family at the coming of Christ; whereas the Scriptures everywhere teach that only one class, and that class the righteous, will be

raised at that time. Thus Solomon says, "The man that wandereth out of the way of understanding shall remain in the congregation of the dead." Prov. 21: 16. He is left with "those" the unawakened of Dan. 12: 2 among the rest of the dead who "live not again until the thousand years are finished." Rev. 20: 5.

If some of the desperately wicked are resurrected before the coming of Christ then these scriptures are not true. These texts, Daniel 12: 2 and Rev. 1: 7, are the only Scriptural proofs offered to sustain the new theory of a special mixed resurrection before the coming of Christ, and we leave the reader to judge of their sufficiency in support of such a singular position. The position is doubtless necessitated by the theory that the 144,000 are developed by the third angel's message, and are to be translated to heaven prior to the coming of Christ. It is plain to be seen that the subjects of this supposed special resurrection, having died since 1844 prior to the development of the two-horned beast, the time of trouble and the pouring out of the seven last plagues, not having witnessed the terrible judgments of God upon the wicked, and not having stood without a Mediator can never learn the new song which is said by S. D. Adventists to be the song of their experience of having passed through these things. Thus in "Biblical Institute" it is said, "So the 144,000 passing through an experience, such as no others in all the history of the



world have had, are able to sing a song recounting their experience, such as no others are able to sing."—Page 242.

It does not require a philosopher to see that the theory does not hold together. We know for ourselves that those who have died since 1844 under the message as preached by S. D. Adventists have passed through no conflicts with the two-horned beast; the time of trouble and witnessed the terrible judgments of God poured out upon the earth; neither have they ever stood without a Mediator. In fact they all died without the experience of which this new song is said to be composed. And not having had the experience how can they learn the new song? If they can, may not others?

Now, if the new theory of the new song is correct we may set it down as a fact that a part of the 144,000 will not be able to learn the new song. There is a mistake somewhere. It is not in the Bible. Where is it? It must be in taking the new song from redeemed Israel and giving it to converted Gentiles from the last generation of men.

Much is said about the 144,000 being translated to heaven and from among men. It is the word "redeem" that is used in connection with the 144,000. The words, "redeem" and "translate," come from two different words. The word "translate" occurs twice in the New Testament. Col. 1:13; Heb. 11: 5. The word "translation" once. Heb. 11:3. The word "redeem" (Rev. 5: 9; 14: 3 4),

is from a different word and is rendered *buy* (Matt. 14: 15); *buyeth* (Matt. 13: 44); *bought* (verse 46); also 2 Pet. 2: 1.

Here Christ is represented as buying our inheritance and also as buying all who are saved; hence the 144,000 are bought from among men. So the expression *redeemed* (not translated) from among men comes far short of proving that a 144,000 are translated from among the living without seeing death, our S. D. Adventist brethren being judges themselves, for they teach a special resurrection for a part of the 144,000. Is it not true that all who are saved are bought from among men? It must be unless all men are saved. Are not the people of God the called-out ones? Was not God's object in having the gospel preached to the Gentiles the taking out of them a people for his name? Acts 15: 14.

It is thought that John saw the 144,000 in heaven. Well, suppose he did, all difficulties vanish when we reflect that John saw in heaven what was to be upon the earth. If John saw the 144,000 in heaven, he only saw them there in vision. They were no more there in reality than the woman clothed with the sun and the moon under her feet and upon her head a crown of twelve stars. She was seen in heaven. The great red dragon, seven-headed and ten-horned monster, was also seen in heaven. Rev. 12. But only there in vision. Now all these things seen in heaven were to transpire on the earth. See-



ing them in heaven denotes the source from which John drew his revelations. They were inspirations direct from the God of heaven, divine knowledge of things to take place upon the earth. The scene of the red dragon was laid in heaven, but we know the place of his existence and career has been the earth. Just so in reference to all other powers seen in heaven; the earth has been their home and field of operation and we remark the same in reference to the 144,000; they may in vision be in heaven, but not in reality, for we know from the covenants and promises of God that the earth under the reign of Christ is to be their only and everlasting home, and that there are no promises to be found anywhere in the Bible to any of the righteous that they shall go up to heaven, before death, at death, or any other time. The book of Revelations is a fine book of highly-wrought symbols, and if we only keep in view the fact that heaven was the standpoint from which John saw what was to be upon the earth, and that the symbols of the book are to be explained in harmony with the plain teachings of the Old and New Testament Scriptures all will be clear.

