

The Advent Review and Sabbath Herald Articles (1884-1903)

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February 12, 1884

"Healdsburg College Items" *The Advent Review and Sabbath Herald* 61, 7.

E. J. Waggoner

Sabbath, January 19, was a good day for the Healdsburg church. The quarterly meeting, which had been postponed until after the State meeting, was held, and was well attended. Of the one hundred and thirty-five members, ninety-eight were present and bore testimony. These, with about a score who are members of other churches, united in the evening in celebrating the solemn ordinances of the Lord's house. There was a degree of love manifested that was truly cheering. We believe that the good work recently begun will be carried forward to completion.

The school prospects are encouraging. There are one hundred and twenty-four students in attendance, a very large majority of whom realize the importance of improving the present hour, and are taking hold of the work with an energy that promises success. We are glad to see an increased attendance this term on the part of those of more mature years. There are many more whom we would like to see here.

The special Bible-class numbers thirty-eight. The law of God has been the subject of study thus far during the present term. Quite a number in this class are expecting to engage in active labor next summer. While the brethren are praying for the laborers already in the field, we hope that they will not forget those who are diligently preparing.

Fifty-four of the students live at the College Boarding-hall, which is in fact a "Students' Home." The new students are getting used to the regulations of the house, and all the allotted tasks are performed with the least possible friction. We have never seen a more harmonious and happy family than the one at Healdsburg College. -E. J. W., *in Signs of the Times*.

The Advent Review and Sabbath Herald, Vol. 64 (1887)

November 1, 1887

"To Those Going to California" *The Advent Review and Sabbath Herald* 64, 43.

E. J. Waggoner

Those who designed to attend the General Conference at Oakland, Cal., who have never made the trip overland, will find their comfort materially increased by attention to the following: suggestions-

1. Take provisions from home for use on the way. There are stoves and the cars, upon which victuals may be warmed; or if you have an alcohol stove, it will suffice for cooking gruel, heating milk, corn, tomatoes, etc. With a little forethought, you can live on the journey as well as at home, and much better than at the eating-houses along the line.

2. Take plenty of bedding. The seats of the cars in which you will ride have no cushions, but are arranged so that they can be converted into births at night; but each one must furnish his own bedding. A good roll of blankets and comfortable, and a couple of small pillows, will not take up much room, and will be found absolutely necessary to comfort. A few yards of cheap calico will make a curtain, so that the occupants of the birth may retire in privacy, and if each one has plenty of bedding there is no reason why all should not sleep as soundly and comfortably on the journey as at home. There will be only one change of cars from Omaha, and plenty of time will be given for transferring luggage.

3. Find out when the train will stop for regular meals, and plan to take yours either before or after. By eating while the train is in motion, you will have the half hour of waiting for meals in which to rest yourselves by walking about. The fatigue of the journey will be much less if you will improve every opportunity to get out of the car and walk about.

4. Wear and bring the same under-clothing that you would wear at home. Although you will not find cold weather in California, yet the climate is so different from that of the East that unless care is taken people are extremely liable to take hold when they first arrive here. Besides, you will probably pass through some cold weather on the way.

5. Our first rains will probably occur during the time of the Conference. Therefore umbrellas, and rubbers to protect the feet, will come in play. Those who have rubber coats would not go amiss to bring them.

6. No matter how your tickets may read, be sure that your luggage is checked to Sixteenth street Station, Oakland, Cal., and hold your checks till you arrive there; do not give them to agents on the train, as wagons will be in waiting to transfer all baggage.

7. If the above suggestions are followed, together with such others as good sense may dictate, the journey may be made with ease and pleasure. Finally, for the benefit of those living in Oakland, let the name of each man, woman, and child who is coming, be sent at once to see H. Jones, Pacific Press, Oakland, Cal. Let all send their names at once, and specify those who come as delegates.
E. J. WAGGONER.

The Advent Review and Sabbath Herald, Vol. 67 (1890)

January 7, 1890

"LESSON 15.—HEBREWS 8:2-6" *The Advent Review and Sabbath Herald* 67, 1.

E. J. Waggoner

LETTER TO THE HEBREWS, LESSON 15 - HEBREWS 8:2-6
(*Sabbath, Jan. 11.*)

1. *In the Mosaic dispensation, did God have a dwelling place among his people?*
2. *Where was it made? and by whom?*
3. *What were its two rooms called?*
4. *Who were permitted to go into the sanctuary?* Num. 18:1-7.
5. *How often did the priests go into the holy place?* Heb. 9:6.
6. *Who was permitted to go into the most holy?* Verse 7.
7. *In what does our priest minister?* Heb. 8: 2.
8. *Where is the sanctuary in which he ministers?* Verses 1, 2.
9. *Who made that sanctuary?* Verse 2.
10. *Where was the blood of the sin-offerings presented before the Lord?* Lev. 4:7; 16:14, 15.
11. *Could Christ have any priesthood on earth?* Heb. 8: 4. See note.
12. *Who were the priests that served according to the law?—Ib.* Ex. 28:1.
13. *What was the nature of their service?* Heb. 8:5.
14. *What is meant by the example and shadow?* Ans.—They were typical.
15. *How was the pattern or example obtained?* Same verse, last part.
16. *Of what is Christ the mediator?* Verse 6.
17. *How does this compare with the old covenant?—Ib.*
18. *What was the old covenant?* See Ex. 19:5-8; 24:3-8.
19. *What is a covenant?* See note.
20. *Upon what was the better covenant established?* Heb. 8:6.
21. *What was the condition of the covenant in Ex. 19:5-8?—It was that which the Lord called his covenant.*
22. *What was his covenant which he required them to keep?* Deut. 4:12, 13.

NOTES

At first glance it might seem that the reasoning is not good, which decides that Christ could have no priesthood on earth; for, if the law which confined the priesthood to the family of Aaron were abolished, what would hinder one serving though he were of another tribe? But it must be remembered that the priesthood and the law ordaining the priesthood stood and fell together. The only law for an earthly priesthood was that law which gave the office exclusively to the family of Aaron, and if any would act as priest on earth he must conform to the law of the earthly priesthood. It was impossible for one of another tribe to act as priest on earth. Further, it must be borne in mind that the service in the temple was still kept up by the Jews at the time when this letter was written, so that the words in this verse were conformable to the facts as they existed, as well as to the facts

concerning the change of dispensations. For no one could possibly have then officiated as priest unless he were of the family of Aaron.

Webster gives two principal definitions to the word "covenant." The first is, "A mutual agreement of two or more persons or parties, in writing and under seal, to do or to refrain from some act or thing." The second is, "A writing containing the terms of agreement between parties. But neither of these definitions is extensive enough to cover all the uses of the word in the Bible. For instance, in Gen. 9:9-16 the word "covenant" is used with reference to a promise of God, given without any condition expressed or implied. The common idea of a covenant more nearly fits the transaction recorded in Ex. 19:5-8; yet even here we shall find that the thing called a covenant, which God made with the people, does not in every particular correspond to a contract made between two men. It is only another instance of the impossibility of a perfect comparison between divine and human things. In other places in the Bible the word "testament" or "will" is used with reference to the same transaction, although a *contract* and a *will* are greatly different. The transaction between God and Israel partakes of the nature of both. But it is of little consequence that a human covenant does not perfectly represent the affair, or that the Bible uses the word "covenant" in so widely varying senses. The main point is to understand just what is meant in each instance, and this the Scriptures themselves enable us readily to do.

Still another sense in which the word "covenant" is used in the Bible, is found in the text under consideration. Ex. 19:5-8. The condition of the covenant which the Lord made with Israel, was that they should keep his covenant. Here was something already existing, which God calls "my covenant," concerning which he was about to make a covenant with the people. What God's covenant is, may be found from Deut. 4:12, 13. It is the ten commandments. God's law-called his covenant-was the basis of the covenant between him and Israel. The matter is so plain that there is no necessity for confusion. It makes no difference that the same term is applied to both; it is sufficient to know that God's covenant-the ten commandments-antedated and is entirely distinct from the transaction at Horeb-also called a covenant. That to which the apostle refers as the first covenant, was, therefore, simply this: A promise on the part of the people to keep his holy law, and a statement on the part of God, of the result to them if they should obey him.

"LESSON 16.—HEBREWS 8:8-13" *The Advent Review and Sabbath Herald* 67, 1.

E. J. Waggoner

(Sabbath, January 18.)

1. *What was the old covenant that was made with Israel?* Ex. 19:5-8; 24:3-8.
2. *How does the second covenant compare with the first?* Heb. 8:6.
3. *What was the necessity for the second covenant?* Verse 7.
4. *Since the second covenant is better than the first, in that it is founded upon better promises, wherein must the first have been faulty?* Ans.—In the promises.

5. *What were the promises of the first covenant?* Ex. 19:8; 24:3, 7.
6. *What was God's covenant which the people promised to perform?*
7. *What is said of the nature of those commandments?* Ps. 19:7; 119:172.
8. *What of those who do them?* Ps. 119:1-3; Eccl. 12:13.
9. *Then could the children of Israel have promised anything better than to keep God's commandments?*
10. *Wherein, then, was the fault?* Heb. 8:8, first part.
11. *What did the people really promise to do?* Ex. 19:5, 6, 8. See note.
12. *What cannot the law do?* Rom. 3:20.
13. *What renders the law thus powerless?* Rom. 8:3.
14. *What is all human righteousness?* Isa. 64:6.
15. *What is the only true righteousness?* Phil. 3:9.
16. *In the terms of the first covenant do we find any mention of faith, or of divine assistance?*

NOTES

Let the student note that the promises in the old covenant were really all on the part of the people. God said, "If ye will obey my voice indeed, and keep my covenant [the ten commandments], then ye shall be a peculiar treasure unto me above all people. . . . and ye shall be unto me a kingdom of priests, and an holy nation." God did not say that he would make them such, but that they would be such a people if they obeyed his commandments. It could not be otherwise. The keeping of God's holy law would constitute them a holy people; and as such they would indeed be a peculiar treasure, even as are all who are zealous of good works. All that was set before them was simply what would result from obedience to the law, and that covenant contained no promises of help in doing that. Therefore the first covenant was a promise on the part of the people that they would make themselves holy. But this they could not do. The promise was a good one; with it alone there could be no fault; the fault lay with the people. The promise was faulty, through the weakness of the people who made it; just as we read in Rom. 8:3 that the law was weak through the flesh.

The first thought in the minds of many, on learning that in the first covenant the people made a promise which they could not possibly fulfill, is that God was unjust to require such a promise. And since they know that God is not unjust, they conclude that the first covenant must have contained pardon and promise of divine assistance, although it contained no hint of it. If the student will wait until the subject of the covenants is concluded, he will see the justice and the mercy of God's plan. But right here let us fasten these two thoughts: First, if the first covenant had contained pardon, and promise of divine assistance, there would have been no necessity of any other covenant. Pardon and divine aid are all that any soul can get, and if the first covenant had had these, it would not have been faulty. But, second, let it not be forgotten that the fact that there was no pardon, and no Holy Spirit's aid, in that

covenant does not imply that there was no salvation for the people who lived under it. There was ample provision for them, but not in the first covenant. What the provision was, and why the first covenant was given, will be learned later.

January 14, 1890

"LESSON 17.—HEBREWS 8:8-13" *The Advent Review and Sabbath Herald* 67, 2.

E. J. Waggoner

(Sabbath, Jan. 25.)

1. *With whom was the old covenant made?* Jer. 31:31, 32.
2. *With whom did the Lord say he would make a new covenant?* Heb. 8:8.
3. *Have Gentiles any part in the covenants?* Eph. 2:11, 12.
4. *What were the promises of the old covenant?*
5. *What did the people really bind themselves to do?*
6. *Wherein was that covenant faulty?*
7. *What made the promises faulty?*
8. *In what was the second covenant better than the first?* Heb. 8:6.
9. *Repeat the promises of the new covenant?* Verses 10-12; Jer. 31:33, 34.
10. *Who makes these promises?*
11. *What is the order of their fulfillment?* See note.
12. *What is meant by putting the law into the minds of the people?* *Ans.*-So impressing it upon their minds that they would not forget it, and causing them to delight in it, and acknowledge its holiness. Rom. 7:12, 22.
13. *What is meant by writing it in their hearts?* *Ans.*-Making it the rule of their lives, the spring of all their actions. In other words, making it a part of them.
14. *What is said of those in whose hearts the law of God is?* Ps. 119:11; 37:31.
15. *Whom will such a one be like?* Ps. 40:7, 8.
16. *What will be the characteristic of those who have the law written in their hearts?* Titus 2:14.
17. *Is not this the object set before the people in the first covenant?* Ex. 19:5, 6.
18. *Then wherein is the great difference between the first covenant and the second?* *Ans.*-In the first covenant the people promised to make themselves holy; in the second, God says that he will do the work for them.
19. *In order that this work may be done, what must men do?* James 4:7, first clause; 1 Peter 5:6; Rom. 6:13.
20. *What is the reason why man who profess to desire righteousness do not obtain it?* Rom. 10:3.
21. *If they would humble themselves and submit to God, what would he do for them?* Isa. 61:10.
22. *Through whom alone can this righteousness be obtained?* Rom. 5:17, 19.
23. *What is the condition on which it is given?* Rom. 3:22.

