

The Signs of the Times.

"Behold, I come quickly, and my reward is with me, to give every man according as his work shall be." Rev. 22:12.

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The Signs of the Times.

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"GEORGE NEWMARK'S HYMN."

LEAVE God to order all thy ways,
And hope in him, what'er betide;
Thou'lt find him in the evil days
An all sufficient strength and guide.
Who trusts in God's unchanging love,
Builds on the rock that naught can move.

What can these anxious cares avail—
These never ceasing moans and sighs?
What can it help us to bewail
Each painful moment as it flies?
Our cross and trials do but press
The harder for our bitterness.

Only your restless heart keep still,
And wait in cheerful hope, content
To take what'er His gracious will,
His all discerning love hath sent;
Nor doubt our inmost wants are known
To him who chose us for his own.

He knows when joyful hours are best;
He sends them as he sees it meet;
When thou hast borne its fiery test,
And now art freed from all deceit,
He comes to thee all unaware,
And makes thee own his loving care.

Nor in the heat of pain and strife,
Think God hath cast thee off unheard,
Nor that the man whose prosperous life
Thou enviest, is of him preferred;
Time passes, and much change doth bring,
And sees a bound to every thing.

All are alike before his face;
'Tis easy to our God most high
To make the rich man poor and base,
To give the poor man wealth and joy;
True wonders still of him are wrought,
Who setteth up, and brings to naught.

Sing, pray, and swerve not from his ways,
But do thine own part faithfully;
Trust his rich promises of grace,
So shall it be fulfilled in thee;
God never yet forsook at need,
The soul that trusted him indeed.

—From the German.

General Articles.

The Scripture Doctrine of a Future Life.—No. 17.

ELD. D. M. CANRIGHT.

THE OLD-TESTAMENT APOCRYPHA EXAMINED.

ALTHOUGH the books of the Apocrypha are not commonly regarded as being inspired, their testimony is important as showing the belief of the Jews at the time they were written. They are supposed to have been composed between the close of the writing of the Old Testament and the birth of Jesus. Having carefully examined them with reference to our subject, I will now quote the passages in them bearing upon this point. It will be seen that they very plainly teach the sleep of the dead, and destruction of the wicked, and the mortality of the soul.

Esdras comes first. Of the wicked he says: "In their unrighteousness also they shall perish." That which is immortal cannot perish.

Esdras clearly teaches the literal resurrection of the dead. 2 Esdras 2:16, 23: "And those that be dead will I raise up again from their places, and bring them out of the graves." "Wheresoever thou findest the dead, take them and bury them, and I will give thee the first place in my resurrection," said the Lord. Here we see the great care which the Jews always took to bury their dead, showing that they attached a great importance to the body. Also, the first resurrection is here spoken of. Verse 31: "Remember thy children that sleep; for I shall bring them out of the sides of the earth, and show mercy unto them." Here the dead are said to be asleep in the sides of the

earth. Then they were not alive and awake at the same time. Then he goes on to tell of the end of the world, the coming of the Son of God, the redemption of the saints, &c., of whom he says, after they are crowned on Mount Zion, "These be they that have put off the mortal clothing, and put on the immortal, and have confessed the name of God." This agrees well with Paul's teaching, that immortality shall be put on at the resurrection. 1 Cor. 15.

He next speaks of the creation of Adam thus: Thou "gavest a body unto Adam without soul, which was the workmanship of thine hands, and didst breathe into him the breath of life, and he was made living before thee." 2 Esdras 3:5. Without soul, that is, without life. This was given him, not in the shape of an immortal soul, but by breathing into him the breath of life, which made him alive. Then he was a living soul, as in Gen. 2:7. He represents the graves as the chambers of souls where they are waiting the resurrection. 2 Esdras 4:41, 42: "And he said unto me, In the grave, the chambers of souls are like the womb of a woman; for like as a woman that travaileth maketh haste to escape the necessity of the travail: even so do these places haste to deliver those things that are committed unto them." Souls, then, are in the grave till the resurrection. Of course he could not believe that they were in Heaven at the same time.

In chapter 7, there are some very plain testimonies showing that man is mortal, that the wicked will perish, that the dead are asleep, &c. Verse 15 reads: "Now therefore, why disquietest thou thyself, seeing thou art but a corruptible man? and why art thou moved, whereas thou art but mortal?" Then man is not immortal. Verse 17: The Lord has ordained "that the ungodly should perish." Verse 32: "And the earth shall restore those that are asleep in her, and so shall the dust those that dwell in silence, and the secret places shall deliver those souls that were committed unto them." Men are asleep in silence in the earth. This is not their bodies only, but their souls are there too, waiting to be delivered up. He did not believe in eternal misery; for he says, verse 33: "And the Most High shall appear upon the seat of judgment, and misery shall pass away, and long suffering shall have an end." He plainly declares that there is no immortality yet; for it will begin at the Judgment. Verse 43-45: "But the day of doom shall be the end of this time, and the beginning of the immortality for to come, wherein corruption is past. . . . Then shall no man be able to save him that is destroyed, nor to oppress him that hath gotten the victory." When the saints have immortality, then the wicked are destroyed. To destroy is to "kill, to slay, to extirpate." "Destroyed: demolished, pulled down, ruined, annihilated," &c. Webster.

Verse 49: "For what profit is it unto us, if there be promised us an immortal time, whereas we have done the works that bring death?" Wicked works bring death. In this he agrees with Paul, "The wages of sin is death." To die is "to cease to live, to expire, to debase, to perish." This is not eternal misery, certainly.

Chapter 8:54-58: "Sorrows are passed, and in the end is showed the treasure of immortality. And, therefore, ask thou no more questions concerning the multitude of them that perish. For . . . they have trodden down his righteous, and said in their heart, that there is no God; yea, and that knowing they must die." This is plain; in the end of the world immortality is given to the saints, while the sinners perish and die.

In chapter 9, Esdras is informed who shall be saved, and who shall be lost, and why. Verse 9: "They that have cast them [the saints] away despitefully shall dwell in torments." Verse 12: Those who have despised repentance, "the same must know it after death by pain." This teaches that the wicked shall be punished after death, severely, even with pain and torments; but it does not say eternal torments. Far from it, for it is immediately said, "There be many more of them which perish than of

them which shall be saved." "Let the multitude perish, then, which was born in vain." Verses 15, 22. They perish in their torments.

In chapter 13, he has a view of the end of the world, and the coming of Christ in great power, while the wicked are gathered against him, as in Rev. 19. Fire, flame, sparks, and tempests, "fell with violence upon the multitude which was prepared to fight; and burned them up every one, so that upon a sudden of an innumerable multitude nothing was to be perceived, but only dust and smell of smoke." Verse 11. This is too clear and explicit to be misunderstood—the wicked are totally destroyed and reduced to dust. This shows what he means by perish. Verse 38: The Son "shall lay before them [the wicked nations] their evil thoughts, and the torments, which are like unto a flame: and he shall destroy them without labor by the law which is like unto fire."

Chapter 15:23, 26: "The fire is gone forth from his wrath, and hath consumed the foundations of the earth, and the sinners, like the straw that is kindled." "For the Lord knoweth all them that sin against him, and, therefore, delivereth he them unto death and destruction." This is in harmony with what he has before said. Fire shall consume the wicked like straw, and bring them to death and destruction.

The last testimony of Esdras on this subject is in chapter 16:61, where he describes the making of man. Does he give him an immortal soul? "He made man, and put his heart in the midst of the body, and gave him breath, life, and understanding." Not a word about the immortal soul, never-dying soul, deathless spirit, eternal misery, spirit land, &c., in all his writings. On the contrary, he says that man in death is "asleep," "dwells in silence," shall be raised out of the sides of the earth, &c. Man is "mortal" and "corruptible." The wicked shall "perish," "be destroyed," "die," "be burned up," "consumed like straw," "misery shall pass away," and "suffering have an end." The saints shall "put on the immortal clothing," &c. Who can doubt what Esdras' faith was?

The next in order is the book of Tobit. He says but little on the subject, yet enough to show that he believed in the mortality of man. Chapter 3:6. He prays to God, "Now, therefore, deal with me as seemeth best unto thee, and command my spirit to be taken from me, that I may be dissolved, and become earth; for it is profitable for me to die rather than to live; because I have heard false reproaches and have much sorrow: command, therefore, that I may now be delivered out of this distress, and go into the everlasting place: turn not thy face away from me." When his spirit, or breath was taken from him, he expected to die, be dissolved, and become earth. He had no idea of going to Heaven. Chapter 4:10: He says, "Alms do deliver from death." So 12:9. This is all he says on the point.