#### THE SEAL.

The S. D. Adventists claim the Sabbath to be the seal of God's law. In "Thoughts on Revelation" we have from Uriah Smith this statement: "Thus the fourth commandment, or the Sabbath, is taken by the Lord as the sign between him and his people, or the seal of his law."—Page 137.

On page 140, speaking of the 144,000, he says, "A certain company are sealed with the seal of the living God, as the result of the third message of chapter 14." That is the seal being the Sabbath; they are sealed with the Sabbath.

#### THE SEAL

the Church of God believes to be the Holy Spirit, with which those who hear, believe and trust the word of salvation are sealed unto the day of redemption. "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Eph. 4: 30. "In whom ye also trusted after that ye heard the word of truth; the gospel of your salvation; in whom after that ye believed ye were sealed with that Holy Spirit of promise." Eph. 1: 13. "Who hath also sealed us, and given the earnest of the Spirit in our hearts." 2 Cor. 1: 22. In the absence of any text that any one was ever sealed with the Sabbath, the above texts need no comment.

In looking through the "Greek Concordance" I discover the words "seal" and "sign" are from different words, and are never rendered the one for the other. It is true that the Sabbath is said to be a sign, but it is equally true that it is never in Scripture said to be a seal. Rom. 4: 11, "And he received the sign of circumcision, a seal of the righteousness of faith which he had yet being uncircumcised." This text is referred to as proof that a "sign" is a "seal." Suppose we grant it—it



would only prove that it is so used in this text, and that, too, in relation to a different subject from the Sabbath. The Sabbath is called a sign. The word seal as a noun and verb occurs over sixty times in the Bible, but is never in any text whatever explained to relate to the Sabbath. So if sign and seal are identical in the text above quoted it is a complete refutation of the position that seal and Sabbath are, for if they were we would find it so explained in some of the Scriptures wherein the terms occur. The words sign and seal are from their respective Greek words in the text quoted, and are used with different shades of meaning. The Diaglott renders the text thus, "And he received the symbol of circumcision as a seal of the righteousness of that faith which he had while in uncircumcision, in order that he might be the father of all uncircumcised believers." The sign was the literal mark made in the flesh, but the symbol which he received as a seal was the work of the Holy Spirit in the heart thereby producing pure motives, pure thoughts and holy desires. Thus Abraham was sealed with the Holy Spirit, and thereby became the father of the faithful; and all who would walk in his steps and share in his estate must keep the commandments of God and the faith of Jesus and be sealed with the same Holy Spirit.

Webster gives as one meaning of the word sign, "A memorial or monument; something to preserve

the memory of a thing." In this sense the Sabbath is a sign—the memorial of creation. In six days God created heaven and earth and rested on the seventh day, and for this reason he blessed and sanctified the day and placed it as a monument in human history for all time to come. To pervert this monument into a seal is, to say the least, a most glaring perversion of the word of God. It is dishonoring to the Holy Spirit inasmuch as it robs it of its position and work in the plan of redemption.

I have read in a modern revelation of the sin of "striking against the Holy Ghost," which sin is construed to mean opposition to the visions. What shall we say of the position which displaces the Holy Spirit from its Scriptural assigned position and work? Does not this look very much like "striking against the Holy Ghost"? We leave the reader to judge. The Sabbath is not the seal to the decalogue; it is a part of the law of the decalogue. The seal of a law is not the law or any part of it. The law is one thing and the seal another. Whoever heard of a part of a law being taken to seal the law itself or any other part of it? All this apparently clever talk about the fourth commandment being the only commandment that tells who gave the law is purely gratuitous. In the very opening of the chapter it is stated that "God spake all these words." These words include the TEN COMMANDMENTS. In the first, sec-



ond, fifth and seventh verses we have given the name of the Law-giver which clearly expresses the source and the authority of the law, and all this before we reach the Sabbath precept.

TO THE READER.

I now, for the present, close this work. I have, from a sense of duty in the love and interest of truth, written these pages. In presenting the S. D. Adventist side I have quoted directly from their standard authors. "Thoughts on Revelation," I have used the edition of 1873. The "Biblical Institute" is, as stated by themselves, "A synopsis of Lectures on Principal Doctrines of Seventh-day Adventists, delivered at the Biblical Institute, held by Elder James White and Uriah Smith in Oakland, Cal., April 1-17, 1877, and published in 1878." The 1878 edition is quoted from in this work.