NOTES

The first of the blessings of the gospel is the forgiveness of sins. The term for this in the quotation in Hebrews is. "I will be merciful to their unrighteousness." The next is the writing of the law in the hearts of the people. Then comes the final blotting out of sins: "Their sins and their iniquities will I remember no more." And then comes the close of probation, and the eternal inheritance, when "they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord." Jer. 31:34. Then all the people will be taught of the Lord. Isa. 54:13.

Israel were indeed be called the people of God; but his dealings with them abundantly prove, what the New Testament plainly declares, that only the faithful are really Israel, and no others were truly his people. The Lord sent word to Pharaoh, saying, "Let my people go, that they may serve me." Again he said, "Israel is my son, even my firstborn." He also said he had seen the affliction of his people, and had come to deliver them, and to bring them into the land of Canaan. He did indeed deliver them out of Egypt, but of all the host that went out, only two were brought into the land of Canaan. The rest fell in the desert because of their unbelief. When they rebelled against God, they cut themselves off from being his people. And as he said in the prophecy, and in the text we have been considering, when they refused to continue in his covenant, he regarded them not. To be the people of God in truth, we must have his law in our hearts.

January 21, 1890

"LESSON 18.—HEBREWS 8:6-13" *The Advent Review and Sabbath Herald* 67, 3.

E. J. Waggoner

(Sabbath, Feb. 1.)

1. *In what does the difference between the old covenant and the new consist?* Heb. 8:6.

2. *What were the promises of the old covenant?*

3. *What are those of the new?*

4. *Was there any promise of pardon in the old covenant?* See Ex. 19:3-8; 24:3-8. These scriptures contain the complete record of the making of the old covenant, but they contain no hint of pardon, or of any help through Christ.

5. *Then how did people under the old covenant find salvation?* Heb. 9:14, 15.

6. *Was there actual forgiveness for the people at the very time they sinned? or was forgiveness deferred until the death of Christ?* Ps. 32:5; 78:38. Enoch and Elijah were taken to Heaven, which shows that they had received the same fullness of blessing that those will receive who live until the Lord comes.

7. *Since there was present and complete salvation for men who lived under the old covenant, and forgiveness of the transgressions that were under the first covenant came only through the second, what must we conclude? Ans.-That the second covenant really existed at the same time as, and even before, the first covenant.*

8. *Tell again what is included in the blessings of the second covenant?*

9. *What will be received by those whose transgressions are forgiven through the new covenant? Heb. 9:15, last clause.*

10. *Whose children are all they who are heirs of the eternal inheritance? Gal. 3:29.*

11. *Of how many is Abraham the father? Rom. 4:11, 12.*

12. *Did Abraham have righteousness? Gen. 26:5.*

13. *How did he obtain this righteousness? Rom. 4:3; Gal. 3:6.*

14. *Through whom did Abraham receive this righteousness? Gal. 3:14, first part.*

15. *Then could the covenant with Abraham have lacked anything? Ans.-No; having Christ, it had all that can be desired-"all things that pertain to life and godliness."*

16. *Since all the blessings which people receive through the new covenant, they receive as children of Abraham, can there be any difference between the second covenant and the covenant with Abraham?*

17. *How long before the old covenant was the covenant with Abraham made? Gal. 3:17.*

18. *Then why was that "first" covenant made? See notes.*

NOTES

The question has often been asked, How could any be saved under the old covenant, if there was no pardon in that covenant? That there was no pardon in that covenant is readily seen: 1. There is no hint of pardon in the covenant itself, as recorded in Ex. 19:5-8, or in the reiteration and ratification of it in chap. 24:3-8. 2. In the sanctuary service there was no blood offered that could take away sin. Heb. 10:4. There was therefore no chance for pardon in that covenant. But to say they were under that covenant settles nothing as to what was in the covenant. All were under that covenant who lived while it endured. But that was not all. They were "beloved for the Father's sake." As children of Abraham, they were also under the Abrahamic covenant, of which their circumcision was the token. John 7:22; Gen. 17:9-14. This was a covenant of faith, already confirmed by the word and oath of the Lord, in Christ, the Seed, and it was not disannulled by any future arrangement. Gal. 3:15-17. All who were of faith were blessed with faithful Abraham. Verses 6-9. Overlooking this plain fact, which indeed lies at the very foundation of gospel faith in the new covenant, which is but the development of the Abrahamic, some have ascribed salvation to the covenant at Horeb. But, according to both Scripture and reason, if salvation had been possible in that covenant, there was no need of the second. Heb. 7:11; 10:1, etc.

Though much dissatisfaction is expressed by commentators with the received rendering of Heb. 9:1, their suggestions do not make it very greatly different. The first covenant is said to have had ordinances of divine service and a sanctuary for this world. But these were superadditions, not at all necessary to the covenant, but quite necessary as types of the sacrifice and priesthood of the new covenant. They all recognized the existence of sin; but no sin was taken away by them. Heb. 10:3, 4. As a sanctuary of this world, and offerings that could not take away sin, were connected to that covenant, these things themselves were but recognitions of the fact that there was no pardon in that covenant. By those things the people expressed faith in the mediation of the new covenant. If any pardon had been contained in that covenant, we must conclude that some means would have been devised to make that fact manifest. But there was not.

The word sanctuary means a *holy place, or the dwelling-place of God*. Indeed, the same word is often used in the Hebrew for *sanctuary* and *holiness*. All can see that it is derived from a verb which signifies *to sanctify* or *make holy*. The sanctuary being a holy dwelling, and being divided into two rooms each of course was a holy place. And each is called *the holy*. See Lev. 16:2. Here the word "holy" is used, and we learn only by the description-within the veil before the mercy-seat, which is upon the ark-that the inner holy is meant. Inasmuch as in the second was placed the ark, containing the tables of stone on which were the commandments-the most sacred things committed to them,-it was called the most holy, or, properly, according to the Hebrew, the holy of the holies.

What was in the ark? Few subjects have occasioned more perplexity than this description of what was in the ark. The apostle specifies, as being in the holy place, only the candlestick and the table upon which was the bread; whereas it is certain that the golden altar of incense was also therein. Moses had direction to put the two tables of testimony in the ark. Ex. 26:16, 21. This order he obeyed. Ex. 40:29; Deut. 10:5. But we do not read of his putting anything else in the ark, or of his being ordered to do so. In 1 Kings 8:9 it is distinctly said that "there was nothing in the ark save the two tables of stone, which Moses put there at Horeb, when the Lord made a covenant with the children of Israel." This was spoken of the time when the vessels of the sanctuary were brought into their appropriate places in the temple built by Solomon. Dr. Clarke says:-

"As Calmet remarks, in the temple which was afterwards built, there were many things added which were not in the tabernacle, and several things left out. The ark of the covenant and the two tables of the law were never found after the return from the Babylonish captivity. We have no proof that, even in the time of Solomon, the golden pot of manna, or the rod of Aaron, was either in or near the ark. . . . We need not trouble ourselves to reconcile the various scriptures which mention these subjects, some of which refer to the tabernacle, others to Solomon's temple, and others to the temple built by Zorobabel, which places were very different from each other."

That changes took place is evident. If Paul wrote of the tabernacle in the days of Moses, then the rod of Aaron and the pot of manna had been removed from the ark before the time of Solomon, which some suggest might have occurred while the ark was in the hands of the Philistines. Or, otherwise, Paul was

speaking of things as they existed some time after Solomon, of which we have no account in the Scriptures. Which is the case is not at all material.

None should allow themselves to be confused by the terms *first covenant* and *second covenant*. While the covenant made at Sinai was called "the first covenant," it is by no means the first covenant that God ever made with man. Long before that he made a covenant with Abraham, and he also made a covenant with Noah, and with Adam. Neither must it be supposed that the first or old covenant existed for a period of time as the only covenant with the people before the promise of the second or new covenant could be shared. If that had been the case, then during that time there would have been no pardon for the people. What is called the "second covenant" virtually existed before the covenant was made at Sinai; for the covenant with Abraham was confirmed in Christ (Gal. 3:17); and it is only through Christ that there is any value to what is known as the second covenant. There is no blessing that can be gained by virtue of the second covenant that was not promised to Abraham. And we, with whom the second covenant is made, can share the inheritance which it promises only by being children of Abraham. To be Christ's is the same as to be children of Abraham (Gal. 3:29); all who are of faith are the children of Abraham and share in his blessing (verses 7-9); and since no one can have anything except as children of Abraham, it follows that there is nothing in what is called the second covenant that was not in the covenant made with Abraham. The second covenant existed in every feature long before the first, even from the days of Adam. It is called "second" because both its ratification by blood and its more minute statement were after that of the covenant made at Sinai. More than this, it was the second covenant made with the Jewish people. The one from Sinai was the *first* made with that nation.

When it is demonstrated that the first covenant—the Sinaitic covenant—contained no provisions for pardon of sins, some will at once say, "But they *did* have pardon under that covenant." The trouble arises from a confusion of terms. It is not denied that *under* the old covenant, *i.e.*, during the time when it was specially in force, there was pardon of sins, but that pardon was not offered in the old covenant, and could not be secured by virtue of it. The pardon was secured by virtue of something else, as shown by Heb. 9:15. Not only was there the opportunity of finding free pardon of sins, and grace to help in time of need, during the time of the old covenant, but the same opportunity existed before that covenant was made, by virtue of God's covenant with Abraham, which differs in no respect from that made with Adam and Eve, except that we have the particulars given more in detail. We see, then, that there was no necessity for provisions to be made in the Sinaitic covenant for forgiveness of sins. The plan of salvation was developed long before the gospel was preached to Abraham (Gal. 3:8), and was amply sufficient to save to the uttermost all who would accept it. The covenant at Sinai, was made for the purpose of making the people see the necessity of accepting the gospel.

January 28, 1890

"LESSON 19.—HEBREWS 9:1-7" *The Advent Review and Sabbath Herald* 67, 4.

E. J. Waggoner

(*Sabbath, Feb. 8.*)

1. *What does the apostle say that the first covenant had?* Heb. 9:1.
2. *Were these a part of that covenant?* See Ex. 19:3-6; 24:3-8.
3. *What is meant by ordinances of divine service?* *Ans.*-Ceremonies of divine appointment. There is no divine service without divine appointment.
4. *What is meant by a worldly sanctuary?* *Ans.*-A sanctuary of the world, in distinction from the one in heaven.
5. *Where is the only real sanctuary?* Heb. 8:1, 2.
6. *What relation did the worldly sanctuary and its services sustain to the heavenly?* Verse 5.
7. *How many apartments were in the tabernacle?* Heb. 9:2, 3.
8. *What were the two apartments called?*-*lb.* See note.
9. *What was in the holy?* Verse 2; Ex. 40:23-27.
10. *What was in the holiest of all?* Heb. 9:4.
11. *What was in the ark?* Compare Ex. 25:31; 1 Kings 8:9. See note.
12. *What was the cover of the ark called?* Heb. 9:5; Ex. 25:21.
13. *Why was it called the mercy-seat?* *Ans.*-It was there that mercy was dispensed. The sanctuary was God's dwelling-place; the ark represented his throne; and from his throne he dispenses grace, or favor, or mercy. See Heb. 4:16.
14. *How often did the priests go into the sanctuary?* Heb. 9:5.
15. *How often was there service in the most holy?* Verse 7.
16. *Why was this service performed?*
17. *What alone is sin?* 1 John 3:4.
18. *What was the basis of the old covenant?*
19. *What, then, was it that made it necessary for that covenant*
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to have ordinances of divine service connected with it?
20. *Does the new covenant have ordinances of divine service?* Heb. 9:1. The word "also" indicates that it had already been shown that the second covenant had ordinances of divine service. This was done in chapter 7 and 8.
21. *Then what must be the basis of the second covenant?*

NOTES

Hebrews 9:1 is a text that hinders many from seeing that all of God's blessings to man are gained by virtue of the second covenant, and not by the first. That text reads: "Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary." This, together with the fact that when men complied with these ordinances of divine service, they were forgiven (Leviticus 4), seems to some conclusive evidence that the old covenant contained the

gospel and its blessings. But forgiveness of sins was not secured by virtue of those offerings; "for it is not possible that the blood of bulls and of goats should take away sins." Heb. 10:4. Forgiveness was obtained only by virtue of the promised sacrifice of Christ (Heb. 9;15), the Mediator of the new covenant, their faith in whom was shown by their offerings. So it was by virtue of the second or new covenant that pardon was secured to those who offered the sacrifices provided for in the ordinances of divine service connected with the old or first covenant.