Judith, the next book in order, has two valuable testimonies. Chapter 7:27: "For it is better for us to be made a spoil unto them [their enemies] than to die for thirst; for we will be his servants, that our souls may live, and not see the death of our infants before our eyes." They were closely besieged and were likely to famish. By yielding to their enemies, to serve them, they would not die for thirst, and their souls would live. So they believed that their souls would die with their bodies if they died. Not immortal, then. Chapter 16:17: "Woe to the nations that rise up against my kindred! the Lord Almighty will take vengeance of them in the day of Judgment, in putting fire and worms in their flesh; and they shall feel them and weep forever." 1. God reserves his vengeance for the wicked till the day of Judgment; then they are not punished before that time. 2. At the Judgment, God will put fire and worms in their flesh. This shows that they understood these terms literally. 3. Weeping forever does not necessarily mean eternally, as forever is often limited in its meaning. Jonah was in the whale's belly only three days, yet he called it forever. Chapter 2:6. So of many other

cases in the Bible where forever means only a limited period.

Esther, the next book, is silent on this subject; but the Wisdom of Solomon has some decisive testimony. Chapter 1:11-13: "The mouth that believeth slayeth the soul. Seek not death in the error of your life; and pull not upon yourself destruction with the works of your hands. For God made not death; neither hath he pleasure in the destruction of the living." On this we remark, 1. The soul can be slain; hence it is not immortal. 2. Death and destruction will come upon the wicked. 3. God is not the author of death, nor has he pleasure in it.

Chapter 2:23, 24: "For God created man to be immortal, and made him to be an image of his own eternity. Nevertheless through envy of the devil came death into the world; and they that do hold of his side do find it." Man was made to be immortal. God designed that he should live eternally; but the devil led him into sin, which brought death upon the whole race; hence they are not now immortal. This is plainly his argument, and shows conclusively that he did not regard man as immortal. What follows in regard to the righteous shows that this position is correct; that the saints only will have immortality, and they not now, nor at death; for they rest in peace with a hope of immortality, till the time of their visitation, i. e., till the resurrection.

Chapter 3:1-7: "But the souls of the righteous are in the hand of God, and there shall no torment touch them. In the sight of the unwise they seemed to die; and their departure is taken for misery, and their going from us to be utter destruction; but they are in peace. For though they be punished in the sight of men, yet is their hope full of immortality. . . . And in the time of their visitation they shall shine, and run to and fro like sparks among the stubble." They die, are in peace, with a hope full of immortality. Then, of course, they have not gotten immortality yet.

Chap. 4:18. He tells what shall be the end of the wicked: "They shall hereafter be a vile carcass, and a reproach among the dead forevermore." This does not look like eternal torment.

Chap. 7:1. "I myself also am a mortal man, like to all, and the offspring of him that was first made of the earth." This shows that, 1. He was mortal. 2. All are mortal; and 3. All men are made of earth. This cannot be mistaken,—man is wholly mortal.

Chap. 8:13, 17: "Moreover by the means of her [wisdom] I shall obtain immortality, and leave behind me an everlasting memorial to them that come after me." "To be allied unto wisdom is immortality." Immortality may be obtained by wisdom; then, of course, without wisdom it cannot be had.

Chap. 9:14, 15: "For the thoughts of mortal men are miserable, and our devices are but uncertain. For the corruptible body presseth down the soul, and the earthly tabernacle weigheth down the mind that museth upon many things." Here we see that the whole man is mortal, and not the body only, as some try to argue; for he says, "the thoughts of mortal men are miserable," &c. That which thinks is mortal. The last verse may be claimed as proof of the separate existence of the soul,—the corruptible body presseth down the soul. But the next phrase explains what is meant by the soul: it is the mind,—and the earthly tabernacle weigheth down the mind." The mind or thoughts he calls the soul. He does not say it is immortal, nor that it lives when the body dies.

Chap. 12:6. After mentioning several classes of sinners, he says it was God's will to destroy them, "and the parents that kill with their own hands souls destitute of help." He regarded souls as capable of being killed, hence mortal. In chap. 15:3, he says, that "to know thy [God's] power is the root of immortality." Verse 11. Of the idolater he says: "He knew not his Maker, and him that inspired into him an active soul, and breathed in a living spirit." We have seen already what he means by the soul: it is man's mind, thoughts, or life. "Breathed in a living spirit," is equivalent

to "breathed into his nostrils the breath of life." Gen. 2:7. It is this breath of life which makes man live; but neither breath nor body is alive unless united. It will be marked that he never calls it a deathless spirit, immortal spirit, or by any such term. In verse 17, of this same man as a whole he says, "For being mortal, he worketh a dead thing with wicked hands." The fact that man is mortal he often repeats. This closes the testimony of that book, which we consider decisive on the question before us.

The next book, Ecclesiasticus, written by Jesus the son of Sirach, about B. C. 200, is still more clear on the nature of man. Chap. 5:7. "Make no tarrying to turn to the Lord, and put not off from day to day; for suddenly shall the wrath of the Lord come forth, and in thy security thou shalt be destroyed and perish in the day of vengeance."

Chap. 6:4. "A wicked soul shall destroy him that hath it." So also Chap. 9:9. We know the meaning of perish and destroy. To put an end to a thing. They do not mean eternal torment.

In Chap. 10:11, he states where a man goes when he dies, *i. e.*, into the corruption of the grave: "For when a man is dead, he shall inherit creeping things, beasts, and worms." Chap. 14:16, 17: "Give, and take, and sanctify thy soul, for there is no seeking of dainties in the grave. All flesh waxeth old as a garment; for the covenant from the beginning is, Thou shalt die the death." This is too plain to need explanation.

Chap. 17 is much to the point, as it describes very minutely the creation of man, tells us in so many words that "he is not immortal," and tells his condition in death: "The Lord created man of the earth, and turned him into it again." Verse 1. It is man as a whole that is made of earth and goes into it again. Then he goes on to say that God made men "according to his image," verse 3, gave them "understanding," "speech," "counsel, and a tongue, and eyes, ears, and a heart," &c. Verses 5, 6. All parts of man's composition are mentioned, but nothing said about an immortal soul. Then he tells man's condition in death. Verses 27, 28: "Who shall praise the Most High in the grave, instead of them which live and give thanks? Thanksgiving perisheth from the dead, as from one that is not: the living and sound in heart shall praise the Lord." From this it is very plain that he thought that the dead were unconscious in the grave, and that they were not alive in Heaven praising God. But verse 30 settles the point as to what he thought of the nature of man: "For all things can not be in men, because the son of man is not immortal." Nothing could be plainer than this, showing that the Jews at that time did not believe in the immortality of man.

Chap. 21:2. The teeth of sin "are as the teeth of a lion, slaying the souls of men." Verse 9: "The congregation of the wicked is like tow wrapped together; and the end of them is a flame of fire to destroy them." This is a forcible illustration, showing the utter destruction of sinners. They shall be burned up like tow. Chap. 22:11: he says that the dead "hath lost the light" and "he is at rest." Chap. 36:9: "Let them perish that oppress the people." Chap. 38:23: "When the dead is at rest, let his remembrance rest; and be comforted for him, when his spirit is departed from him." Here again we have the dead at rest. "His spirit is departed from him," that is, his life or breath. Chap. 46:19, 20: Of Samuel he says, "And before his long sleep he made protestations," &c. This refers to Samuel's death, which is called his long sleep. This is the way the Bible always represents the death of the saints,—as asleep in the grave. In sleep there is no thought, no consciousness. Verse 20: "And after his death he prophesied, and showed the king his end, and lifted up his voice from the earth in prophecy, to blot out the wickedness of the people."

It may be claimed that this indicates that Samuel's soul was alive after his death. But such a position is untenable; for, 1. The previous verse unqualifiedly declares that Samuel was asleep. It does not affirm this of a part, the body, simply, but of the whole man, Samuel. 2. The same writer has frequently declared, as we have seen, that man is mortal, that he is not immortal, that the dead do not give thanks to God, &c. Hence this must be explained in harmony with those positive statements. An inference must never be allowed to contradict and outweigh a positive statement. At the best, only an inference can be drawn from this passage. 3. Nothing is said in the passage about the soul or spirit, much less about its living and knowing when the body is dead. 4. The same one that died, is the same one

that prophesied after death,— "And after his death he prophesied," says the writer, Mark, it does not say, "After the death of his body his soul prophesied;" but the same thing that died and slept also prophesied. 5. This language is spoken with reference to the witch of Endor's bringing up Samuel at the request of Saul, the king. 1 Sam. 28. By reference to that event, it will be seen that Samuel is represented as coming up out of the earth bodily, as being disquieted by it, &c. Hence our writer says, that "he showed the king [Saul] his end, and lifted up his voice from the earth." Manifestly he took it that Samuel did actually come up from the grave and talk with Saul. But this is far from showing that he thought Samuel's soul lived, and came back and prophesied, while his body was in the grave. That which was in the grave came up and talked. Chap. 48:5: Of Elijah he says, "Who didst raise up a dead man from death, and his soul from the place of the dead" (margin, grave). Then the souls of the dead are in the grave. Thus closes this writer's testimony.