Now, while I have been writing these pages I have received a number of letters from various sources requesting certain points brought out, and at this late date I am asked to examine in full the S. D. Adventists claim to "spiritual gifts," but as we have able works on this subject for sale at the office, and as my work has already grown much larger than its intended limits, I content myself by giving it simply a passing notice. Paul enumerates nine "spiritual gifts;" (1) "the word of wisdom;" (2) "the word of knowledge;" (3) "faith;" (4) "gifts of healing;" (5) "working of miracles;" (6) "prophecy;" (7) "discerning of spir-

its;" (8) "divers kinds of tongues;" (9) "interpretation of tongues." Why should any church select the gift of prophecy to the exclusion of the other eight and appropriate it to themselves? Like the ten commandments they all stand or fall together. If one continues all continue. If one has ceased all have ceased. The thoughtful Bible reader and critic does not need to be told that "faith," "wisdom" and "knowledge," as found in this connection, are used in an official sense. To argue that the cessation of faith, wisdom and knowledge as used in the above sense, does away with all faith, knowledge and wisdom, is to reason illogical and to betray a great lack of thought and research into the true teachings of the Bible. The Bible teaches that these official gifts, speaking with tongues, supernatural faith, knowledge, wisdom, prophecy, etc., should cease. 1 Cor. 13. In the face of this plain testimony why should we or any one else in theory or pretense plainly contradict the Bible by saying they have not ceased? Paul, in the above chapter, makes a clean sweep of them, and leaves only faith, hope and love. Rotherham's translation reads, "Love at no time fails; but whether prophesyings they shall be laid aside; or tongues they shall cease; or getting knowledge [supernatural], it shall be laid aside," etc. Our version reads, "When that which is perfect is come, then that which is in part shall be done away." Rotherham, "For in part are we getting



to know and in part are we prophesying; but whensoever that which is complete may come that which is in part shall be laid aside." The Diaglott, "For partatively we know and partatively we prophesy; but when the perfect thing comes that which is partative shall be done away."

The words "perfect," "complete" and "thing," do not refer to the eternal state, but to the completion of the Scriptures—the Christian's perfect standard, guide and teacher, by which he is thoroughly furnished and thereby made perfect. 2 Tim. 3: 16, 17. Paul, in this chapter, illustrates the infancy of the church under the figure of a child. He says, "When I was a child, I spake as a child; I thought as a child; but when I became a man I put away childish things"—showing that the church in her infancy stood in need of these supernatural gifts. But when that perfect thing came, or in other words, when the revelations of God were finally and fully completed in all of its parts, the church under the figure of a man put away these official gifts signified by childish things. Under this head Eph. 4: 11-17 is classed and the same arguments apply to it. Why any church should quote this text in support of their possession of spiritual gifts in this age is a mystery, since the text itself is destructive to such a claim. The epistle was written as late as A. D. 64, the writer referring back to the ministry of Christ, places on record what Christ did. Paul says, "He gave some

apostles, and some prophets," etc. Notice the use of the verb "gave" in the past tense, and that in the list no prophetess is mentioned. So the reader has free access to the common version.

I will here give Rotherham's translation which reads, "And he gave some indeed as apostles, and some as prophets, and some as evangelists, and some as shepherds and teachers, with a view to the fitting of the saints for work of ministry, for an upbuilding of the body of the Christ, until we all advance into the oneness of the faith, and the full knowledge of the Son of God into a man of full growth, into a measure of stature of the fullness of the Christ; that we may no longer be infants, billow-tossed and shifted round with every wind of teaching in the craft of men in knavery, suited to the artifice of error," etc.

This text teaches that the revelation of God was brought to its intended state of perfection through the instrumentality of Christ and his apostles. The unity or oneness of faith and the full knowledge of the Son of God are found only in a full, complete and perfect revelation. Further, the unity of faith here spoken of has no reference to the S. D. Adventist Church or any other church of this age, but relates exclusively to the primitive church emerge from her infancy into a full-grown man when established upon the filled-out and completed testimony of the prophets and apostles. The unity or oneness of faith may further relate to a mu-



tual faith (Rom. 1: 12), an agreement in belief between Jew and Gentile that Jesus is the Christ, the Son of God, by which both are made one, reconciled into one body, as shown in the 2nd chapter of Ephesians.

“And I fell at his feet to worship him, and he said unto me, See thou do it not; I am thy fellowservant and of thy brethren that have the testimony of Jesus; worship God; for the testimony of Jesus is the spirit of prophecy.” Rev. 19: 10.