Moreover, those "ordinances of divine service" formed no part of the first covenant. If they had, they must have been mentioned in the making of that covenant; but they were not. They were connected with it, but not a part of it. They were simply the means by which the people acknowledged the justice of their condemnation to death for the violation of the law which they had covenanted to keep, and their faith in the Mediator of the new covenant.

In brief, then, God's plan in the salvation of sinners, whether now or in the days of Moses, is: The law sent home emphatically to the individual, to produce conviction of sin, and thus to drive the sinner to seek freedom; then, the acceptance of Christ's gracious invitation, which was extended long before, but which the sinner would not listen to; and lastly, having accepted Christ, and being justified by faith, the manifestation of the faith, through the ordinances of the gospel, and the living of a life of righteousness by faith in Christ.

February 4, 1890

"LESSON 20.—HEBREWS 9:8-14" *The Advent Review and Sabbath Herald* 67, 5.

E. J. Waggoner

(Sabbath, Feb. 15.)

1. *What did the first covenant have connected with it?*
2. *Who performed the service in the worldly sanctuary?*
3. *How often was service performed in each apartment?* Heb. 9:6, 7.
4. *What was signified by this?* Verse 8.
5. *What was that sanctuary?* Verse 9, first part.
6. *How much was accomplished by the service?*-Ib.
7. *Who is our real high priest?*
8. *Where does he minister?* Heb. 8:1, 2; 9:11.
9. *Is it necessary that he offer something?* Heb. 8:3.
10. *What does he offer?* Heb. 9:12.
11. *What does his blood do for us?* Verses 13, 14.
12. *With what are we redeemed?* 1 Peter 1:18, 19.
13. *What is the blood of Christ called?* Heb. 13:29.
14. *Did Christ minister as a priest while he was on earth?* Heb. 8:4; 9:8.
15. *When did the first sanctuary cease to stand as a sanctuary?* Matt. 23:38; 27:50, 51.

16. *What secured the pardon of transgressions that were committed under the first covenant? Heb. 9:14, 15.*

17. *Since Christ did not begin his priestly work of offering his own blood until after the crucifixion and ascension, how could this be? Gal. 3:17; Heb. 6:13-18.*

NOTE

The ordinances of divine service that were connected with the first covenant had no efficacy whatever. They could not make the comer thereunto perfect as pertaining to the conscience. All transgressions committed under that covenant that were pardoned, were pardoned by virtue of the second covenant, of which Christ is Mediator. Yet although Christ's blood was not shed until hundreds of years after the first covenant was made, sins were forgiven whenever they were confessed. That covenant, as we have seen, was for the purpose of directing the minds of the people to the Abrahamic covenant, which God confirmed in Christ. Gal. 3:17. This confirmation was by an oath, in addition to the promise. These "two immutable things, in which it was impossible for God to lie," made the sacrifice of Christ as efficacious in the days of Abraham and Moses as it is now. This is made still more evident by the statement that these two things given to Abraham are the things which give us strong consolation.

February 11, 1890

"LESSON 21.—HEBREWS 9:15-20" *The Advent Review and Sabbath Herald* 67, 6.

E. J. Waggoner

(Sabbath 21, Feb. 22.)

1. *What was effected by the blood of the old covenant?*
2. *Was any sin ever removed by that covenant?*
3. *What can the blood of Christ accomplish?*
4. *What provision is made for transgressors under the first covenant? Heb. 9:13.*
5. *What law did they transgress under the first covenant?*
6. *Then if Jesus is Mediator for their transgressions, in behalf of what law is he the Mediator?*
7. *By what means did he become their Redeemer? Verse 15.*
8. *Who are meant by them which are called? Ans.-All, of all ages and nations, to whom the word of salvation comes, or whom the Spirit of God moves to accept the word. See Acts 2:39.*
9. *What may they receive through the priesthood of Christ? Heb. 9:15. See note.*
10. *What is necessary where there is a testament? Verse 16.*
11. *Why is this the case? Verse 17.*
12. *How was the old covenant ratified? Verse 18.*

13. *What did Moses speak to the people? Verse 19.*

14. *Where is this transaction recorded? Ex. 24:3-5.*

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15. *What did Moses send young men to do? Verse 5.*

16. *Of what did their burnt-offerings consist? Compare Heb. 9:18.*

17. *What did Moses do with the blood?-Ib., Ex. 24:6, 8.*

18. *With what did he sprinkle the blood?*

NOTES

Verse 15 has a fund of instruction underlying the first glance at the language. It is made very sure that Jesus is the Mediator between the people who lived under the first covenant, and the law which God proclaimed to them, of which they were transgressors. And it is absurd to suppose that God will judge the family of Adam, moral agents, by different moral standards. It is the law given to the Jews, which David says is perfect, that it is righteousness, etc. It is the same law that Solomon says contains the whole duty of man, and by which God will bring every work into judgment. The commandments given to Israel in the wilderness are the lively oracles which Stephen said they received to give unto us. Acts 7:38.

In verse 15 is again introduced the contrast which was so successfully argued in chapter 4. Though the children of Israel rejoiced that they had had rest from their wanderings, and that the Lord had subdued their enemies before them, and given them homes for themselves and their children, they were yet subject to cares, to sickness, pain, and death. Joshua gave them a temporal rest. But a greater than Joshua had become the leader of his people, and the rest that remains is an eternal inheritance. And God is so wise and merciful in the provisions of his grace that the faithful even under the first covenant may share their inheritance.

February 18, 1890

"LESSON 22.—HEBREWS 9:20-22" *The Advent Review and Sabbath Herald* 67, 7.

E. J. Waggoner

(Sabbath. Feb. 22.)

1. *Who spoke to Israel in behalf of the Lord when the first covenant was made?*

2. *What did he do with the blood?*

3. *What did he then say? Ex. 24:8; Heb. 9:20.*

4. *Is there any difference in these texts? Ans.*-The first says, made; the second, enjoined. The Hebrew word used has a number of significations. The conditions of the covenant were not arranged between the parties, but were matters enjoined.

5. *What similar language did Jesus use in establishing the new covenant?* Matt. 26:28; Mark 14:24.
6. *What more did Moses sprinkle with blood?* Heb. 9:21.
7. *In the typical law, were all things purified by blood?* Verse 22.
8. *What was the nature of the exceptions?* See Num. 19. See note.
9. *What is necessary to the remission of sin?* Heb. 9:22.
10. *Why was the blood chosen to make atonement?* Lev. 17:11.
11. *What is meant in Gen. 9:6 by the words, "Whoso sheddeth man's blood"?*
Ans.-As the life is in the blood, it is equivalent to saying, Whoso taketh man's life.
12. *What should be the fate of him who sheds the blood of man?* Gen. 9:6.
13. *What does this teach?* *Ans.*-That only blood, or life, can atone for life.
14. *Whose lives are forfeited to the law?* See Rom. 3:19, 23; 6:23.
15. *Must we still depend upon blood to be cleared before the law?* 1 John 1:7; Eph. 1:7.
16. *What was necessary in the earthly sanctuary?* Heb. 9:23.
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17. *Were the earthly holy places purified by the blood of bulls and goats?* Lev. 16:14, 15, 19.
18. *What are the earthly things called?* Heb. 9:23.
19. *Do the heavenly things need purifying?*-*lb.*
20. *How did the patterns become defiled?* See note.
21. *Who takes away our sins?* John 1:29.
22. *Why did Christ take our sins upon himself?* *Ans.*-Because he is our High Priest; the priest bears the judgment of the people. Ex. 28:29, 30.
23. *Where is he filling his priestly office?* See Heb. 8:1, 2.
24. *Are the heavenly things defiled by our sins going to our priest?*
25. *With what is it necessary for the heavenly things to be cleansed?* Heb. 9:23.

NOTES

Here again in verse 21 is a statement of that which we do not find in the writings of Moses. But we learn that the Jews had a tradition that such was the case, and in this instance their tradition must have been correct. In the account of the erection of the tabernacle, and the dedication of the holy things, it is recorded that they were anointed with oil, but the sprinkling of blood is not mentioned. This, however, does not involve any contradiction.

The fact that some things, and in some cases persons, were purified without blood, see Numbers 19, does not disagree with the reasonable statement that without shedding of blood is no remission; for, in cases of purification with oil, or water, there was no sin. There were misfortunes, as in certain sicknesses, or accidents, fleshly defilements. But the wages of sin is death, always, and where the penalty is death nothing but life can meet the demand of the law. Now as the blood is the life of man (Deut. 12:23), it is given to make atonement. Lev. 17:11. The offering of blood for life signifies life for life. Hence the statement that we have redemption through the blood of Christ. It means that our lives are

purchased with his life, God's appointments are in strict accord with reason and justice.

No objection against the true doctrine of the atonement is more persistently urged than this, that there can be nothing in heaven that needs cleansing. Such pleading for heaven reminds us of the zeal of Peter in vindicating his Lord. Matt. 16:21-23. But to prove that the heavenly sanctuary does need cleansing because of our sins taken by our Priest, and that nothing but the blood of Christ can cleanse it, is the whole drift of the apostle's argument. Take away this great truth, and his labored argument would be without any logical conclusion. Not only were the earthly sacrifices typical of Christ's sacrifice, and the earthly priests typical of his priesthood, but the earthly sanctuary was typical of the heavenly holy places. And of course the cleansing of the sanctuary on earth with the blood of bulls and goats was typical of the purifying of the heavenly things with better sacrifice. In the whole argument of this remarkable letter, nothing is made more plain than this.

February 25, 1890

"LESSON 23.—HEBREWS 9:23-28" *The Advent Review and Sabbath Herald* 67, 8.

E. J. Waggoner

(Sabbath, March 8.)

1. *With what were the earthly holies purified?*
2. *Whose office was it to cleanse the sanctuary?*
3. *Do the heavenly things need cleansing?*
4. *Where has our High Priest entered? Heb. 9:24.*
5. *Why could not Christ act as priest in the earthly sanctuary? Chap. 8:4.*
6. *If the earthly was the pattern of the heavenly, must there not be two holy places in the heavenly? Heb. 9:23, 24.*
7. *What does the word "true" mean in verse 24? Ans.—The true holy places—holy places understood.*
8. *Where are the true holy places? Verse 24.*
9. *How often did the high priest enter the most holy on earth? Verse 25.*
10. *How often does Christ enter the heavenly sanctuary for us?—Ib. See Verse 12.*
11. *What is meant by the end of the world, verse 26? Ans.—The last dispensation.*
12. *For what hath Christ appeared?—Ib.*
13. *Whose sins did he come to put away? Compare chap. 7:25.*
14. *Whose sins does he put away? Ans.—Only those who cease to sin. They who continue to transgress the law of God never have their sins put away; they retain them. Matt. 7:21.*
15. *How did he accomplish this work? Heb. 9:26.*
16. *What is appointed to all men? Verse 27.*

17. *What comes after death?-Ib.*

18. *What is implied by introducing the judgment as following death? Ans.-That the judgment is consequent upon this life, and for one probation only.*

19. *What analogy is shown between our probation and the death of Christ? Ans.-As we die one, living but one life, having but one probation, so Christ once died to bear sins.*

20. *For how many did he die?-Ib. Compare chap. 2:9.*

21. *What is meant by the words, "He hath once appeared," Heb. 9:26? Ans.-He has made one advent to this world.*

22. *Will he appear again? Verse 28.*

23. *How will he appear?-Ib. See note.*

24. *For what purpose will he appear?-Ib.*

25. *To whom will he appear unto salvation?-Ib. See 2 Tim. 4:1, 8.*

26. *How will he appear to those who do not look for him, nor love his appearing? 2 Thess. 1:6-8; Rev. 6:15-17.*

NOTE

It is to be regretted that commentators have so generally overlooked the true intent of Heb. 9:28, and construed it to mean "without a sin-offering." The original word occurs seventy-three times in the New Testament, and is rendered "sinful," once; "offense," once; "sin," seventy-one times. It is never claimed that it can bear the sense of sin-offering in the New Testament, except in 2 Cor. 5:21, and Heb. 9:28. And we are very confident that it does not in either of these texts. In 2 Cor. 5:21 the contrast and the force are measurably lost by so rendering it. "He hath made him to be sin for us, who himself knew no sin." Our iniquity was laid upon him; he was bruised for our sakes-in our stead. He bore our sin, and suffered as if he had actually been the sinner. The Scripture doctrine of substitution is entirely too strong and clear to admit of this text being changed into sin-offering. In Hebrews 9 there is presented a series of events, mostly in contrast with the things of the earthly service, each of which occurs without being repeated. He offered one sacrifice; he offered it but once; he entered once into the heavenly sanctuary. Man dies once (therefore there is but one probationary life); and after this one death, the judgment. So Christ was once offered to bear sin; and he will once more (a second time) come, without sin. He was once offered to bear sin; he bore it on the cross; he bears our judgment-the iniquity of his priesthood-before the throne. As a priest he has continually taken sins, except from those who choose to retain them. But when he comes again, he will be separated from sin; he will bear sin no more. As it reads, it signifies that at his second coming his priesthood, his act of sin-bearing, is forever ended.