Baruch 2:17, says: "Open thine eyes and behold; for the dead that are in the graves, whose souls (margin, Gr. *spirit* or *life*) are taken from their bodies, will give unto the Lord neither praise nor righteousness." Here again we see the same idea of the unconscious state of the dead. Chap. 4:1: "All they that keep it [the law] shall come to life; but such as leave it shall die." To die is to cease to live, to lose existence. This is the fate of the sinner.

Next follow four small books viz.: Song of the three Holy Children, History of Sussanna, Destruction of Bel, and Prayer of Manasses. But there is no reference in either of them to our subject.

We now come to the Maccabees, which were probably written about 150 years before Christ. In 1 Mac. 2:63, we read of the sinner, "To-day he shall be lifted up, and to-morrow he shall not be found, because he is returned into his dust, and his thought is come to nothing." This clearly conveys the idea that he is entirely unconscious in the dust. In 2 Mac. 7, is related the remarkable case of a mother and seven sons, who suffered a most cruel martyrdom by their enemies, because they would not give up their religion and break the law. The seven sons were most cruelly tortured and slain before their mother's eyes. Each one tried to encourage and strengthen the others in their pains. If they had believed that their souls were immortal and would immediately go to Heaven, this was an excellent time for them to talk of that hope as an encouragement. But hear them: the second one said to his tormentor, "Thou like a fury takest us out of this present life, but the King of the world shall raise us up, who have died for his laws, unto everlasting life." When the third was brought, he put out his tongue and hand, and said, "These I had from Heaven; and for his laws I despise them; and from him I hope to receive them again." When the fourth was about to die, he said, "It is good, being put to death by men, to look for hope from God to be raised up again by him. As for thee, thou shalt have no resurrection to life." Then the mother said to her sons, "The Creator . . . will also of his own mercy give you breath and life again, as ye now regard not your own selves for his law's sake." When the last one was dying he said, "Our brethren, who now have suffered a short pain, are dead under God's covenant of everlasting life." Thus they all died. The hope of the resurrection from the dead was their only hope. This was what strengthened and encouraged them in all their sufferings. Not a word about going to Heaven, or any thing of the kind.

In Chap. 12:43-45, is a passage claimed by Catholics as proving the doctrine of purgatory. If it could be proved that the soul is immortal, and lives after the body dies, it would be quite a plausible proof that the Jews held the doctrine of purgatory. But as we have shown that they did not believe in these doctrines, this passage does not prove what is claimed for it. It reads thus: "And when he [Judas] had made a gathering throughout the company to the sum of two thousand drachms of silver, he sent it to Jerusalem to offer a sin offering, doing therein very well and honestly, in that he was mindful of the resurrection. For if he had not hoped that they that were slain should have risen again, it had been superfluous and vain to pray for the dead. And also in that he perceived that there was great favor laid up for those that die godly, it was a holy and good thought. Whereupon he made a reconciliation for the dead, that they might be delivered from sin."

There is no evidence here that the dead are conscious, but the reverse, as it all re-

lates to the resurrection. It is said that all that was done for the dead would have been in vain if they had not hoped that they would rise again. Hence they did not expect that their offerings and prayers would benefit the dead till the resurrection. Then of course they did not believe that the dead were alive and conscious.

CONCLUSION.—Here, then, we have the whole testimony of the Apocrypha on the nature of man and punishment of the wicked. It seems to me to be overwhelmingly conclusive that the Jews at that time did not believe in the immortality of the soul nor in eternal misery. Not a word of either occurs in the whole Apocrypha; but it is often said that man is mortal; that the son of man is not immortal; that the dead are asleep; are at rest; that souls are in the grave; that souls can be killed, destroyed, slain, &c.; and that the wicked shall die, perish, be consumed, burned up like tow, destroyed, &c., &c. This harmonizes with the teachings of both the Old and New Testaments. There is no reliable evidence that any of the ancient Jews ever believed in the immortality of the soul.

The Geological Theory Contradictory to the Sacred History.

THE theory of the existence of the earth and its races through innumerable ages, is in direct antagonism with that part of the Mosaic record which defines the period of the creation, and if held to be true, renders the conclusion natural and unavoidable, that that record is not. And such, it is well known, is the result to which it carries great numbers of those to whom it is taught. Wherever advanced by a popular lecturer, and exhibited as a truth that is demonstrated by the strata of the earth, there it will be found that it has left the impression very generally on the hearers that the Mosaic account of the creation is convicted of error; and thence cannot be regarded as having been written by inspiration. It has, indeed, been so boldly and speciously taught for many years in books, in laboratories, in lyceums, in popular lectures and sermons, that it has become a very common impression with the young that the first chapter of Genesis is mistaken and without authority.

But that inference, if adopted, cannot be restricted to that chapter. To pronounce the history there given a fiction, because of its representation that the heavens, the earth, and the sea and all that in them is, were created in six days, is to make it logically necessary to deny the inspiration of every other part of the book, and of the law that is associated with it; as that representation was expressly re-affirmed by the Most High himself at Sinai, incorporated in the law of the Sabbath, and presented as the reason of the consecration of that day to rest; and was renewed again to Moses, on delivering to him the tables on which it was written. "Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:11.

"Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." Ex. 31:16, 17. It is incredible that God should have thus with his own voice repeated that declaration on his revealing himself in glory to the Israelitish people at Sinai, and institution of the law, and graven it with his own finger on the tables of stone, if it was not true; if it were such a sheer and enormous error as modern geology represents. It is impossible from his rectitude. There would then have been no conceivable motive for founding the institution of the Sabbath on such a reason. As he had a perfect right to establish it, independently of the consideration whether he created the world and its vegetable and animal races in six days, or any other period, why should he offer his having accomplished it in six days, and rested the seventh, as the reason of his consecrating the seventh as a day of rest, unless he had actually wrought it in those six days? It is infinitely impossible that he should have renewed and ratified that declaration in so solemn a manner, and made it an element of his legislation that was forever to be kept before the eyes of mankind, if, as geology teaches, it is confuted by his natural works, that are equally open to their inspection; if the strata

of the earth which they were soon to explore and read, contain a record which shows that the date of the creation was innumerable ages earlier. It would have been to overthrow his authority, instead of establishing it. If, then, as geology contends, the record on the table of the law is convicted of falsehood by another record which he has graven in ineffaceable characters on the strata of the earth, it is impossible that the law can have proceeded from him, and the whole system of legislation associated with it must, like the first chapter of Genesis, be rejected as a fiction. To suppose it can be otherwise, is to suppose that he has, in the most momentous act of his administration, proclaimed a falsehood which was soon to be detected by his creatures, and place them under an inevitable necessity of distrusting his truth, his uprightness, and his wisdom.

Nor does that conclusion terminate at this point. If that announcement from Sinai, and ratification of the history of the creation given in Genesis, is held to be a fiction, it must of necessity lead to the rejection of the whole Pentateuch as a fabrication. If, without any conceivable motive, and against every consideration that would govern a wise and holy being, a misrepresentation so stupendous, and so sure to be detected and exposed is incorporated in the decalogue itself, both as it is represented to have been pronounced by the Almighty Lawgiver, and written by him on the tables of stone, what certainty can be felt that any of the other recitals or declarations are not equally false? If no trust is to be placed in the awful attestations which God is represented to have given to that part of the law, no other attestations which he is said to have given to the other enactments and institutions can be entitled to reliance. Neither visible theophanies, audible voices, miracles, nor prophecies, which are declared to have attended the communication of commands, and to have shown that they were from him, can yield them any corroboration. Indeed, it would be absolutely incredible that the whole was not in an equal measure a fabrication.

But the rejection of the Pentateuch as false in its claims to a divine origin and authority, would necessarily draw after it the rejection also of all the other books of the Old Testament; for they all recognize the truth of the Pentateuch, and proceed on its histories, enactments, and institutions, as verities. They exhibit the Israelitish nation as sustaining that relation to God which the Pentateuch represents; and the priesthood, the sacrifices, the covenants, the promises, and the whole system of laws, as instituted by God, as that record relates. If they are not his work, it is impossible that the other should be. But their rejection draws after it also as necessarily the rejection of the New Testament; for the latter ratifies, in the fullest manner, all the great historical statements, enactments, and religious institutions of the former, and it is on them that the work of redemption which it reveals is founded. If the Mosaic history of the creation and fall, the destruction of the ancient world, the adoption of the Israelites as a peculiar people, their deliverance from Egypt, the proclamation of the law at Sinai, the institution of the priesthood, sacrifices and rites of worship, and the interpositions, commands, and revelations that are recorded by the prophets that followed, are not from God, it is impossible that the New Testament can be, which everywhere recognizes them as realities, and is dependent on them for its truth and propriety.