This text is quoted by two different parties for two purposes; (1) by the orthodox to prove the separate conscious existence of disembodied human spirits between death and the resurrection; (2) by the S. D. Adventists to prove that Mrs. Ellen G. White is a divinely inspired prophetess. Both inferences are far-fetched and a manifest perversion of Scripture teaching, as readily appears from a simple analysis of the text: (1) “Fellowservant,” one who serves the same master; angels and men serve the same divine Master. (2) “Of thy brethren,” children of the same father.” Gen. 42: 13. God is the Father of angels and men. (3) Co-workers or associates in the same cause. Angels are interested and co-operate in the plan of salvation. Heb. 1: 14. Hence in the above senses men and angels are brethren “which keep the sayings of this book” (Rev. 22: 9), the same circumstance, “angels keep the sayings of God.” Psa. 103: 20. Says one, “This angel was a prophet.”

Very well, angels were prophets; they prophesied of many things; we can only mention two—the birth of John and Jesus. See Luke first chapter. This fact proves men and angels to be brethren in a third sense, since both may be prophets, and those of the same profession are brethren. Hence the being before whom John fell was not a disembodied human spirit, but was, as stated in the chapter, an angel. (1) John's brethren had the testimony of Jesus; (2) the testimony of Jesus being the spirit of prophecy is the reason assigned why John should worship God; and what in this case applies to John applies to all; all should worship God for the same reason and that reason is, "for the testimony of Jesus is the spirit of prophecy." Prophecy is defined to be that power which foresees, comprehends and understands the future. This being true no human being can originate prophecy. God by means of his Spirit alone can do this. It is said of the Spirit of God that it searcheth all things; yea, the deep things of God. 1 Cor. 2:10. God alone can remove the veil of futurity and utter truthful predictions relative to coming events; for he alone foresees and controls all things according to his predetermined counsel and unchangeable will. By his Spirit he clearly reads and fully understands the future.

His infinite wisdom is adequate to so arrange and control future events so that they will not interfere with any of the fixed principles in the established



order in nature. We should tremble at the very thought of clothing any woman or man in this age with any such infinite attributes. Is it not sacrilegious in the extreme for any individual in this age to lay claim to such infinite qualifications? Will not God hold such persons responsible and those too who accept and thereby encourage them in their sacrilegious claims? Would it not be better and safer for us to accept of the Scriptures as being our only divinely inspired guide containing all things necessary for our salvation? 2 Tim. 3: 15-17. "Worship God." Why? "For the testimony of Jesus is the spirit of prophecy." This shows the design of prophecy to be to produce and establish faith in God as the author of prophecy; hence the true God whom we should worship. What is true of the testimony of Jesus is equally true of all the inspired writers of the Bible. The whole testimony of the Bible is the product of the spirit of prophecy which simply means the spirit of foresight and foreknowledge from God. Under the guiding influence of the Holy Spirit of God the Bible by holy men was written. 2 Pet. 1: 21. "The prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." God willed and under the influence of his Holy Spirit they wrote what he willed they should write. What he had not revealed to the ancient prophets he subsequently revealed to the apostles and prophets of the New

Testament "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." Eph. 3: 5. The Bible being the product of the Spirit of God, the spirit of prophecy, is a book of superhuman production, superlatively superior to all others constituting the volume of Holy Writ, in which alone is heard the voice of inspiration, the voice of God speaking to man. All other volumes of pretended inspiration, whether of ancient or modern date, are frauds and should be rejected by all who revere the Bible as being the inspired book of God. The Scriptures are the only inspired testimony God ever intended his people to have. This is evident from the fact that he tells us that they are divinely inspired and that in them we are thoroughly furnished unto every good work. The fact that the Bible deals with the past, present and future, declaring the end from the beginning is a sufficient proof that no additional revelation to the Bible can be given.

I know of no better book to read than the Bible against the claims of Mrs. E. G. White, or anyone else claiming to be in possession of the Spirit of inspiration. There is no comparison between the testimonies of Mrs. E. G. White and the testimonies of David—the honored prophet of God—read both and be convinced.

In her first vision she says that the Lord showed her the day and hour of his coming. These are her words:



"Soon we heard the voice of God like many waters which gave us the *day* and *hour* of Jesus' coming. The living saints knew and understood the voice while the wicked thought it was thunder and an earthquake. When God spake the time he poured on us the Holy Spirit and our faces began to light up and shine with the glory of God as Moses' did when he came down from Mount Sinai." "Experience and Views," pp. 31, 32.

She had this vision in 1844. The Lord has not come; and to-day she and her people claim not to know the day and hour of his coming. They boast that they are not *time-setters*, hence the vision must be false, themselves being judges.