The difference is evident and material. He might come without a sin-offering, he might not renew his sacrifice, and yet not make an end of his priestly service. He has made but one offering in more than 1,850 years, and his priesthood has continued all these centuries by virtue of that one offering. And it might continue indefinitely, in the same manner, by that one and the same offering. All these centuries he has been receiving the sins of penitents. But he comes without sin,

separate or apart from sin, as it really means. This indicates that he will bear sin no more; that he has put it from him. Then he that is unjust must so remain. Rev. 22:10-12.

The following remarks from Dr. Barnes on this text, concerning the coming again of our blessed Saviour, are interesting:-

There is a propriety that he should thus return. He came once to be humbled, despised, and put to death; and there is a fitness that he should come to be honored in his own world.

Every person on earth is interested in the fact that he will return, for 'every eye shall see him.' Rev. 1:7. All who are now in their graves, all who now live, and all who will hereafter live, will behold the Redeemer in his glory.

It will not be merely to gaze upon him, and to admire his magnificence, that they will see him. It will be for greater and more momentous purposes-with reference to an eternal doom.

The great mass of men are not prepared to meet him. They do not believe that he will return; they do not desire that he should appear; they are not ready for the solemn interview which they will have with him. His appearing now would overwhelm them with surprise and horror. There is nothing in the future which they less expect and desire than the second coming of the Son of God, and in the present state of the world his appearance would produce almost universal consternation and despair. It would be like the coming of the flood of waters on the old world; like the sheets of flame on Sodom and Gomorrah.

"NOTICE!" *The Advent Review and Sabbath Herald 67, 9.*

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Any persons intending to make a trip to the Pacific Coast, who wish to go in connection with a party should correspond with the undersigned, care REVIEW AND HERALD Office. The time fixed for starting is March 25. E. J. WAGGONER.

March 4, 1890

"LESSON 24.—HEBREWS 10:1-9" *The Advent Review and Sabbath Herald 67, 9.*

E. J. Waggoner

(Sabbath, March 15.)

1. *What was the nature of the law of sacrifices? Heb. 10:1.*
2. *Was it exactly like the things of which it was the shadow?—Ib.*
3. *What differences were there between the priesthood of Aaron and that of Christ?*
4. *Could the sacrifices of that law make anyone perfect?—Ib.*
5. *If they could, what would have been the result? Verse 2.*

6. *Why would they have ceased to be offered? Ans.*-They would have had the same power as the offering of Christ, and would not have needed to be repeated.

7. *What is meant by their being remembrances of sin? Ans.*-Their continued sacrifices were continual acknowledgments of sin. Verse 3.

8. *Why were their sins kept in continual remembrance? Verse 4.*

9. *What is Christ represented as saying when he came into the world? Verse 5.*

10. *Did this mean that the Lord would not have any sacrifice?*

11. *From what scripture is this quoted? Ps. 40:6-8.*

12. *For what can we say a body was prepared him? Ans.*-For a sacrifice in contrast with those undesirable ones that could not take away sin.

13. *Where was it written that he should thus come? Heb. 10:7.* The volume of the book doubtless refers to the Pentateuch; for the Saviour said that Moses wrote of him, and that all things written in the law of Moses concerning him must be fulfilled. John 5:46; Luke 24:44.

14. *For what did he say he came? Heb. 10:7.*

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15. *What two things are spoken of in verses 6 and 7? Ans.*-Burnt-offerings and the will of God?

16. *What do we learn concerning the will of God in the verse from which this is quoted? Ps. 40:8.*

17. *Is the law the will of God? Ans.*-There is no difference between the will of God and the law of God. The law of any ruler is his will. See Rom. 2:17, 18, etc.

18. *Where did Christ say the law was? Ps. 40:8.*

19. *Where did God promise to put his law, in the new covenant? Heb. 8:10.*

20. *Who is the mediator for the fulfillment of this promise?*

21. *Would he make the sacrifice that he did, to accomplish this, if the law were not in his own heart?*

22. *What is meant by his taking away the first? Heb. 10:9.*

23. *What is the second, that he came to establish? See note.*

NOTE

Verse 9 has also been obscured by the unwarranted additions of theologians, who have put their theories into their translations. In a certain translation of the New Testament, of high pretensions, it is made to read, "He taketh away the first will that he may establish the second." But there are no two wills spoken of in the text. The rendering is intended to be equivalent to this: He taketh away the first covenant, that he may establish the second. No one is warranted in putting an idea into a text which is not written in the text, merely because the idea may be true. That construction is altogether foreign to the apostle's train of reasoning. There is a contrast presented throughout in verses 5-9, as follows:-

1. "Sacrifice and offering thou didst not desire." "I come to do thy will."

He takes away the first, that he may establish the second. In this is found the only contrast in the argument, and it is made very prominent. The sacrifices and offerings of the Mosaic law could not perfect the conscience, could not reform the

life, could not write the law of God in the heart. These are taken away, that he may come in whose heart is the law, and who alone can fulfill the promise of the new covenant.

March 11, 1890

"LESSON 25.—HEBREWS 10:10-20" *The Advent Review and Sabbath Herald* 67, 10.

E. J. Waggoner

(Sabbath, March 22.)

1. *For what did Christ take away the sacrifices of the law of Moses?*
2. *What do we learn in the Scriptures is the will of God?*
3. *What is done for us by this will?* Heb. 10:10.
4. *What is the law called in Ps. 119:142?*
5. *What did the Lord Jesus say in his prayer for our sanctification?* John 17:17.
6. *Is the truth necessary for our sanctification?* *Ans.*-It is; error, however fine in appearance, however firmly believed, has no sanctifying influence.
7. *Are we sanctified by hearing the truth?* Compare John 3:19; 15:22; Matt. 7:26, 27.
8. *Are we sanctified by believing the truth?* James 2:14, 17, 20, 26.
9. *What is necessary in order to be sanctified through the truth?* 1 Peter 1:22.
10. *Can all truth be obeyed?* *Ans.*-It cannot. To be obeyed it must be in the form of law. There can be no obedience where there is nothing commanded.
11. *Is that truth sanctifying which does not call for obedience?* James 2:19.
12. *Is it therefore of no profit because it will not sanctify?* See note.
13. *What did God say the children of Israel should be if they would keep his commandments?* Ex. 19:6.
14. *Can we, then, be sanctified by our obedience to the law?* *Ans.*-We cannot. See note.
15. *How does Paul say that we are sanctified by the will of God?* Heb. 10:10. Compare 2 Tim. 3:15.
16. *After our High Priest offered his sacrifice, where did he go?* Heb. 10:12.
17. *What is he expecting—waiting for?* Verse 13.
18. *Who puts his enemies under his feet?* Ps. 110:1. Compare 1 Cor. 15:27, 28.
19. *Where have we liberty to enter?* Heb. 10:19.
20. *What is meant by the holiest?* *Ans.*-It is, literally, the holies, that is, the heavenly sanctuary.
21. *By what means do we enter there?*-*lb.*
22. *Do we enter there actually, or in person?* *Ans.*-No; we enter in the person of our Priest as a man is said to appear in court when his advocate is there for him.
23. *By what manner of way do we enter there?* Verse 20.

24. *With what is the new and living way in contrast? Ans.*-With the sacrifices of the Mosaic law, which were dead when their blood was offered in the sanctuary.

25. *What is that way?-lb.* See note.

NOTES

By 2 Tim. 3:16, 17 we learn that all truth is profitable, but truths are not all of the same nature, and are not all equally profitable. Some truths are primary, some are secondary. In James 2:19 we are told that we do well if we believe that there is one God; that is a very important truth, which, unfortunately, some nations of the earth have entirely forgotten. But it does not call for obedience-nobody can obey an abstract statement of that kind. It only calls for belief. And the demons believe it, and they remain demons still, even though they tremble before that truth. They are not sanctified by their belief, because it works no change of character; it is dead. But he who does the will of that one God is sanctified thereby, because he thereby forms a character in harmony with that will. While the law of God is that primary truth, which directly sanctifies, other truth is secondary; it can only work indirectly in our sanctification. But it leads toward sanctification, even indirectly, only when it leads us toward the law-to the way of obedience.

We could be sanctified by obedience to the law if we had never forfeited our justification and destroyed our ability by disobedience. Instead of now being justified by the law, we already stand condemned, for we have all disobeyed it. Rom. 3:9, 19, 23. Sin has perverted our natures, so that alone we can do nothing. John 15:5. But that does not destroy the fact that the law is perfect, and is justifying in its virtue. That the law cannot justify us is not the fault of the law-it is our own fault. The law did not fall in the fall of man; the law does not become sin because we sin. Rom. 7:7-14. The law is the measure and rule of the righteousness of God; it witnesses to that righteousness. Rom. 3:21. By our fall we are far below the righteousness of the law, and we are now dependent upon another to raise us up to where its righteousness may be fulfilled in us. Rom. 8:4.

There is a fund of instruction in this expression in Heb. 10:20. It is not a "way of life," as some have construed it, but a way ever new, ever living. Our Sacrifice is alive forever, and his blood is ever fresh, precious, incorruptible. 1 Peter 1:18, 19. This great truth is denied by the Catholics by their doctrine of transubstantiation. They affirm that there is no sacrifice now available for man, except upon their altars, where the water and wine are turned into the actual body and blood of Christ. In that doctrine the sacrifice of Christ is not even new, but needs ever to be renewed; the body and blood need a constant re-creating. By it the contrast between the daily offerings of the old law, and the one offering of Christ, is utterly destroyed.

March 18, 1890

"LESSON 26.—HEBREWS 10:21-25" *The Advent Review and Sabbath Herald* 67, 11.

E. J. Waggoner

(Sabbath, March 29.)

1. *Where is our High Priest?* See Heb. 8:1, 2.
2. *To what purpose did he go to heaven as a priest?* Heb. 9:26.
3. *Are we said to go into the sanctuary, or holies?* Heb. 10:19.
4. *How may we approach the throne?* Verse 22, first part.
5. *How does faith come?* Rom. 10:17.
6. *What is necessary to full assurance of faith?* See note.
7. *What is a true heart?* Ans.—A heart that clings to the ground of faith, the word of God.
8. *What is said to be done to the heart?* Heb. 10:22.
9. *What is said to be sprinkled upon the heart to purify it?* See 1 Peter 1:2; Heb. 12:24.
10. *Is the heart literally sprinkled with blood?*
11. *How is the blood of Christ applied to our hearts?* Ans.—By our faith and the work of the Holy Spirit.
12. *What is said to be done to the body?* Heb. 10:22, last part.
13. *Is the body literally washed with water?*
14. *Is either of these words ever used for baptism?* Ans.—They are not. Washing is used for the object or end of baptism in Acts 22:16. Baptism describes the action, by which the washing was accomplished.
15. *How should we hold our profession of faith?* Heb. 10:23.
16. *What is said of him that wavereth?* James 1:6.
17. *Why are we encouraged to hold fast without wavering?* Heb. 10:23, last part.
18. *What is meant by considering one another?* Ans.—Having regard for; watching over for good. Verse 24.
19. *What is meant by provoke?* Ans.—To incite; to stimulate.
20. *Unto what should we incite one another?—Ib.*
21. *What should we not forsake?* Verse 25.
22. *What should we do in our assemblies?—Ib.*
23. *Is the duty to exhort one another confined to meetings?*
24. *Does the apostle specify any particular time for assembling?*
25. *What special reason is given why we should exhort one another?*
26. *To what day does the apostle here refer?* Ans.—The day of which he has spoken, when our Redeemer will come again. He has introduced no other.
27. *Is it, then, true that we can see the day approaching?* Matt. 24:3, 32, 33, etc.

NOTE

Many people mistake strong feeling for an assurance of faith, though they are essentially different. Strong feeling may be an accompaniment of faith, though it is not faith itself. And many suppose that there can be no faith without a happy state of feeling, which is a great mistake. Paul had great faith, though circumstances caused him to have great heaviness and continual sorrow of heart. Rom. 9:2. Compare Isa. 50:10; Matt. 5:4. Faith rests entirely upon the word of God, but feeling is often the outgrowth of impressions, produced in various ways. Self-complacency, deep satisfaction over one's own experience, is very often mistaken for assurance of faith, while, oftentimes, the individual has no faith at all—no clear conception of the teachings of God's word. Full assurance of genuine faith is unwavering confidence in God, with knowledge of his word and implicit belief of the word. The clearer the word is to our understanding, the better is the chance for full assurance of faith; for how can we have faith in that of which we are ignorant? The mystical system of interpreting the Scriptures, by which they are made to mean anything that can be imagined, precludes faith. Under that system the mind is filled only with fancies, while faith is something substantial. This subject is fully considered in the next chapter.