The whole Bible as a revelation, thus stands or falls with the first chapter of Genesis. This intimate connection with other parts of the word of God, is, in a great degree, peculiar to that record of the creation. The histories, narratives, and even enactments of many other chapters might be supposed to be supposititious, without necessarily destroying the credibility of the inspiration of the remainder. But the subversion of this, from its incorporation in the law of Sinai, necessarily carries with it the subversion of all that follows.

These considerations sufficiently show, that the contradiction which the modern theory of geology presents to the record of the creation by Moses, naturally leads those who assent to it, to regard that record as erroneous, and prepares the way for a distrust and rejection of the whole Bible. The skepticism which it is known to excite and foster, is not gratuitous and causeless, but the logical result of such an impeachment of that part of the word of God, which is the foundation of all the rest. The question, therefore, between the Bible and that theory, is one of the utmost interest. It is the question whether Christianity is credible and true, or whether it is contradicted and convicted of falsehood by the material works of the Creator. If it cannot be vindicated from the impeachment offered by the geological theory, it cannot be vindicated

at all; but skepticism is unavoidable, and nothing is left for those who would be consistent, but to adopt and propagate it. The subject is entitled, therefore, to the most serious consideration of all believers in revelation, and especially of the ministers of the gospel, whose office it is to teach and enforce the doctrines, laws, promises, and predictions of the Scriptures as communications from God. They cannot, rationally, satisfy themselves with mere presumptions, vague hopes, or undefined impressions, that the Bible is God's word, although it may be contradicted by his works. They cannot consistently act as his ministers, unless they can defend it from this imputation, and show that it is entitled to be received as a divine revelation. They cannot fulfill their duty to those of their people who have been betrayed into skepticism, or are in danger of becoming its victims, unless able to point out the fallacies and errors of the system which impeaches it, and show that the works of God, instead of confuting or contravening it, are both in perfect harmony with it, and offer it the most clear and ample corroboration.—*Geognosy*, by D. N. Lord.

Sanctification.

JACOB and Theodore Schoonerhoven were brothers, and strikingly alike in some things; among which was quick and strong perception, which gave them a talent for making property; for honest labor makes property, and shrewd perception takes it.

Jacob and Theodore were strikingly unlike, in what philosophers call conscientiousness. The face of each projected over the eyes, like the cornice of a house; but whether they were alike in the higher organs of the brain, where conscience is supposed to dwell, I cannot tell.

Theodore, who was two years the elder, often said to his brother, "Come on, Jakey, what if mother did forbid it, she will never know it. It is a little thing, and mother is notional." Thus Jacob, by the greater energy of his brother, was often drawn into mischief, for which he lay sleepless and weeping at night, until his pillow was drenched with tears; and he often slipped from his bed in the earliest morning light, to confess faults to his mother of which she had never heard.

They were educated in the sternest Calvinism. Theodore, who, from his peculiar constitution, expected every good thing, and that every advantage belonged to him, was rather pleased with the doctrine of election, having a vague but comforting assurance that he was elected, if anybody was. Jacob, however, who was constitutionally generous and unselfish, felt that if anybody was reprobated, it was most likely to be himself.

When the brothers were sixteen and eighteen, a fatal epidemic prevailed, and many were dying. A general awakening occurred, and religious meetings were held night and day. Theodore was frantic with fear, when his confidence in election was shaken by a doctrinal sermon. He screamed aloud in the congregation, and rent the air with cries for mercy, distressed not so much by reflection on particular sins, and on the bearing of such sins on the law and honor to God, and the welfare of men, as by a general idea that he was a sinner, and exposed to hell. The struggle was not long. He was soon rejoicing in an assurance of pardon. Whether he was influenced by constitutional peculiarity, or not, it seemed comparatively easy for Theodore to be satisfied that he was pardoned and accepted. Jacob wore a serious countenance, sometimes wept, yet said but little, and attracted little notice. He was, however, pained beyond description by a view of his sins, seen in the light of the divine character and law, as seen in their bearing on human welfare, and most of all, as seen in the light of the divine goodness. When he received the "oil of joy for mourning," he put on "the garment of praise" with great meekness, and quietly adored God, the beauty of whose attributes, character, will, laws, and government, he beheld with new eyes; he heard the voice of God with new ears, and his melting heart received every divine impression. Every one said, "What a remarkable display of divine power in the conversion of Theodore Schoonerhoven. Jacob is rather thoughtful and may become pious, but Theodore is a perfect Gideon: what a gift in prayer and exhortation and how he shouts!"

Theodore was foremost everywhere, urged on, flattered, and praised. Everybody knew him. Jacob labored by precept and example to save men, making no display. Few knew him.

Jacob Schoonerhoven was asked to give his views of "sanctification."

The interrogator walked him into the altar, and each seated himself in a chair. It

was the interval between services, and they were alone.

"It is forty years," said Mr. S., "since my brother Theodore and myself experienced religion. Soon after our conversion, he professed sanctification, and urged me to seek for it. I considered the subject. Theodore, after being sanctified, was more forward, more confident, but no more disinterested. He was greedy of gain, shrewd in speculation, taking advantage of his keen perception to amass wealth; having his constitutional selfishness still strong, still blinding his judgment, and causing him to think he ought to be favored with all good fortune; men ought to work for him cheap; he ought to receive higher wages for public service or mechanical labor; what he sells ought to bring a higher price; what he buys ought to be got for little. My brother has never scrupled to buy property at a low price, which he knew was about to rise in value, and to sell at a high price that which was about to fall; he has not scrupled to buy cheap as possible, young animals of great promise, from men who knew not their value, and to shift off young animals of no promise to men who knew not their worthlessness. All this, he said, was according to law, upheld by public sentiment, and agreeable to his conscience. I considered the subject of sanctification in the light of loving God with all my heart, and loving my neighbor as myself—not so much a work of the emotions as of the judgment—a work not of one moment, but of a life-time; agreement, union, and harmony with God; self-lost in humanity; self-lost in God; living for the honor of God and for human welfare, at all times, seven days in the week, three hundred and sixty-five in the year; in all places, at home or abroad; in the sanctuary, at the mill or at the market; in all business; laboring, buying, or selling.

"I went into the woods and prayed for sanctification, when the Lord said: 'Jacob, dost thou love my will, my law, and my government with all thy heart?' I said, I do, Lord; and the Lord said: 'Dost thou love thy neighbor as thyself?' I answered, I do, Lord. The Lord said: 'Very well, and now, Jacob, prove thy word in thy life.'

"I went to my house in a happy frame, singing hymns. A week after this, I took down a work on military science, and was reading, having a great ambition for martial fame. The Lord said: 'Jacob, remember thy word.' I saw my ambition was self; I dropped the book, and never took it up again.

"I had made an arrangement to join a lodge of Masons, was on my way, riding fast, when the Lord said: 'Jacob, remember thy word.' I saw that my desire to be a Mason was self; I turned and rode home. I had coveted two colts which I knew would become horses of great value. They were rough and lean, and the owner, not knowing their value, would sell them low. I was on my way to buy them. The Lord said: 'Jacob, remember thy word.' I saw I was not loving my neighbor as myself; I went on, and said: 'Peter, keep your colts; they will make the most valuable horses among all I know.' Peter said, 'I did not think them valuable; but I believe you, for you and your brother know more about horses than any man I ever saw; I would give a thousand dollars for your knowledge. But now Mr. Schoonerhoven, the fact is, I must sell them to save my house and land which is mortgaged.' 'I will lend you the money,' I said, 'to save your house; keep your colts.' He did keep them, and finally sold them for five hundred dollars.

"A man came to me to buy some city lots. I was about to take the price which he offered, when the Lord said: 'Jacob, remember thy word.' I said: 'Mr. Broderick, I cannot in conscience sell you those lots; that part of the city must fail in a few years.' It did fail, and I turned those lots into a farm.

"Thus my sanctification went on. These lessons were never forgotten; self was banished from my buying and selling; the quick discernment of the value of property, and the foresight of coming changes which the Creator had given me, I no more used for my own increase and wealth. It was evident to me that no man could gain wealth by speculation, and yet love his neighbor as himself. I have instructed hundreds of the honest, industrious poor, and kept them from the gins of speculators. My eye was single, my light increased, and my knowledge of right and wrong, of justice and humanity; my perception became keen to understand what was consistent with loving my neighbor as myself, to understand what it was to do to others as I would be done by.

"One morning I was awakened by the voice of the Lord: 'Jacob, arise, and be sanctified. Remember thy word.' I arose, and, coming from my lodging room, I met a committee of

three, informing me that for the part which I took in an anti-slavery meeting, I must recant, or come to trial. I remembered my word, stood my trial, and was excluded. To be separated from the church of my early choice, tore my heart. The Lord said: 'Jacob, lovest thou me more than these?' I answered, 'Yea, Lord, I love thee more than all.' The cause of temperance long before cost me a similar trial.