Take her predictions uttered in the time of our Civil War relative to the existence of slavery, and anyone can readily see that the poor woman is as utterly void of foresight and foreknowledge in regard to coming events as any of us can possibly be. Take this prophecy as characteristic of all the others. She says, "The system of slavery which has ruined our nation is left to live and stir up another rebellion." The author of the "Rise and Progress of the Seventh-day Adventists" on this prophecy tries hard to save the credit of their prophetess. He says, "These words taken from Testimony No. 7, where a thrilling account of the war is given in full under the head of slavery and the war, do not state that slavery would never be abolished but represent the situation as the soldiers then viewed it."—See page 241.

True, the word "never" in connection with the word "abolished" is not used, but it is equally true that the prophecy represents slavery as living and stirring up a second rebellion and leaves the reader in doubt as to whether it would then be abolished or not. The transfer of the prophecy from the prophetess to the soldiers is quite amusing as well as ingenious. To shift the responsibility onto the poor soldiers is to say the least a poor makeshift, especially so when we take into consideration the fact that the soldiers at that time did not take any such a view of the situation. In the face of these mistakes and failures it is quite common to hear among that people the expression, "I believe in Sister White." Such statements are certainly opposed to the New Testament which says, "Believe in the Lord Jesus and thou shalt be saved." Acts 16: 31.

Some of our S. D. Adventist brethren seem to take special pride in talking of their prosperity, etc., as though it were an evidence that they are right; that the rapid spread of her claim to divine inspiration and her strong following are no proofs of either (the truth of her claim or the correctness of her doctrines) is evident from the fact that majorities cannot settle moral questions nor establish religious propositions. The Bible alone can do this. Persons who reason from numbers and prosperity would do well to read up the history of Joanna Southcott, who was born in En-



gland in the year 1750. She, like Mrs. White, went into trances and in 1792 she worked herself into the belief that she was a divinely inspired prophetess, and, like Mrs. White, was an energetic worker and published many of her revelations, etc. She had a strong following; thousands of all classes joined her until her numbers increased to more than one hundred thousand. She had visions and her followers accepted her testimonies as being the voice of God. She was a very pious woman and claimed to be the bride of the Lamb, and in this light her followers regarded her. Examine almost any encyclopedia under the name "Southcott;" in some you will find her history given more in full than in others.

Here is progress which by far outstrips our S. D. Adventist brethren; but it proves nothing as to the inspiration of poor Joanna, nor of the correctness of her doctrines, neither does prosperity in any or all of its forms prove Mrs. White in her claims and doctrines right. The Bible must be our guide in all religious matters of faith, doctrine and practice. It alone can settle moral questions and establish religious propositions.

Some writer has said take two seeds, truth and error, and plant them at the same time side by side—then watch their progress and be convinced that error will grow and spread more rapidly than the truth. This has been true in all the centuries past and is true to-day and will, according to the Bible, remain true to the end of time.

The testimony of God as found in the Scriptures gives both in a local and universal sense the name "church of God" as a church name for the people of God. See under caption, "Church of God," in this work. Yet strangely enough by a pretended testimony from God she sets aside God's name for the church for one of her own choosing not found anywhere in the Bible. Here is the testimony:

"I was shown that almost every fanatic who has arisen who wishes to hide his sentiments that he may lead away others, claims to belong to the church of God. Such a name would at once excite suspicion; for it is employed to conceal the most absurd errors."—"Rise and Progress of Seventh-day Adventists," p. 227.

We are commanded to try the spirits. Here we have two testimonies in direct conflict with each other.

Reader, which testimony will you choose? Is it fanaticism to accept the Bible name "Church of God"? Is it not our Father's name? Had he not a right to name his church? To be a member of the Church of God is certainly a great privilege, and we should try by the grace of God to walk worthy of a name and place in his church, that when our Savior comes we may share in the glories of his kingdom.



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## Errata:

On page 8, 10th and 13th lines from bottom of page, read "interpretation," instead of "interpolation."

On page 19, 17th line from top of page, read "p. 58," instead of "p. 54." In the 5th line from bottom of same page read "*proi*," instead of "*prio*."

On page 11, 8th line from top of page, read "evening" instead of "morning," and in 10th line of same page read "request" for "respect."

On page 13, 6th line from top of page, read "grand," instead of "ground."

On page 16, 6th line from bottom of page, read "p. 146" instead of "p. 1046."

On page 28, the 11th and 15th lines from bottom of page, read "1884," instead of "1844."

On page 77, 11th line from top of page, read "1875" instead of "1873."

On page 80, 4th line from bottom of page, read "emerging" instead of "emerge."

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for Sale at Advocate Office.

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