The Advent Review and Sabbath Herald, Vol. 69 (1892)

February 2, 1892

"Every Man His Own Saviour" *The Advent Review and Sabbath Herald* 69, 5.

E. J. Waggoner

A little book of 150 pages, entitled the "Supreme Passions of Man," published by the "Little Blue Book Company," Battle Creek, Mich., has recently been placed in my hands, being recommended as an excellent book for circulation among, and by, Seventh-day Adventists. Its object is thus stated by the author in his preface:-

This book, which touches as science, religion, morality, medicine, etc., is meant to disseminate knowledge among all classes concerning the laws of nature under which passions arise, and by which they may be ruled.

The reason, doubtless, why it was thought that Seventh-day Adventists would be glad to help circulate the book, is that it professes to teach morality, and has much to say about the necessity of right habits of eating and drinking; and it is known that this people are greatly interested in what is called "health reform."

That any Seventh-day Adventist who honors the word of God, and whose faith in it is well instructed, could, after reading the book referred to, assist by any means in its circulation, is almost incredible. Therefore the object in briefly reviewing it, is not specially for the purpose of putting any on their guard against this particular book, but to use it as an illustration of a principle,—to show the inevitable result of "scientific" religion, that is, morality whose sole support is human wisdom and human strength. The book will be extensively quoted in the following review, but only as a text; and in this case the text will doubtless be

longer than the sermon; for the application will be quite obvious. The quotations will abundantly show that the proper title of the book is not that which it bears, but the one at the head of this article.

The first point that will claim our attention is that what is generally known as "science," is in direct and open antagonism to true Christianity: that they are irreconcilable; and that whenever "science" professes that it is in perfect accord with religion, it simply substitutes itself for the true religion. The quotations that follow from this supposedly "scientific" book confirm this declaration. Having spoken of certain appetites and passions, the author says:-

Christianity has classed these passions among sins, and has in vain sought to subjugate them by spiritual efforts, appeals to reason and the emotions through gospel teachings, little dreaming that Christianity itself has unknowingly nurtured the evil from the outset, by its methods of living.-*Page 54.*

The reader will notice that here a profession of Christianity is confounded with Christianity itself. This appears all through the book, and is most natural, because "science" must always utterly fail to comprehend true religion. "The world by wisdom knew not God," and never can. But again:-

The church speaks of these things, but seems to have failed to grasp their full importance and significance. It is with the deepest reverence, and not with a spirit of censure or disrespect, that the writer approaches the policy of Christendom in this matter. What more could have been expected? Science had to reveal the truth of the natural laws involved in the question at hand, before man [either in or out of the church] could consult them. It is therefore a question of slow progress. Medical science itself, which should lead on this subject, has been rather slow in seeing the bearing of the union of cells in man. . . . How could the medical world lead in the science of morals, when it is tardy in the science of medicine?-*Page 86.*

On the very next page we read of "the signal inefficacy of glorious religion to subject the passions of mankind to the will, under exclusively religious impulse." This ignores, as unworthy of consideration by a "scientific mind," the great roll of men "who through faith subdued kingdoms, wrought righteousness," etc. How was it possible that "unlearned and ignorant men" should have been able to subdue the passions of the flesh, especially in an age when medical science had not revealed the truth of the natural laws involved in the question? True, the apostle Paul says that "they that are Christ's have crucified the flesh, with its passions and lusts" (Gal. 5:24), but modern science votes Paul a fraud. That this "scientific" book positively denies the possibility of there having been in the past any such righteous people as the Bible tells of, is seen by the following:-

It is no reflection on religious denominations and Christians in general to say that preaching must be aided by science before mankind can hope for the best results in the morality of the people: for religion is, as proven by the sacred writings, expected to draw from science all the facts it may to advance the cause of righteousness.-*Page 100.*

Both of these statements are in direct contradiction of the words of Paul, who says: "For Christ sent me not to baptize, but to preach the gospel; not with wisdom of words, lest the cross of Christ should be made of none effect. For the

preaching of the cross is to them that perish, foolishness; but unto us which are saved, it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe! where is the disputer of this world? hath not God made foolish the wisdom of this world! For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom; but we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." "And I, brethren. when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified." 1 Cor. 1:17-24; 2:1, 2. (Read also, in the second chapter, verses 4-14.) So instead of its being proved by scripture that preachers are expected to draw from "science," it is proved not only that the gospel does not stand in need of its aid, but that it is a positive hindrance to the gospel. This does not mean that the revelations of God in nature are to be slighted; but there is a vast difference between them and what passes as "science."

Our author, however, who would have it understood that his title "M. D.," stands for *doctor of morals* as well as doctor of medicine, is not content with denying power to Christianity, but he even denies the power of God himself. On page 83 he pronounces it an error on the part of the church to hold that man "in case of sanity, has full, untrammelled power to love, revere, trust, have faith, reject evil, control passions, . . . by the grace of God operating in a mysterious, miraculous manner." That may commend itself as eminently proper to a "scientific" mind, but the Christian mind can but regard it as not far removed from either blasphemy or atheism.

But let us read more of the dictum of "science":-

Religion bases its moral precepts on faith in spiritual laws: science bases them on knowledge of the natural laws. Science is therefore armed to fight the pernicious habits rooted in the flesh: it not only knows the symptoms, but the causes of moral diseases, and can prevent and cure them through the laws of nature.

Religion is familiar with the symptoms chiefly: its remedies alone, as now prescribed, no matter how constant and energetic, seem to be able only to palliate; there is no positive evidence that they can cure radically, root and branch.-Pages 96, 99.

Jesus Christ says: "Now ye are clean through the word which I have spoken unto you." John 15:3. Of Zacharias and Elizabeth it is said that "they were both righteous before God,

walking in all the commandments and ordinances of the Lord blameless." Luke 1:6. Paul said: "And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." Acts 20:32. And Peter bears witness that God dealt

with the Gentiles as with the Jews, "purifying their hearts by faith." Acts 15:9. It needs no more than these texts to show that the acceptance of "scientific" morality is the positive contradiction of the Bible. According to the extracts last made from the little book before us, there is no excuse for the existence of religion, with its merely palliative measures, since science has come into the field fully armed and equipped and able to eradicate moral disease to the last fiber. That Christianity is considered by science as utterly useless, is shown by the following extract from the "scientific" work before us:-

Christianity, then, ignoring the laws of nature meant to regulate life in all its phases, cannot be expected ever to save the world from passions or from the vices arising from violations of these same laws and of the consequent degeneration that follows.-Page 96.

This assumes that Christianity ignores the laws of life, which is not the case. It shows that the author has not the slightest idea of what Christianity is. When we examine the idea that the "scientific" mind has of Christianity, we shall not wonder so much at the positions taken. On pages 88, 89 the author endeavors to tell us what religion is. Speaking of certain things which religion has been able, without the aid of science, to find out are wrong, he says:-

But the efforts to demonstrate the unlawfulness of certain things in marriage, from a purely spiritual basis, must invoke the aid of persuasive influences on the emotional part of man, such as vivid descriptions of the hideousness of sin, the insult to a sublime God represented in the form and with the sensibilities of man, threatening of punishment. etc. etc.

Unfortunately, emotion is a temporary feeling: however acute and fervent it may be, it lasts but a short time at best. It may leave an impression constantly reminding one of the cause or causes which produced it, but this impression in itself is incompetent to exact forever the fulfillment of whatever good resolutions may have been formed. In order that they may bear fruit at all, the emotions must be frequently or constantly revived, as is done by periodical preaching, revivals, missions in the churches, etc.

But again: that emotions, which may be more or less easily aroused at the beginning, gradually become less susceptible as time passes, and sermon after sermon is heard, till sometimes they fail altogether to respond. The ordinary mind becomes callous to purely spiritual discourses, however healthful they may be; they fail to leave a lasting impression upon it; they afford its limited comprehension too little food for thought and reasoning. . . The natural laws are neglected too much. We are asked to have faith and to believe, but the mind may be utterly incapable of this without some impression by logic, something it can understand and grasp, some indication to the heart, of the ways and means of belief.

All these endeavors are most worthy and are needed, but they are insufficient to keep mankind constantly in purity.

The Christian who reads this article needs not a word to show him that what is here described is not the gospel at all. The gospel does not consist in mere words. Says Paul:"I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth." Rom. 1:16. The religion of Jesus

Christ is not emotion nor resolutions. Christianity is not the result of good resolutions made under the influence of pathetic appeals. It is the working of the power of God, which is foolishness to those who do not believe. Only those who believe can understand. And they cannot explain; they can only declare the fact. For Christianity is a stupendous fact. The gospel of Jesus Christ is as powerful to the man in the solitude of his study, or even the desert, as it is to the man who is listening to the prayers and praises of the sanctuary. It does not depend on the feeling, but often shows its working the most clearly when the individual has no sense of feeling. It does not depend on the person's knowledge, but its glory is that it is free and efficacious to the ignorant and poor.

Such a religion as that set forth in the last citation could, of course, never be expected to save the world, not even a single individual. But the religion of the Bible is able to do all that it professes to do to save them that believe. The Bible does not lead us to expect that all the world will be saved. It warns us that "evil men and seducers shall wax worse and worse, deceiving and being deceived" (2 Tim. 3:13), and that at the end it will be as it was in the days of Noah. Matt. 24:37-39. But every one who from the heart believes on the Lord Jesus Christ shall be saved with a perfect and an everlasting salvation.

But this is perhaps sufficient on this line. The object of these quotations is not to arraign the author of the book for his ideas, which he has a perfect right to hold, but to show that "science" and the Bible cannot walk together; to show that "science" not only ignores the Bible, but that it contemptuously rejects it; and to put Christians on their guard against its insidious pretensions to be the promoter of morality; to repeat, in short, the words of the apostle Paul: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." Col. 2:8.

We have already seen that "science," superciliously sets religion aside as utterly incompetent to save a man from vice. With a quietly contemptuous side-glance, it listens to the inspired statement that the holy Scriptures are able to make a man "wise unto salvation, through faith which is in Christ Jesus;" and that they are able to make a man "perfect, thoroughly furnished unto all good works." 2 Tim. 3:15, 17. Science may admit that Paul was right, according to his standard of morality, but the poor man was unfortunate enough to live in an age when science itself had not discovered the true basis of passion, because it did not understand the nature of the union of the cells, and therefore could not reveal the method of care to the church. He himself, therefore, according to this book, must have been an immoral man; for he depended only on the Lord Jesus Christ, and "Christianity is not sufficient to control the vice of impurity."-Page 93. As for the other apostles, who had not the advantages of even as much science as Paul had, they must have been utterly incompetent to deal at all with questions of morality. This seems irreverent, it is irreverent. But it is only the necessary conclusion of the arrogant pretensions of "science." But let us now read further, and see how it is that science enables the man to drive out passions, root and branch.

We are told that in every animal organism "what is known as the cell is in every one the basis of the fabric."-Page 11. "By cell is meant, in biology, the little

elementary (!) organisms or individuals grouped to form the whole of the body. They are living beings, endowed with an individuality, and capable of doing, more or less perfectly, for themselves, under the impulses of their own energies or forces."-Page 12. "Man's life is only the expression of the life of each cell individually, and of all of them collectively."-Ib. "Man is simply a gigantic mass of practically analogous tiny cells joined in a harmonious 're-public'." (See page 13.) "The condition of the cells is expressed to the public by the acts of the man. Man's character is largely the reflection of the behavior of the cells composing his body." (See page 21.) Now we have the thing in a nutshell. The author continues:-

This suggests many far-reaching possibilities and results, on the part of an individual in whom the component cells have been warped in their properties and purposes. Does it not bring to mind the possibility of controlling abnormal excitability and passion, by keeping the cells always in a normal condition?-Page 21.

It ought not to be difficult for anybody who gives the matter a few minutes' thought to see very much force in the Scripture statement that the wisdom of this world is foolishness with God; for the above is folly even to human sight.

Notice: the man is composed of cells; he is simply the product of the individual and collective life and character of the cells composing his body; passions are simply an abnormal condition of the cells (page 55); therefore all that one has to do to banish all passion is to keep his cells in a normal condition. In other words, if you want to overcome evil desires, just don't have any. Simple enough, isn't it? It did not need a scientist to reveal that to the world; for men have been working on that line for nearly six thousand years, with, however, no results. They have tried to overcome passion by keeping themselves all right, but they found out that that was all the trouble there was. They couldn't keep themselves in a normal condition. But we shall have occasion to recur to this later. On page 29 we read:-

It cannot be denied that natural nutrition, *i.e.*, simple, moderate diet, is the soul of endurance and morality.