"I had from early life set apart all of my income, above the plain support of my family, for charity, and with much prayer sought for the most needy. I had passed a day under the clear impression that a sore trial was coming. At evening, I stopped in my barn, and cried: 'Speak, Lord, for thy servant heareth.' The Lord said: 'Jacob, art thou ready to be sanctified in the loss of all?' I said: 'Yea, Lord, take all. Thou gavest, and if thou takest away, blessed be thy name.'

"I answered a rap by stepping to the door. Three fugitive slaves, a mother and two daughters, were there. The mother mournfully said: 'Will you send us back?' And the Lord said: 'Jacob, wilt thou obey my laws or the laws of man?' I answered: 'I will obey thy laws, Lord.' Come in, I said. I landed them in Canada. I went to jail, and lost all—house, land, herd, and flock. I have gathered a little by hard work in old age. This little cottage is mine, with a few acres of land. My God is reconciled, my peace is like a river, and my treasure in Heaven.

"I believe, Bro. Schoonerhoven, that you do not profess sanctification. I never heard you speak of it.' 'I never speak of it,' said Jacob; 'the word has become a term of reproach. Selfish, willful, proud men make high professions of sanctification. My brother Theodore is often referred to as a model sanctified man. He has amassed a fortune of a hundred thousand dollars by speculation, has always sought popular favor and civil office; has ever remained pro-slavery, opposed to the Maine Law, and has gone with the most profane and debauched political party. The judge, by whose decision I was stripped of all my possessions, professed sanctification. I deem it my duty to make no noisy professions. We should, however, be sanctified every day in all our volitions, motives, purposes, and designs; in our affections, in our temper and spirit, and in all our business transactions. All other sanctification is mere emotion, excitement, and enthusiasm; and is consistent with selfishness, cruel oppression, and grinding the faces of the poor.'—*Wes. Meth. Magazine*.

Tale Bearers—or Ministerial Indiscretion.

THE following extract of a letter is from an old number of the London Evangelical Magazine.

It is very natural for children to tell tales of each other; God's children frequently do so.

I remember in a congregation where I once labored, one of my hearers told me a story of another, but begged I would say nothing about it. This, by the way, is a vile way. I gave full credit to the report; this, by the way, was wrong. I felt very much hurt on the occasion, and expressed myself with some degree of asperity. This was soon carried to the offender, and lost nothing of the asperity in its passage. Reports which tend to mischief are like snow balls, the further they roll the more they gather. The offender was in his turn, offended: he spake also with asperity; said, "he would not be so treated, he would be no man's slave, he was not accountable to any one, he would go no more to the meeting," &c., &c. Soon, very soon, was all he said communicated to me. I was assuredly right, and would let him see I would not be his slave; nay, I would not be his servant; I would call no man master on earth; I had but one master. This gentleman was one of the first characters in the meeting; he was not at meeting the next Sunday; I was not sorry; I secretly hoped he never would be there again.

The storm began to thicken, the parties began to form; some affirmed that he was very censurable, others thought I was as much so: I should have gone to him, in the first instance and talked to him, not of him. I soon found I was wrong, but the difficulty was how to get right. Observe, not to know, what was right, but to bring myself to do what was right. You must know, when I first set out in my present mode of life, my gracious Master provided me with a tutor who was to accompany me as a mentor. I could not see him, but I could very sensibly feel his reproofs and understand his admonitions. He advised me to retire with him a while. I felt my face glow at the motion, I knew what it was for; I dreaded the severe account I was going to be brought to; but there was no avoiding it; with trembling dread I retired. "Come," said my mentor, "sit down." I began; he certainly was

wrong—"stop," said my mentor, "it is you I have now to deal with; you have done wrong; you, who by precept and example, ought to lead in the way of peace." But I ought to exhort, and reprove, and rebuke. "Stop, Sir," said my mentor, and call to mind that the snuffers on the altar should be pure gold. Reproofs and rebukes come with a very ill grace from an offender. An offender! "Yes, an offender; and of the worst cast; an offense in you, and of this nature, is peculiarly offensive."

"Suppose any of your hearers in like circumstances, what advice would you give them? Suppose them offended by a brother, you would advise them to be calm, to suspend their judgment, to seek an opportunity alone with the supposed offender, address him in the language of love, of charity, hope it was not so bad as was expected; at least you would hope the intention was not bad, &c., &c. Thus you would have advised your hearer,—thus you have not done; you have by your conduct, in this instance, injured your cause—injured your Master's cause, and, perhaps, made wounds that may never be healed. You know not, at this moment, what this kind friend is suffering; what his dear wife, his venerable parents, each of whom having a regard for both, can say nothing, but must suffer in silence. Oh! you have done very wrong." The tears gushed in my eyes, I thought of praying. "No," said my mentor, "not yet; you should first do right. Go and acknowledge your fault." "I cannot." "You must, indeed you must." "But he will treat me roughly." "You deserve it, you must bear it; you will at least have the pleasure of knowing you did all you could in your present circumstances, to repair the wrong you have done. When thus you have done, should you not meet forgiveness and reconciliation from him, you may apply to your offended master, and peradventure, you may find forgiveness and reconciliation from Him."

I went out with an aching heart, experiencing the full force of the truth as I went along—"The way of the transgressor is hard." I arrived at his dwelling; I entered his doors; but oh! with what different sensations when unconscious of offense! Oh! how painful is a guilty conscience! I found him reading; he did not lift up his head, he did not speak: I could not. His dear companion blushed, she trembled, she spoke. However, he read on. I attempted once and again to bring out what my mentor charged me to do—I failed. At length, for I must come to it, I said, with a faltering voice,—you are justified, Sir, in your conduct on this occasion; I deserve it all; and all this, yea more, I can bear, with much more ease than I can the reproaches of my own heart. I am come to give this troubled heart some ease, Sir, by acknowledging my error; I have done wrong, Sir, in taking up a report of you, or saying anything about you to any but yourself: I beseech you forgive me—and was going to add; but he got up, his countenance suffused with tears, and would have spoken, but could not; he gave me his hand, however, and it was filled with as warm a heart as ever beat in a friend's bosom; it has never cooled since, though this was many years ago. On my return I was congratulated by my kind mentor, and then poured out my soul to my heavenly Father, whose consoling language was, "Neither do I condemn thee; go and sin no more."

Power of the Holy Spirit.

An engine is of little practical worth until the steam be admitted to the cylinder. Then it becomes mighty. Vast power is generated. The wheels begin to revolve, they in turn communicate motion to others; and thus a whole factory, with its hundreds of workmen, becomes a scene of activity. And so a soul in its natural state, unbaptized by the Spirit of God, is unfitted for the Master's service. There is in it no impulsive force in the direction of spiritual results. But when all barriers are removed—all obstacles of pride and selfishness taken away—and the Spirit of God is admitted and allowed full sway within, the dormant energies begin to be awakened. The power of God is felt in the life, and the man is qualified by a divine energizing to enter upon active, effective Christian work, and to communicate a quickening spiritual impulse to others. Every one feels its influence. Christians realize a new stimulus. Backsliders are recovered. The cold and distant are warmed into new life, and the impenitent are made thoughtful.

It is difficult to estimate the power for good of a soul thus thoroughly endued with energy from on high. Its influence, though it may be quiet, is yet like a silent, mighty current. And when a body of Christians, when a whole church is thus baptized, nothing can withstand its might.—*Independent*.

The Signs of the Times.

"Can ye not discern the signs of the times?"

OAKLAND, CAL., FIFTH-DAY, MAY 8, 1879.

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Optimism and Pessimism.

THESE terms may sound strange to the ears of many readers, but they have been much used in the country since the session of the Prophetic Conference in New York City. The members of that Conference have been freely stigmatized as "Pessimists," because they took so hopeless a view of the future of this world without the personal return of the Lord; for pessimism is the doctrine that things are tending to the worst, of which optimism is the opposite.

There are two Scripture facts which ought to put to silence all who derisively call the Advent believers pessimists. One is, that in all history, false prophets have prophesied good and never evil; always answering to the call—"preach unto us smooth things." The other is, that Paul says of the last days, when the coming of the Lord, and "the day of the Lord," are near, that men will cry, "Peace, and safety," though "sudden destruction" has been foretold and is impending.

But we do not purpose at this time to argue the point. We wish only to introduce the following compend of the subject which we find in the N. Y. *Independent*, under the head of "Optimism and Pessimism Once More." Brief as it is, nothing more seems to be needed:—

"When God had finished the work of creation, and had pronounced all things good, two angels went forth from his presence.

"As they looked upon the perfect work, the one declared: 'Darkness will never enter.' The other said: 'Sin and suffering will come.'

"As they heard the preaching of Noah, that God would destroy the earth with a flood, the one said: 'Nonsense! God will not destroy the work of his own hands.' The other said: 'A deluge is coming.'

"As they looked upon the new world peopled from the ark, the one said: 'Man, taught by the judgments of God, will never sin again.' The other said: 'There will be another apostasy.'

"As they looked upon Israel, delivered by the outstretched arm of Jehovah from Egyptian bondage, the one said: 'They will be faithful to the God who has delivered them.' The other said: 'They will bow down to a golden calf.'

"As they stood over Jerusalem, in the days of Hezekiah, the one said: 'It is the city of the Great King. Evil cannot come to it.' The other said: 'One stone will not be left upon another, and Israel will be led away captive.'

"As they looked upon the arrest of Jesus, the one said: 'He is the Son of God sent forth to be a Saviour. Evil cannot come to him.' The other said: 'He will be crucified.'

"As they looked upon the Church of Rome, the one said: 'It is founded in faith and prayer. It cannot become unfaithful.' The other said: 'It will apostatize.'

"As they regarded the Church Universal, the one said: 'It is the pillar and ground of truth. It can know no declension.' The other said: 'When the Son of Man cometh, shall he find faith in the earth?'

"From the beginning, the one ever said: 'There shall be no night.' The other ever said: 'The night is coming; but after the night cometh the morning.'

"Which was the pessimist? Which the optimist?"

Salvation of Purgatory.

THE Protestant believes that the blood of Jesus, the Son of God, "cleanses from all unrighteousness." And, further, that nothing but the blood of Jesus can cleanse from sin. On the other hand, the Romanist believes that some are saved or purified by other means. The Catechism of "the most Rev. Dr. Challoner," entitled "The Catholic Christian Instructed," says:—

"They that die in lesser or venial sins will be punished somewhere for a time, till God's justice be satisfied, and this is what we call purgatory."

But they can never join that company who have "washed their robes, and made them white in the blood of the lamb;" Rev. 7:14; nor can they sing to him the new song,

"Thou hast redeemed us to God by thy blood;" Rev. 5:9.

This doctrine of satisfying the justice of God by pains endured in purgatory, is subversive of the gospel hope of faith in Christ; it is a doctrine of "strong delusion." It is the building up of a false hope of salvation by other means than those of the gospel of pardon through Christ. It is leading blind souls to expect to enter in by some other way than by "the door." Such will be counted as "thieves and robbers" when Jesus shall count up his own.

It is an awful thought that thousands upon thousands have been deceived to their ruin by that monstrous apostasy which has invented this "other gospel" to fill its coffers with filthy lucre. And yet, because it is monstrous—because it is great and strong, it receives favor from Republicans and Protestants. Such blind guides of the blind as Henry Ward Beecher laud it as a system to be esteemed,—to which we may extend the hand of Christian fellowship.

It is a fearful thing thus to trifle with the eternal destiny of souls, and with the infinite justice of God. If fire and pain could purge away sin, then, verily, Christ died to little purpose.

Black Plague in San Francisco!

THE *Chronicle* of May 2 gives an account at length of the death of a young woman, Anastasia Dec., of what appeared surely to be the black plague. The attending physician bears a good reputation for candor and ability. He says he never saw a similar case,—the disease was new to him; but from the description of the black plague, he has no doubt it is clearly a case of that disease. The report says:—

"On Tuesday she was feeling too unwell to work, and she sent for her brother. He called for her with a carriage. She walked to the carriage, rode to the house of her sister, Mrs. Edward Sass, No. 1025 Folsom street, and when she arrived there she walked from the carriage to the house. She was weak, but had no other evidence of illness. This was at 2 o'clock in the afternoon. An hour later she was seized with dreadful pains in the chest and abdomen, and a physician, Dr. E. O. Schmidt, of No. 722 Folsom street was sent for, and he saw her at 6 o'clock. She was then suffering frightfully, but was conscious, and remained so until 7 o'clock. At 8 o'clock she died. Soon after death the body assumed a very dark copper color, with here and there a large number of spots of a still darker hue."

The doctor said, "I gave the cause of death in the certificate as *typhus petichialis*, and fully believe it to be such. It was the same as the pest."

At the time of her being taken with sickness she was residing with a Russian lady, having been in her employ three or four months. It is supposed that the disease was conveyed from Russia by letter, as it has been thus communicated in Asia. If it was really the black plague, there is no reason why it should not spread in such a place as San Francisco.

Later we learn that the health officers are using every precaution to prevent the spread of the pest.

Tradition and Trine Immersion.

IT is well known that the Greek Church, which practices three immersions, holds tradition as equal in authority with the inspired Scriptures. Chrystal's History of the Modes of Baptism is a text book with trine immersionists, and in it he most earnestly pleads for tradition. In this he does well for his cause, for he knows that without tradition his theory of "three baptisms" would have no tangible foundation.

One appeal which he makes in behalf of tradition is worthy of notice. It is found on pages 160-1 of his History, as follows:—

"Almost all of every creed admit some Apostolic tradition. We admit it in making still more clear the scriptural and primitive church polity. The Presbyterian admits it when it teaches him the baptism of infants. And the Baptist admits it when it teaches that the first day of the week should be observed as the Christian Sabbath."

His point is well taken as far as infant baptism and Sunday observance are concerned. But what does this prove in favor of tradition? It would be far more easy, we are aware, to successfully meet the trine immersionists before the people, if their foundation, tradition,

were not upheld in practice by the Presbyterians and Baptists. But while it is so, there is the greater need that we, who reject tradition altogether, let our light shine both in our theory and practice.

The General Conference.

THIS meeting, was held as per appointment, April 17-21. Much disappointment was felt by the brethren that the state of Bro. White's health did not admit of his being present, on which account they were deprived of the pleasure of the presence, and the benefit of the labors and counsel, of both himself and Sister W. In other respects the meeting was the most successful and interesting Conference ever held by our people.

A larger number of delegates than ever before responded to the call, and all parts of the field not represented by delegates were represented by letters. Thirty-nine ministers were in attendance. Among these it was cheering to notice an unusual degree of spiritual life, hope, and courage. And all these were still further increased as the good meeting progressed. A short sermon from fifteen to twenty-five minutes in length was given at the opening of each business meeting. The preaching, especially on Sabbath and Sunday, was full of point, plainness, life, and power.

An interesting Sabbath-school was held at the usual hour Sabbath morning, showing the convenience of the new house of worship for such occasions. The brethren were well pleased. It was similar to the grand Sabbath-school held at our last camp-meeting.

On Sunday four were baptized, and six more on Tuesday, the 22d, among whom was Bro. De Vos, a young man who took a position four months ago in the job room of the REVIEW Office, and has become a full convert to our faith, and who now wishes to prepare himself to translate our works into the Holland language, and thus labor among his own people; and three from a company of fourteen Sabbath-keepers in Philadelphia, of whom we had no knowledge before this meeting, who have come to an understanding of the truth by reading our publications, and searching the word of God for themselves.

The Business Proceedings were of more than ordinary interest, and much more largely attended by the church in general than heretofore. A careful reading will show the important subjects and the wide field canvassed,—matters intimately connected with the prosperity of the home work, the foreign work, the publishing work, the S. S. work, the T. and M. work, and the spiritual prosperity of our churches.

We would fain pen some word which would arouse all whom it may concern to pay more regard to the doings of the Conference by carrying out the measures recommended. Here are gathered the representative men of the cause, those who see the wants and feel for the prosperity of the work, as clearly and deeply as any can. They bestow anxious thought and importunate prayer upon the subjects under consideration, and conclude that certain steps are necessary to secure prosperity in one direction, and other moves to guard against evils in other directions. Is there no importance to be attached to their action? Should it be passed over lightly? The church can render it effectual, or they can transform it into a dead letter. As a Conference, the members do their duty when their deliberations are sent forth in proper form. It then remains for the church to act. And if the good which might be reached is not attained because the counsel which would secure it is not followed, upon whom will rest the responsibility? U. S.

We will give the points of business when we receive the full report.—ED. SIGNS.

The Dedication in Battle Creek, Mich.

ACCORDING to appointment, the Tabernacle was dedicated Sunday afternoon, April 20. We were hardly prepared to have it prove insufficient in respect to size at the very first large gathering, but such was the case Sunday afternoon. Hundreds went away, being unable to obtain even standing room.

The day was one of nature's best, and long before the hour of service the people were pouring in from every direction. They soon filled the entire floor below, filled the gallery, filled all the extra seats which were brought in and put into every available space, filled the aisles, filled the porches, perched all along the stairs which ascend from the pulpit to the gallery, and ran over into the basement. Yet large numbers went away unable to find an entrance.

The house had been estimated to hold thirty-two hundred people, but thirty-six hundred and forty-nine were counted as they left the house at the close of the services.