Our first parents were placed in the garden of Eden, where there was "every tree that is pleasant to the sight, and good for food." Gen. 2:9. To them the Lord said: "Behold, I have given you every herb-bearing seed which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed: to you it shall be for meat." Gen. 1:29. They had "natural nutrition" of the most perfect kind; yet they sinned, and by that sin "brought death into the world, and all our woe." Here again, we find "science" in direct conflict with the Bible. This, of course, does not trouble the author: for he says (page 100) that the declarations of science must be received, "however much they may shatter long-cherished notions, and conflict, apparently, with Bible history as it is understood." But the Christian will not care to trust his soul's welfare in the hands of a moral physician whose prescriptions directly contradict the plainest statements of the Bible.

(Concluded next week.)

February 9, 1892

"'Every Man His Own Saviour.' (Concluded.)" *The Advent Review and Sabbath Herald* 69, 6.

E. J. Waggoner

(Concluded.)

But now to refer again to the extract quoted above from page 91. We are there told that the hope of the man whose cells have been warped is to keep them in a normal condition. But with what power is he to do that—Why, with those same warped cells. That is, those cells are to straighten themselves out. Thus: Man is the product of the cells composing his organism; evil propensities in him are simply the result of an abnormal condition of the cells; those evils will be swept away root and branch, if he only keeps his cells in a normal condition; but whatever the man does is only the visible manifestation of what the invisible cells do; therefore the keeping of the cells in order devolves upon the disordered cells themselves. The abnormal cells must simply get themselves into a normal condition again. The sick must heal themselves by their own inherent power. The cripple must cure his lameness simply by walking straight. But we will read the thing a little more plainly expressed:-

When the grace of God operates, it is not by what we call miracles but through natural laws, which are God's laws. -*Page 86.*

Contrast this with Eph. 2:8-10, and Titus 3:8-7. But we quote again:-

It is no wonder that men less intimate [than physicians] with the laws of nature, should fail to grasp the significance of cellular endowments in multicellular beings, and should even invoke miraculous influence to accomplish that which natural powers may, and are expected to, accomplish. The laws of nature are miraculous enough in themselves, and are sufficient to do well everything that mankind may accomplish in the world for the propagation, preservation, and salvation of his kind. Study them well, and you will find that they contain all the elements to grace. When we beg for miraculous aid to accomplish any object in life for which God has provided natural laws, we ask the Almighty to reverse his laws and rule for our special benefit.-*Page 87.*

Surely this statement alone proves the fitness of the title that we have given the book, namely, "Every Man His Own Saviour." That is all that it is. No one who should become a convert to the doctrine set forth in the above, could ever pray to the Lord again, unless his prayer should be like that of the Pharisee: "God, I thank thee that I am not like other men are." I understand the chemistry of passion, and am therefore able to keep myself in a perfectly normal condition. In the same line as the above, read the following:-

Practices of the flesh, and their frightful train of vices and crimes, can be rooted from the world, and the heart of man made as pure as the diamond, if the forces at our command are brought into play.-*Page 104.*

Does the reader see the logic of all this? If you have not given it special thought, you will see it at once when your attention is called to it. It is, first, that man is inherently good; that his natural condition is a state of freedom from all sin

and vice. Because, if the abnormal cells are to purify themselves, and manufacture virtuous deeds by themselves, they must do it from what is in them; therefore that so-called evil is really only undeveloped good. The good is inherent in the human body, but the environment has not been favorable for its development. Indeed, our author assumes that a large part of the world has this perfection not simply latent, but fully developed. On page 73 he says:-

Ah girls! if you would only frown instead of smile on all vicious habits of boys, you alone would purify the world.

But what says the Scripture in regard to the nature of humanity? Let us read: "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornication, murders, thefts, covetousness, . . . an evil eye, blasphemy, pride, foolishness; all these evil things come from within, and defile the man." Mark 7:21-23. From what class of men do these things come?-From all men, from mankind, both male and female. These things are the very nature of men. Indeed they are the man himself. For, read Gal. 5:19-21: "Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditious, heresies, envyings, murders, drunkenness, revelings, and such like."

These are "the works of the flesh." They are the nature of every person who is born into the world. That no possible exception is made, is shown by the apostle in another place, where, after rehearsing this same list of sins, he exclaims, "Therefore thou art inexcusable, O man, whosoever thou art that judgest; for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things." Rom. 9:1. (Compare with Chap. 1:28-32.) So we see that, according to the scripture, man is inherently bad, instead of good. This is the testimony of One who "needed not that any should testify of man; for he knew what was in man." John 2:25. The evil, which is the natural condition of mankind, from the ultimate cell to the perfectly developed individual, is something that the microscope cannot discover. That is the reason why "science" ignores it.

The second logical and necessary conclusion from the foregoing quotations from the little book, is that each individual cell, and consequently every man, has life as an inherent quality. They teach that man is self-existent, with power to perpetuate his existence, and to evolve good out of his own inherent force; in short, that man is God. Read again the quotation from page 87, and then read the following, and it will not be necessary even to draw connections:-

They [the cells] are living beings endow with "an individuality," and capable of doing, more or less perfectly, for themselves under the impulses of their own individual energies or forces.-*Page 12.*

Each cell has life, and each must be properly nourished, in order that the life of the whole body may be properly and healthfully sustained. For this purpose the labors of the cells of the community have been specialized, as we see by the functions given to the different organs. . . . By this specialization of labor, *resulting from evolution* the cells have been assigned certain duties to perform, in the respective accomplishment of which they have become experts.-*Page 17.*

The cells of the tissues of the body have individual life activities.-*Page 90.*

All the capacities of the organism are limited. True, they may be taxed occasionally beyond their natural activities, and respond by drawing *on inherent reserve force lodged in them.*-Page 32.

In a word, every organ is a distinct aggregation of cells, grouped for special functions; and the seat of government of the grand republic which the cells of all these organs form-the body as a whole-is the brain.-Page 16.

On page 85 the brain is declared to be the congress, making the laws for the republic. It is said to be "the only seat of government, where countless living cells direct and control the whole cellular community of the body." Speaking on page 47 of a body that has been impoverished by alcohol, the author says:-

If occasion arises, such a body may commit what humanity abhors and calls a crime,-seduction, fornication, rape, adultery, or murder, perhaps,-under a fit of passion which a calm, stern, positive, set of brain cells could ward off or subdue, if, under such a good ruling power, it appeared at all.

And on page 47 we read of "the nerve cells whose duty it is to keep the community in uprightness." But let us have two more selections:-

Thus, the microscopic citizens of the wondrous world called man, are constantly engaged in internal warfare. Too often, alas! the dominion is wrested from the *righteous congress temporarily* or forever, and only nominal power remains as a vestige of what was once a complete governmental authority vested in the nervous system.-Page 103.

But the normal body is thus described:-

The cells of the various organs respond freely to the dictates of the *all-wise governing cells* of the nervous system, and they perform their duties well.-Page 25.

The italics in the above quoted paragraphs are mine. The sum of all this is simply that man is amenable to no power outside of himself; that he is his own lawgiver, judge, and saviour, and that he exists by his own inherent power. It puts man absolutely in the place of God. Just notice: The Scriptures tell us that Christ is of God "made onto us wisdom, and righteousness, and sanctification, and redemption." 1 Cor. 1:30. But the "scientific" gospel is that the cells in man, having inherent life and energy (self-existence) are presided over by "all-wise governing cells" (wisdom); that this is a "righteous congress" (righteousness); and that man has in himself all the means of grace that are needed for the "preservation and salvation of his kind" (sanctification and redemption). These views are not peculiar to our author. He is simply stating the principles of "scientific religion." They are not original with him. Whenever you find "science" teaching morality, you will find the same things, more or less plainly expressed. From the *Golden Gate*, a Spiritualist paper published in San Francisco, Cal., I quote the following:-

The spirits also teach us that there is no atonement or remission for sin except through growth: that as we sow, so also must we reap. They have not found God, and never will, except as they find him in their own souls.-July 2, 1887.

Again

When the truth was made known to me that "God is life, love, truth intelligence, substance, omnipresent, omnipotent, omniscient, and there is no evil," it became glorified in myself as a part of that God.

J. W. Colville, in a lecture delivered in Oakland, Cal., June 19, 1886, and reported in the *Golden Gate*, said:-

There can be no heaven unless there be a perfect reconciliation between the impulses of man's highest soul and his outward life; there can be no heaven until your individual life is guided by the divine within you, that ever points out to you the perfect way.

Hon. J. B. Hall, in a lecture reported in the *Banner of Light* of Feb. 6, 1864, said:-

I believe that man is amenable to no law not written upon his own nature, no matter by whom it is given. ... By his own nature must be tried-by his own

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acts he must stand or fall. True, man must give an account to God for all his deeds: but how?-Solely by giving account to his own nature-to himself.

In a paper entitled *Lucifer*, published at Valley Falls, Kans., in an article on "Marriage and Free Love," we find the following clear exposition of scientific morality:-

I acknowledge the presence of a power which we call nature, and whatever nature approves, I encourage, and whatever nature punishes, I try to avoid, such rewards and punishments being measured by the increase or decrease of personal happiness.

Spiritualism is simply scientific morality logically carried out. True, the great idea of Spiritualism is that man has inherent immortality, but this is simply the logical result of the idea that he has the power of righteousness in himself. Man is thought to have life in himself because he is thought to have righteousness in himself. He cannot die, because he is too good. There is not a spiritualistic book that was ever published that did not take the same scientific ground that the author of "The Supreme Passions of Man" takes. The statement of the case varies, but the points are identical. The book is as straight Spiritualism as any devotee of the "Spiritual Philosophy" could desire.

And now to call attention specially to the pernicious character of the book; for, although it professes to teach morality, and I doubt not that the author is sincere in his purpose, the general acceptance of its doctrines could result in nothing else but the grossest immorality.

For one thing, it sets forth a double, or rather, a false standard of morality. The Bible knows but one standard of righteousness, and that is the life of Jesus Christ, as an exemplification of the spiritual law. The righteousness which men are exhorted to seek, without which they cannot be saved, is the righteousness of God. Matt. 6:33. Of this there are no degrees of comparison. There is no double standard; it is only positive, absolute goodness. Men may say that the attainment of this righteousness by men is impossible, but only because they do not know the power of God. It is impossible of attainment by man's effort, but is inherent in the life of Christ, which is freely given to those who hunger and thirst

after it. Matt. 5:6. But the author of this book recognizes the existence of "men who, though not saints, live righteously."-Page 73.

This is the basis of the Roman Catholic doctrine of purgatory, a place made necessary by the supposed existence of men who are too good to be sent to hell, and not good enough to go to heaven.

On pages 103, 104 of the book under consideration, we find the following:-

The actual counter-force of passions, then, consist of all that contributes to keep before the cells of the governing power a picture of that perfect condition in which public sentiment [itself created by education, religion, home influence, etc.] would have mankind all that impresses the mind of the desirability and necessity of moral integrity in order to be honored among men, and classed with the noble, the refined, and the just.

Again: speaking especially of drunkenness:-

What shall we do? Will the problem solve itself under the growing public sentiment, impressing upon man that he cannot afford to get drunk! This is a decidedly powerful force for good, but as long as the sentiment only censures drunkenness as such, and not the use of any and all intoxicants, so long there will be drunkards.-Page 125.

Public sentiment must also censure intoxicants as a whole, if prompt and decisive results are wanted.-Page 126.

Such a standard of morals is compatible with the grossest immorality. The man who gauges his conduct by public sentiment has simply to do those sins that do not appear prominently to the public gaze. But public sentiment itself encourages and applauds many things that the Bible condemns as abominations. The idea of all natural religion is that only those things that appear to the outward sense are sin. But read also the list of sins given in Gal. 5:19-21. Here we find that envy, wrath, variance, emulations, strife, etc., are classed with drunkenness, murder, and adultery. If there is any difference between them, only the God of heaven and earth can detect it. In the list given by the Saviour, in Mark 7:21-23, we find that evil thoughts are as bad as adulteries, fornication, and blasphemy. Public sentiment encourages and applauds pride; but God regards it as an abomination. Therefore, taking God's standard, which is the only standard of right, we find that the "scientific" standard of morality is immorality itself.

But further: The morality which this book teaches is that which comes from man himself. It takes it for granted that man is inherently good, and would exhibit goodness, but for his environment, etc. It teaches that knowledge is power, and that the man who understands the latest speculations of "science" is fully armed against all vice, and that nobody else is. It says that chemistry explains the forces which make passions possible, and that its laws must be taken into account in any attempt to rule our inclinations. (See page 60.) That is, all that a man needs is knowledge, and such knowledge as he can get by his own unaided intellect, utterly ignoring the wisdom which God gives in his word. Unfortunately for the world, this is no new thing. In Rom. 1:21-23 we read of the heathen that "they became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds,

and four-footed beasts, and creeping things. Wherefore God also gave them up to uncleanness, through the lusts of their own hearts, to dishonor their own bodies among themselves." And in the verses following we have a perfect picture of the heathen world. When those verses are read, let it not be forgotten for a moment that that horrible condition of things came solely as the result of the teaching of scientific morality such as we have in this book. And all the time that those things were being done, those people who were the most highly cultured of any people who ever lived, were talking very prettily about "morality" and "virtue." So beautiful are some of these discourses, that they form part of the college course for young men to-day. The men of whom those things are spoken, are the men to whom the "scientists" of to-day are indebted, not only for the basis of much of their professed "science," but for the very names "science," and "philosophy." Yet their "science," instead of making them virtuous, was itself the direct cause of the depth of vice into which they sunk. And so it will be again.

Now why was this? and why is it stated that the result of this teaching, if logically and strictly carried out, can be nothing else but licentiousness of the worst kind!-Simply because the nature of man is corrupt. Science ignores the fall, and the natural depravity of humanity, but they are both facts. Not only are the thoughts of man evil naturally, but his inherent weakness makes it impossible for him to do even the good that he knows. Therefore, whatever teaching leads him to trust in himself for righteousness, leads him to trust for righteousness in that which is grossly corrupt. Out of evil only evil can come. (See Luke 6:45.) When "science" has led men to think that they know everything, and that all the means of grace lie in themselves. then the Devil will have full control. For this "science falsely, so-called," is the "philosophy and vain deceit," against which the apostle warns us, as being "after the rudiments of the world;" and the inventor of the whole system is the Devil, who is the "god of this world."

Let it be understood that in this review there is no arraignment of what is called the health reform. Right habits of eating and drinking are not depreciated. But this book does not at all touch the subject of right living. Right habits are not a means to an end, but are a result to be gained only by the gospel, as are all other right habits. The morbid appetites which are said to lead to drunkenness and licentiousness are as impossible of control as are the passions themselves. The Bible makes full provision for everything necessary in the line of living, and what is more and better, it provides the power of living, along with the knowledge of what is right.

The great mistake of "science" is the assumption that what the world needs is knowledge. The fact is, that what it needs is power. There is no man in the world who does not know that he ought to do better than he does do, and who does not want, at times, to do better; but he does not know how to do the thing. He is utterly helpless. (See Rom. 5:6; 7:15-23.) Every man's experience confirms this, until he gets so completely swallowed up in self-contemplation and self-glorification that he images that he is absolutely perfect, as God himself. From the references in this article to "science," it may be gathered it is not counted as of much worth. The "science" set forth in this book is indeed of little worth. The writer of this review makes no pretension of being a scientist, but he has no

hesitation in saying that the teachings of this book are most unscientific. Not but that they might meet the approval of a "scientific" association. But science means simply *knowledge*, and that which is not true, cannot be truly known; therefore this book is not true science, because it is in direct and constant contradiction of the Bible-the book of truth. He who knows only a few things, but knows them for the truth, has vastly more scientific knowledge than he who "knows" many things that are not true, or who turns into a lie the truths which he does know.

The gospel of Jesus Christ gives man not only knowledge but power. Christ is of God "made unto us wisdom, and righteousness, and sanctification, and redemption." 1 Cor. 1:30. It promises to men deliverance from all the evils that beset them, not only of those that they know and feel, but also of thousands that they know nothing about. And it does not deceive men with false promises. All the promises of God in Christ are yea and amen, unto the glory of God by us. Thousands of men who never heard the word "science," have demonstrated the truth of the offers of the gospel. Men who have struggled in vain for the mastery of themselves, have found perfect deliverance in Christ. Yes, men have exhausted every possible combination of dieting, living in the most abstemious manner, upon the most healthful food, nay, even going to the verge of starvation in order to eradicate the passions of the flesh, but all in vain. The flesh was there, and the evil was inherent in the flesh. The only way that it could be eradicated was by dying. This some of them did by faith in the Lord Jesus Christ, and in exchange for the sinful life, they got the perfect life of Christ, so that they could truly say. "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me: and the life that I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Gal. 2:20. There are many in the world to-day who will never understand "the chemistry of passion," but who know to the full the baleful power of it, and who daily thank God that the Christianity of Christ does give absolute and complete deliverance from every form of it. To such, especially in view of the fact that the nearer we come to the end, the more plausible will Satan make his substitute for true morality appear, we would most earnestly commend the language of the apostle Paul: "As ye have therefore received Christ Jesus the Lord, so walk ye in him; rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fullness of the Godhead bodily. And YE ARE COMPLETE IN HIM, which is the head of all principality and power." Col. 2:6-10.

The Advent Review and Sabbath Herald, Vol. 71 (1894)

January 2, 1894

"England" *The Advent Review and Sabbath Herald* 71, 1.

E. J. Waggoner

The first thing to be thought of in every case is the message. In fact, we may say that the only thing that we as Seventh-day Adventists need to know is what is termed among us the third angel's message, which is but another name for the closing up of the everlasting gospel. Paul determined to know nothing but Christ and him crucified; and that was what gave him success.

Even so will it be in these days. The gospel is the power of God unto salvation to every one that believeth. All men are in the same condition, having the same need; for God "hath made of one blood all nations of men for to dwell on all the face of the earth" (Acts 17:26), and hath fashioned all their hearts alike. Ps. 35:15. "All have sinned, and come short of the glory of God" (Rom. 3:23), and all who believe are alike justified freely by his grace, through the redemption that is in Christ Jesus. Since there is no difference in men, no matter in what part of the earth they dwell, God puts no difference between them in the matter of salvation, but purifies the hearts of all alike, by faith.

What is known as the third angel's message, or, better still, the threefold, closing message of the gospel, is simply the announcement that the Lord is soon coming, and of the power of God to prepare men for that event. "All flesh is grass, and all the goodness thereof is as the flower of the field." "The grass withereth, the flower fadeth; but the word of our God shall stand forever." This is the message: Man is nothing, but God is everything; man is weakness, but God is strength; man is sinful, but God is righteousness; man is ignorant, but God is wisdom; man is as frail as the grass, but God is wisdom; man is as frail as the grass, but God has life in himself; and all that God is, he gives to every one who will accept him; for he "gave himself for us."

The message, then, is the announcement of the power of God, as contrasted with the weakness of men, and as working in weak and sinful men. It is the setting forth of the mind of Christ, and showing that as God was manifest in the flesh in the person of Jesus Christ, who emptied himself that the Father alone might be revealed in him, so he will reveal himself in the flesh of every one who will yield himself to God, that he may be emptied of self. Now the power of God is always the same. It cannot be measured, for it is infinite. To create the smallest thing, or to cleanse the least sin, requires nothing less than the power of God, and to create the entire universe, or to save the world, requires nothing more than that same power. All things are alike to God. Nothing is too hard for him. Jer. 32:17-19. With a word all things are accomplished by him, and it requires no more effort for him to speak the word that brings the universe into existence than to speak the word that causes of single blade of grass to grow. The same word that cast the devil out of Mary, a Jewess, also cast the devil out of the daughter of the Syro-phenician woman. "The same Lord over all is rich unto all that call upon him." Rom. 10:12.

In England there is exactly the same thing that is in every other country; namely, fallen human nature. This manifests itself in self-exaltation; for it was exaltation of self that caused the fall, and the farther men fall away from God, the more they exalt themselves.

In America the spirit of self-exaltation is assuming more and more openly the form of the papacy, in setting forth man-made religion instead of the religion of

Jesus Christ,-the power of man in the place of the power of God. The only difference between America and England is that the latter country already has what the former is striving for. There is and always has

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been, an established church in England, deriving its power from the civil government, and acknowledging the queen as its "supreme head." In almost every question, Parliament or the prayer book indorsed by Parliament, and not the Bible, is appealed to as the source of authority.

It is true that the Church of England includes only about one half the population of England. The other half are "dissenters." These include all other professed Protestant bodies and Roman Catholics, as well as atheists, agnostics, and those who are indifferent. The policy of Roman Catholics, is well known; it is the same everywhere. While the professed Protestant bodies have not the connection with the State that the Church of England has, they stand in the same relation to the government that churches in America do. They seek to influence Parliament, and are, as bodies, thoroughly committed to the idea that Christianity must have the aid of civil power, and that politics is a part of religion. There is, it is true, a strong feeling in favor of the disestablishment of the Church of England, but this arises largely from a desire for equality. They think it is not fair that one denomination should have so much more favor from the government than the others.

It might be mentioned, as a parallel to the appeals to Parliament by the Church of England, that the other bodies likewise appeal largely to precedent, custom, and the opinions of men, both living and dead. This is the same in every country, and shows the growing dependence upon man rather than upon God. It should be noted, also, that the controversy over the Bible is waxing stronger. There are ministers in England who are recognized as leaders in the church, whose great burden seems to be to keep the people from believing that the Bible is the word of God. They plead as pathetically with their fellows, not to lead the people to depend wholly on the Bible, as they would be expected to plead with them to accept it. and the sad fact is that there are very few who are not to some degree infected with the same spirit.

Notwithstanding the fact that a union of Church State is largely taken as a matter of course in England, and Sunday laws abound, there is not nearly the stir over the matter that there is in America. The reason is that this state of things has not been questioned. Those who are acquainted with the situation in America will remember that the growth of religious legislation has been proportionate to the growth of the message. As the truth has been proclaimed, that Sunday stands as the symbol of man's attempted usurpation of God's power, the attempts to force that institution upon the people have increased. Where before there was indifference there now is intolerance.

This should be sufficient to indicate what is necessary to be done in England. If the truth were proclaimed in England to the same extent that it has been in the United States, there would be seen the practical workings of Church and State union, to an extent that has scarcely been dreamed of in the latter country. The reason why the truth has not become more extensively known in England is not

that those professing it have been indifferent, but that they were so few. There is in the United States one Seventh-day Adventist to about twenty-five hundred of the population, while in England the proportion is about one to ninety thousand. For a population two thirds as great as that of the United States, there are but seven ministers and a dozen Bible readers.

The large cities of England, of which there are many, have scarcely been entered. The only one that has been given anything like thorough work, is Bath, with 60,000 inhabitants. Hull, with 200,000 inhabitants, has had some good work, but not sufficient to allow the truth to be even rumored over the entire city. The greatest portion of it is yet untouched. Two or three other smaller towns have had a little work years ago. The really large cities have been practically untouched.

But if every other city in England were being thoroughly worked, the nation would not be half warned if London were neglected. There is no other city in the world, that occupies the same relation to the country in which it is situated, that London does to England. Work done in London will tell more on the country at large, and on the British empire, than twice the amount done anywhere else. It is not simply that the country follows the example of London, but that whatever is known in London is known everywhere. London is the center. Of the many religious papers published in England, I do not know of any that are published outside of London. There may be some, but they are not of enough importance to have a place in the Newspaper Directory. This will give a little idea of the relation which London sustains to the country at large.

There is a growing congregation in North London, but it is as a drop in the ocean. Well may we pray the Lord of the harvest to send forth laborers into the harvest. If it were man's work, the outlook would be discouraging; but it is God's work, and it is sure to be done. The kind of work required is the same in England that is required in every other country on earth. It wants men and women filled with confidence in God, belief of the truth, and love for their fellow-men. Love to God and love to man, fully expresses our relation to the message and to the country. If all in every country, who profess the truth, would only feel themselves to be debtors to all men, the work would speedily be done. Let not the people in America feel that their duty is to America, while the Sabbath-keepers in England are alone responsible for England. Let none be absorbed in thoughts of "our country." Our country is the heavenly country, where our citizenship is, and our only relation to this earth is to invite its inhabitants to become fellow-citizens with us. Wherever the greatest need is, there should our greatest interest be. Who is there that, instead of letting his light be dimmed and become useless by reason of the greater light of others by whom he is surrounded, will let his light grow brighter and clearer by setting it in the thick darkness?

E. J. WAGGONER.

The Advent Review and Sabbath Herald, Vol. 72 (1895)

April 16, 1895

**"As the Oracles of God" *The Advent Review and Sabbath Herald* 72,
16.**

E. J. Waggoner

(London. Eng.)

When the apostle Paul was in Rome, a prisoner for the faith, he made this request of the brethren: Pray "for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, for which I am an ambassador in bonds; that therein I may speak boldly, as I ought to speak." Eph. 6:19, 20. It will be noticed that his sole burden was for the gospel, that it might be presented in a proper manner. How one ought to speak in such a case is set forth by the apostle Peter: "If any man speak, let him speak as the oracles of God; . . . that God in all things may be glorified through Jesus Christ." 1 Peter 4:11.