The order of exercises was as follows: 1. Anthem: "Hear our Prayer;" 2. Invocation by Eld. A. S. Hutchins; 3. Hymn: "Waiting and Watching;" 4. Scripture reading, selection from Solomon's prayer at the dedication of the temple, Prof. S. Brownsberger; 5. Brief History of the denominational work of S. D. Adventists in Battle Creek, U. Smith; 6. Report of the Building Committee, through the chairman, H. W. Kellogg, and the acceptance of it and of the house by S. N. Haskell, in behalf of the church in Battle Creek and the General Conference; 7. Hymn: "To the Giver of all Blessings;" 8. Dedicatory Sermon by Eld. J. N. Andrews; 9. Renewal of the covenant by the church to keep the commandments of God and the faith of Jesus, thus first dedicating themselves anew to the Lord, manifested by rising; 10. Hymn: No 503 of Spiritual Songs; 11. Dedicatory Prayer by Eld. Geo. I. Butler; 12. Anthem: "The Earth is the Lord's;" 13. Benediction by Eld. D. M. Canright.

The exercises all passed off satisfactorily. We have only time here to say a word concerning the sermon by Bro. Andrews. This was one of his strong efforts. He took his text from the mottoes on the window in the rear of the pulpit; on the left hand being the text, Rom. 3:24: "Being justified freely by his grace, through the redemption that is in Christ Jesus;" in the center, the ark and cherubim, with the ten commandments in full; on the right, Rev. 14:12: "Here are they that keep the commandments of God, and the faith of Jesus."

These mottoes show the law and the gospel in their holy and inseparable connection, and the prophetic union of the two in the people who proclaim the third message just before the coming of Christ. This gave Bro. A. occasion to speak of our position on the law, our position on the gospel of Christ, and our position in prophecy. It would seem impossible to condense more of the distinguishing features of the S. D. Adventist faith into one short sermon than were clearly and concisely brought out on this occasion.

The house receives only commendations from those who see it. If there are any feelings of dissatisfaction abroad concerning it, it must be on the part of those who have by some means obtained wrong ideas in reference to it. The spire is not anywhere near as tall as that of Trinity Church, New York (!), though we learn that one man was informed that it was. It is but 108 feet from ground to finial. The clock was first suggested by the citizens of Battle Creek, they also suggesting that they would pay for it. This pledge they have redeemed almost twice, having subscribed toward the building \$1,003.05, while the clock cost only \$600; and the difference in the subscription above what it would have been had the clock not been put in, is more than the cost of the clock. There is, therefore, no extravagance nor debt upon the cause for this. And so many other things that might be mentioned.

But the best testimony on this point is the course of those who are here to see for themselves. In large numbers our brethren have come from other places to the dedication. Many had never seen the house, and some had heard unfavorable reports. But being here, seeing it as it is, hearing the explanations on all points, and learning with what economy and care the enterprise has been managed, they came forward nobly with their means to help it through. At a meeting held in the Tabernacle, evening after the Sabbath, April 19, to see what could be done toward removing the debt, payments and pledges were made to the amount of \$6,184.50. No better testimonial than this could be given to show the favor with which this enterprise is received by those who understand it.

The report of the building committee showed the total cost of the building alone to be \$25,475.17. Grading and clock bring it up \$800, to \$26,275.17. To meet this \$22,956.68 is provided for. Leaving still unprovided for, only \$3,318.49. This is a most encouraging showing; and if the brethren abroad felt some of the enthusiasm of those who are here, this amount would be liquidated at once.

A praise service was held in the evening, which was an occasion of much interest. Many encouraging testimonies were borne. The singing was excellent.

The day throughout was one of success. The

brethren seem to be of the best courage. The house is one which was needed. It meets the want. It has stood the test well. Rarely will such a demand be made upon it as was made by the crowd at the dedication. The erection of this house without accident, its successful dedication to the Lord, the free-will offerings which have so nearly met the debt, all constitute an achievement in behalf of the cause for which we have reason to be grateful. U. S.

Sunday Not the True Seventh Day.

(Continued.)

BETWEEN Mr. F. and Dr. A., the whole truth respecting the original Sabbath is confessed; yet each connects with that part of the truth which he confesses, sufficient error to completely drown it. And each sees the errors of the other, and denies them. Thus, Mr. Fuller states that the original week began with Sunday and ended with Saturday; which week, he teaches, has come down to us. This is a very important truth. But he drowns it in an ocean of error, by saying, (1), That the first six days of Genesis were not admitted into the original week, (2), That God's rest day was the first day of man's week, (3), That the week thus began with God's seventh day, and ended with his sixth. Thus Mr. F. states two very important truths, and hides them under three strange errors.

But Dr. Akers is just the counterpart of Mr. F. He says: The week began with the first day of creation, and thus the Sabbath came upon the seventh day of Adam's week. And so God's seventh day and Adam's seventh day were one and the same.

But he covers up these precious truths with an error equally as pernicious as those of Mr. Fuller. Thus he teaches: The first day of the week was Monday, and the seventh day, Sunday. Between the two, however, the whole truth is confessed, and all the errors of both are denied. Thus the truth is acknowledged:

1. The original week began with the first day of creation, and ended with the rest-day of the Creator. Adam's week corresponded to this.—Akers.

2. Adam's weeks began with Sunday, and ended with Saturday.—Fuller.

3. This week has come down to us unchanged in its reckoning.—Fuller.

4. The seventh day of Adam's week is still sacredly binding upon all mankind.—Akers.

Thus Mr. Fuller corrects the error of Dr. Akers that Sunday is the seventh day of the original week; and Dr. Akers shows no countenance to Fuller's idea that the first six days of Genesis were not counted in the first week; nor to the idea that the first week began with the rest-day of the Lord. According to Dr. Akers, we should observe the seventh day of that week which God gave Adam; which day, according to Fuller, is Saturday, and which week, according to the same writer, has come down to us unchanged.

Mr. F. is an outspoken first-day man. Dr. A., on the contrary, is a most decided seventh-day man. Both, however, are earnest champions of Sunday as the true Sabbath. Mr. F. vindicates it on the ground that it is the genuine first day of the week; Dr. A. maintains it because it is the only day that has any right to the designation of seventh day of the week. What is remarkable, Dr. A. vindicates his Sunday-seventh day by an exact count of the days; and Mr. F., who cites this reckoning as reliable, uses it to establish his own theory that Sunday is the first day of the week, and is not the seventh.

When the same set of figures can be made to sustain two diverse positions, we may justly suspect some error in the use of the figures, or some slight of hand and cunning craftiness in the matter somewhere. Let us see how Mr. F. establishes his first day of the week. We shall find it a costly operation on his part; yet it is easy to understand why he enters into it. It is to avoid the difficulties of Dr. Akers' theory. If the rest-day of the Lord was actually upon the first day of the week, then he can avoid Dr. A.'s dilemma of having a week at the exodus with only six days in it, as has Dr. A.; and also when he reaches the New Testament he finds his favorite day bearing the right name—first day of the week—whereas Dr. A. has the ugly fact of finding his genuine seventh day on which Christ arose from the dead, called by inspiration first day of the week. And whereas Dr. A. at the exodus has to change not only the day of the Sabbath, but also the reckoning of the week itself, Mr. F. only has occasion to change the day of the Sabbath, and is able to leave the week unchanged. Yet it is to be noticed as a singular

feature of this Sunday-seventh-day theory, that, whereas, Dr. A. and Mr. F. both assert that the Sabbath was changed on the day of the exodus, Dr. A. asserts that it was changed from the seventh day of the week to the sixth day, and Mr. F. asserts that it was changed from the first day to the seventh! Yet each of these gentlemen, by the change which he alleges, establishes the sanctity of Sunday on a firm basis!

Mr. F. does not wholly steer clear of difficulty in his theory of God's rest-day on the first day of the week. His week from Adam to Moses begins with a Sabbath for its first day. And when he changes the Sabbath at the exodus, from first day to seventh, it compels him to put two Sabbaths into one week! That is, the last week in Egypt, which began with a first-day Sabbath, had its seventh day also made into a Sabbath by the act of setting the Sabbath back from Sunday to Saturday! So here was a very highly-favored week with a Sabbath for its first day and a Sabbath for its last, and with five working days between!

But on the whole Mr. F. has fewer difficulties, after the first start, than has Dr. A. As both of them mean to come out in the New Testament, first-day men, it is evident that that process of reasoning which can make God's rest day, in the beginning, come upon the first day of the original week, will steer clear of a number of very serious difficulties that the Sunday-seventh day has to encounter.

But let us see what it costs Mr. F. to get started. His grand idea is this: The first day of the original week was the day on which the Creator rested, and which he blessed and sanctified for time to come in memory of that rest. How does he establish this remarkable declaration? By the statement of three palpable untruths as follows:—

1. That the six days of creation belonged to eternity and were not counted as the first six days of time.

2. That Adam's first day of existence was the Creator's rest-day.

3. That Adam counted the day of the Creator's rest the first day of the week.

These are very remarkable declarations to be made by a student of the Bible. Let us weigh them well.

1. Mr. Fuller makes the first of these statements for the alleged reason that time began with Adam's first day. Let us admit the proof. Now what follows? Simply this: as Adam must have been created quite early on the sixth day, as will presently be proved, it follows that the division between time and eternity, on Mr. F.'s own showing, does not lie between the sixth day and the seventh, but between the fifth day and the sixth. But it is really no proof at all, being simply coined out of his own vain imagination, and never in any way sanctioned by the words of inspiration. J. N. A.

(To be Continued.)

The Sealing of the 144,000.

(Concluded.)

In a gospel prophecy found in Isa. 8, we read: "Bind up the testimony, seal the law among my disciples." Verse 16. This must refer to a work of reviving some of the claims of the law in the minds of the disciples, which had been overlooked, or perverted from their true meaning. And this, in the prophecy, is called sealing the law, or restoring to it, its seal, which had been taken from it.

Again, the 144,000 who, in the chapter before us, are said to be sealed with the seal of God in their foreheads, are again brought to view in Rev. 14:1, where they are said to have the Father's name written in their foreheads.

From the foregoing reasoning, facts, and declarations of Scripture, two conclusions inevitably follow:—

1. The seal of God is found in connection with the law of God.

2. The seal of God is that part of his law, which contains his name or descriptive title, showing who he is, the extent of his dominion, and his right to rule.

The law of God is admitted by all disinterested evangelical denominations to be summarily contained in the decalogue or ten commandments. We have then but to examine these commandments, to see which one it is, that constitutes the seal of the law, or in other words makes known the true God, the law-making power. The first three commandments mention the word God; but we cannot tell from these who is meant; for there are multitudes of objects to which this term is applied. There are "gods many and lords many," as the apostle says 1 Cor. 8:5. Passing over the

fourth commandment for the time being, the fifth contains the words Lord and God, but does not define them; and the remaining five precepts do not contain the name of God at all. Now what shall be done?

With that portion of the law which we have examined it would be impossible to convict the grossest idolater of sin. The worshiper of images could say, This idol before me is my god, his name is god, and these are his precepts. The worshiper of the heavenly bodies could also say, The sun is my god, and I worship him according to this law. Thus, without the fourth commandment, the decalogue is null and void so far as it pertains to enforcing the worship of the true God. But let us add the fourth commandment, restore to the law this precept which many are ready to contend has been expunged, and see how the case will stand then. As we examine this commandment which contains the declaration, "For in six days the Lord made heaven and earth, the sea, and all that in them is," etc., we see at once that we are reading the requirements of Him who created all things. The sun, then, is not the God of the decalogue, but he who made the sun. No object in heaven or earth is the being who here demands obedience; for the God of this law is the one who made all created things. Now we have a weapon against idolatry. Now this law can no longer be applied to false gods, who "have not made the heavens and the earth." Jer. 10:11. Now the author of this law has declared who he is, the extent of his dominion, and his right to rule; for every created intelligence must at once assent that He who is the Creator of all, has a right to demand obedience from all his creatures. Thus, with the fourth commandment in its place, this wonderful document, the decalogue, the only document among men which God ever wrote with his own finger, has a signature; it has that which renders it intelligible and authentic; it has a seal. But without the fourth commandment it lacks all these things.

From the foregoing reasoning it is evident that the fourth commandment constitutes the seal of the law of God, or the seal of God. But the Scriptures do not leave us without direct testimony on this point.

We have seen above that in Scripture usage, sign, seal, token, and mark, are synonymous terms. Now the Lord expressly says that the Sabbath is a sign between him and his people. "Verily my Sabbaths, ye shall keep; for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." Ex. 31:13. The same fact is again stated by the prophet Ezekiel, 20:12, 20. Here the Lord tells his people that the very object of their keeping the Sabbath, that is, observing the fourth commandment, is that they might know that he was the true God. It may be said that the Sabbath was only a sign between God and the Jews. True this was spoken to the Jews, who were then separated from all other nations, to be God's people, and the depositaries of all divine truth in the earth. But when they, through disobedience were broken off, and the Gentiles grafted in through Christ, becoming "Israelites indeed" and "Jews inwardly," would it not apply equally to them?

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; the people by that commandment signifying that they are the worshipers of the true God, and God by the same commandment making himself known as the great Creator of all things.

In harmony with this we notice the significant fact that whenever the sacred writers would point out the true God in distinction from false gods of every description, an appeal is made to the great facts upon which the fourth commandment is based. See 2 Kings 19:15; 2 Chron. 2:12; Neh. 9:6; Ps. 115:15; 121:2; 124:8; 134:3; 146:6; Isa. 37:16; 42:5; 44:24; 45:12; Job 9:8; Isa. 51:13; Jer. 10:10-12; Ps. 96:5; Jer. 32:17; 51:15; Acts 4:24; 14:15; 17:23, etc.

We refer again to the fact that the same company who in Rev. 7, have the seal of the living God in their foreheads, are brought to view again in Rev. 14:1, having the Father's name in their foreheads. This is good proof that the "seal of the living God," and the "Father's name," are used synonymously. The chain of evidence on this point is rendered complete, when we ascertain that the fourth commandment, which we have found to be the seal of the law, is spoken of by the Lord as that which contains his name. The proof of this will be seen by referring to Deut. 16:6: "But at the

place which the Lord thy God shall choose to place his name in, there shalt thou sacrifice the passover," &c. What was there where they sacrificed the passover? There was the sanctuary, having in its holiest apartment the ark with the ten commandments, the fourth of which declared the true God, and contained his name. Wherever this was, there God's name was placed; and this was the only object to which the language could be applied.

Having ascertained what the seal of God is, we are prepared to proceed with the application of the prophecy. By the scenes introduced in the verses before us, namely, the four winds apparently about to blow, bringing war and trouble upon the land, and this work restrained till the servants of God should be sealed, as though a preparatory work must be done for them to save them from this trouble, we are reminded of the houses of the Israelites marked with the blood of the paschal lamb, and spared as the destroying angel passed over to slay the firstborn of the Egyptians, Ex. 12: also of the mark made by the writer's inkhorn, Eze. 9: upon all those who were to be spared by the men with the slaughtering weapons who followed after; and we conclude that the seal of God, here placed upon his servants, is some distinguishing mark or religious characteristic, through which they will be exempted from the judgments of God that fall on the wicked around them.

As we have found the seal of God in the fourth commandment, the inquiry follows, Does the observance of that commandment involve any peculiarity in religious practice? Yes, a very marked and striking one. It is one of the most singular facts to be met with in religious history, that in an age of such boasted gospel light as the present, when the influence of Christianity is so powerful and wide-spread, one of the greatest crosses a child of God can take up, even in the most enlightened and Christian land, is the simple observance of the law of God. For the fourth commandment requires the observance of the seventh day of each week, as the Sabbath of the Lord; but all Christendom through the combined influence of paganism and the papacy, have been beguiled into the keeping of the first day. A person has but to commence the observance of the day enjoined in the commandment, and a mark of peculiarity is upon him at once. He is distinct alike from the professedly religious and the unconverted world.

We conclude then that the angel ascending from the east, having the seal of the living God, is a divine messenger in charge of a work of reform to be carried on among men in reference to the Sabbath of the fourth commandment. The agents of this work on the earth, would of course be ministers of Christ; as to them is given the commission of instructing their fellow creatures in Bible truth; but, as there is order in the execution of all the divine counsels, why may not a literal angel have the charge and oversight of this work?

We have already noticed the chronology of this work as locating it in our own time. This is further evident from the fact that as the next event after the sealing of these servants of God, we behold them before the throne, with palms of victory in their hands. The sealing is, therefore, the last work to be accomplished for them prior to their redemption.

In Rev. 14, we find the same work again brought to view under the symbol of an angel flying in the midst of heaven with the most terrific warning that ever fell upon the ears of men. It is the last work to be accomplished for the world before the coming of Christ, which is the next event in the order of that prophecy, and hence must synchronize with the work here brought to view in Rev. 7:1-8. The angel with the seal of the living God in chapter 7, is therefore the same as the third angel of chapter 14. And this fact gives additional strength to our view of the seal. For while as the result of the work in chapter 7, a certain company are sealed with the seal of the living God, as the result of the third message of chapter 14, a company are brought out rendering scriptural obedience to all the "commandments of God." Verse 12. But there is no commandment of the decalogue except the fourth, upon which the Christian world theoretically needs reforming; and that this is the representative question in this message is evident from the fact that the keeping of the commandments, observing, with all the other moral precepts, the Lord's Sabbath, is what distinguishes the servants of God from those who worship the beast, and receive his mark, which is the observance of a counterfeit Sabbath. U. S.