While we are positively forbidden to take any thought, when we are brought before councils, as to how or what we shall speak (Matt. 10:19), we are as positively commanded to study the sacred oracles, since they are the only light for our steps. The Spirit will bring to our remembrance only that which has been pondered upon. In the Sabbath controversy which is now progressing the oracles of God must be especially prominent. The fourth commandment is our warrant for keeping the seventh day of the week, instead of any other day or no day at all; and therefore it is a matter of course that it must be that around which the battle will center. And it is a matter for thanksgiving that the case has been made so simple that an unlearned people need have no difficulty in presenting it.

"Remember the Sabbath day, to keep it holy. Six days shall thou labor, and do all thy work: but the seventh day as the Sabbath of the Lord thy God; in it thou shall not do any work." Ex. 20:8-10. And then follow the facts upon which the Sabbath is based in the account of its institution. In this we have a divine warrant that will do to present before kings. In the repetition of the commandment in Deut. 5:12, we have the same thing stated in reverse order. "Keep the Sabbath day to sanctify it." This is the same as, "Remember the Sabbath day, to keep it holy," says to keep holy, or hallow, or to sanctify, are the same thing. The same Hebrew word is used in each case.

The force of the commandment rests on the word "sanctify." What does it mean? The Scriptures make this very plain. It was very necessary that the people should be kept away from Mount Sinai when the Lord came down upon it to speak his law. So the Lord told Moses to set bounds so that the people could not come up to it. This was done, and when the Lord repeated the charge after he had come down, and Moses had gone up to meet him, Moses said to the Lord, "The people cannot come to Mount Sinai; for thou chargedst us, saying, Set bounds about the mount, and sanctify it." Ex. 19:23. It is evident that a barrier-"bounds,"-had been erected which made a plain division between the ground that was sacred because of the presence of the Lord and that which was common. The mountain was so set off from the surrounding country that no one could fail to see the distinction. It was sanctified.

To sanctify a thing, therefore, means to make such a distinction between it and other things that nobody need have the slightest difficulty in distinguishing it from everything else. To sanctify the Sabbath as required by the commandment, is to make a marked difference between it and every other day of the week.

How is this difference shown in the case of the Sabbath? The commandment tells us. It says that we are to sanctify the Sabbath by resting upon it. The words, "Six days shall thou labor, and all thy work," cannot be held to be an absolute command to work on every one of the other six days; but in the command to sanctify the seventh day we are charged to make a difference between it and the other six days in a matter of work. If we treat any other day as we do the Sabbath, we break down the distinction and fail to sanctify the Sabbath.

If we work on the seventh day, it is very clear that we do not sanctify it, because we treat it just as we do all other days. Suppose now that instead of working on the seventh day, we rest, and that we also habitually rest on another day of the week as well; is it not clear that in this case we fail to sanctify the Sabbath just as surely as we do in the other? We break down the distinction, so that, so far as our actions are concerned, we could tell which of the two days is the Sabbath.

It is very clear, therefore, that in order to keep the Sabbath day according to the commandment, we must not only rest on the seventh day, but we must also habitually treat all other days of the week as laboring days. This would be true in any case; but when there is a day, as the first day, which is put forth as a rival to the Sabbath of the Lord, and which claims to be the Sabbath in its stead, the duty of emphasizing the difference becomes more urgent. We are by the commandment bound not only to show that the seventh day is the Sabbath, but also that the first day of the week is *not* the Sabbath. Of course in all this we are to keep in mind the golden rule, and the injunction of the apostle, "If it be possible, as much as lieth *in you*, live peaceably with all men." But by no means are we to compromise the truth of God, and when a power sets itself up against God, and demands that we give to the first day of the week the same outward honor that we give to the Sabbath of the Lord, then we are bound, as loyal subjects of the King of kings, to sanctify the Sabbath in the fullest sense of the word.

In a word, then, the fourth commandment is our sole sufficient warrant for working on Sunday when the laws of men require us to cease from labor on that day. Whether speaking to the people from the free platform or from the prisoner's dock, we have a simple and clear line of truth to present; namely, the commandment of the Lord of heaven and earth. There can be no stronger ground than this. It is so simple that any child can hold it against all opposition or cross-questioning, and it is all the warrant that is needed. Whoever, therefore, presents something aside from the commandment, by just so much weakens the force of this testimony. As opposed to this ground, let us consider in another article the question of rights.

(Concluded next week.)

April 23, 1895

"As the Oracles of God.' The Question of Rights" *The Advent Review and Sabbath Herald* 72, 17.

E. J. Waggoner

*(London. Eng.)
(Concluded.)*

Is it not a fact that we have a right to work on the first day of the week, and that this right is God-given?-Most certainly. Then may we not stand on this ground also, and demand our rights? The answer is, no: and the reason is plain.

1. There are many rights which we do yield without a murmur, in order to keep the peace, when there is no principle involved. We are required to do this as Christians. If we are going to stand for our rights in the matter of Sunday work, why not in every other matter? Of course the answer will be that we have no option in this case, since the commandment requires us to sanctify the seventh day. Then it is not a question of our rights but of the Lord's, and we ought not to obscure the real issue by putting ourselves forward.

2. We ought not to begin on any line that we are not prepared to carry to the end. Now what does a demand for our rights always involve?-Nothing less than a battle. For instance, I go into a public park and sit down. I have a right there, and am interfering with no one's peace. A man comes along and demands my seat, and persists in his demand. I can quietly wave my right to retain the seat, and seek another place, or I can insist on my right, and fight with the ruffian in order to maintain it. It needs no argument to show which would be the Christian course.

3. The case is clearer yet when it is a question of equal rights, as when I and the other man both come to the seat at the same time, we both have a right in the park, and both have the same right to that particular seat. We are both determined that we shall not yield our rights. It is not necessary to indicate the result: but everybody knows that Christ would not be in it. Then certainly no Christian can take such ground. The Bible forbids us to come into conflict with government, or to take a position which involves rebellion against authority; for the insistence upon our rights means revolution if there be power and of with us to maintain our position. Of course no one contemplates any such thing. Then why should we begin on a line that we do not intend to carry to the end?

4. The last paragraph presents a case perfectly parallel to the case between us and the government, provided we insist upon our rights, since the case is really one of equal rights. We have an undoubted right to keep the Sabbath of the Lord; but our neighbors have an equal right to disregard it. Christ said: "If any man hear my words, and believe not, I judge him not; for I came not to judge the world, but to save the world." John 12:47. Of course the man who does not believe must take the consequences, and Christ made this very plain, by saying that the word would judge the unbeliever at the last

day. But the fact is clear that God has given to every man the absolute right to believe or not, to obey him or to disobey him. Let no one become confused over *rights* and *right*. It is not right to do wrong, but God has given every man the liberty to do wrong if he chooses to do so and to suffer the consequences. This liberty, or freedom of will, we call "rights." Our work on this earth is to set before men what is right and the consequences of doing wrong.

Now the rights which belong to a single individual must necessarily belong to any number of individuals. Any State or government is but an aggregation of individuals, and therefore the rights which God has given to the single individual necessarily inhere in the State. Rulers, therefore, have the same liberty to disobey that we have to obey. When the men composing any government enact laws involving the violation of God's law, they are doing as a government just what each individual does when he refuses to obey the Lord; and they have the same liberty to do it as a government that they have to do it as individuals. Of course they will suffer if they exercise that liberty, but it is accorded to them nevertheless. God has set before all men life and death, good and evil, for them to choose which they will.

When Christ was on trial before Pilate, he recognized the right of rulers to oppose the truth and to persecute. When Pilate said that he had power to crucify Jesus or to release him, Jesus said, "Thou couldest have no power at all against me, except it were given thee from above." John 19:11. Pilate, as governor, had the right given him to believe on the Lord Jesus Christ, and cast his lot in with him, or to condemn him and suffer the consequences in the judgment. When a man becomes a ruler, he loses none of the rights that he had as a private individual, but his responsibility is greater.

It is sometimes said that governments have no right to legislate concerning the commandments in the first table of the law. But the law is undivided, and one part is as spiritual as another. Governments have the prerogative, or right, to defy the Lord in any way they choose. The Lord has not laid down in the Bible the rights and duties of governments, but of individuals, and he has not commissioned us to tell the world how governments should be conducted, but to tell individuals, whether private persons or rulers, what they must do to be saved. Wicked men, whether acting individually or as a government, have the liberty, or right, to reject the Lord and to persecute his people; and God's people have the right to acknowledge him and to suffer for it.

5. But the worst feature of this appeal for our rights is that it hides the commandment of the Lord, and elevates ourselves. Instead of witnessing for the Lord, we are witnessing for ourselves. But we are to speak only as the oracles of God, "that God in all things may be glorified through Jesus Christ." The only use that the Lord has for us in this world is to exalt himself and his law.

What, then, shall be our plea? Simply this: We have no option in this matter. God has given us the commandment, and we have no choice but to obey. Then the whole burden may be thrown upon the authorities, as in the case of the apostles,—"Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and

heard." The responsibility is thus thrown upon them, whether they will array themselves against God or not.

By standing upon the Word of God alone, and refusing to make any other plea, we are preaching the word all the time. The commandment of God is held up as the greatest thing in the world,-as something which is above kings. Moreover we ourselves do not come into conflict with the government all. We are simply God's mouthpieces, by which he tells the judges themselves that they are opposing him, and by which he warns them of the consequences. It is not a question of whether our rights shall be maintained as against the rights of government, but of whether the rulers will as individuals yield to God his rights.

Furthermore, we are on ground, from which we need never retreat one inch. We can speak with boldness, because our foundation is the everlasting truth of God. There is no defeat, even though we be put to death, because the truth triumphs. It will stand when everything else gives way. On this ground the accused can be perfectly calm while their accusers and even their judges tremble. When Paul opened his mouth boldly to speak the gospel in court, Felix trembled. And when the commandment of the Lord is steadfastly maintained, and it is made clear that we have no personal interest in the matter, and that our only anxiety is that the Lord should have his rights in the obedience of those for whom he gave himself, some will refuse to be any longer found fighting against God, and he will thus be glorified.

December 3, 1895

"The Publishing House in London and the Sunday Law" *The Advent Review and Sabbath Herald* 72, 49.

E. J. Waggoner

Several brief notices of the Sunday trials in London have appeared in the Review, but rarely more than enough to let the readers know that there have been such trials, and that fines have been inflicted. Of the nature of the law and of the merits of the case, nothing has been said, and it has occurred to me that our brethren in America would be interested to know the exact situation.

There are some three dozen different Sunday laws on the statute-books in England, but the one that we are concerned with at present is an act of Parliament relating to factories. This act prescribes the hours of labor, tells how long employees may be allowed to work continuously, fixes the hours of meals, regulates the sanitary arrangement of workshops, and provides for the guarding of all machinery, so that no one can be endangered thereby. The one item over which there is controversy in our case is the following:-

"A child, young person, or woman may not be employed on Sundays."

A "child" is defined by the act to be a person over ten and under fourteen yearn of age. "Young person" means a person of either sex who is over fourteen but under eighteen years of age. A woman is a female over eighteen.

Although a very large publishing work is carried on by the Tract Society, in London, the printing work is comparatively small, since all the huge subscription

books are manufactured by outside firms. Only the *Present Truth*, tracts, pamphlets, and some small books are done in our own office. Consequently our working force is smaller than are most of our other offices. In the list of employees are a few women and one "young person," who do the class of work that is commonly done by such persons in all printing-offices. As a matter of course, we work six days and rest the seventh day, according to the commandment.

This state of things existed from the beginning of the work here, and although factory inspectors had visited the office at intervals, and were informed that work was done on Sundays the same as on other working days, there was no interference with the work until a little over a year ago. At that time the authorities seemed suddenly to be seized with a new energy. They indicated several changes which must be

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made in the arrangement of machinery. They pointed out that we were unconsciously violating the law in allowing employees who lived at a distance to bring their lunch and eat it on the premises. Some other details were indicated, in which changes must be made, all of which were promptly complied with.

At the same time they said that women and young persons must stop working on Sundays. It was set before the visiting inspector that we were fully complying with the spirit of the Factory Act as to protection of employees, and the number of hours of labor, and he let the matter go until he could confer with his superiors. As the result of this, we were told that the Jews were exempt from the Sunday clause of the act, and that if we would fill out one of the regular blanks, stating that we were Jews, Sunday work could go on as before. Of course this could not be done, as we could not deny that we are Christians.

The decision, however, not to yield to the requirement of the Sunday clause of the Factory Act, was not hastily made. For several weeks it was complied with, along with the other requirements. The women were told not to come to work on Sundays. But the inconsistency of such a course in those who are teaching the third angel's message became more and more apparent, until finally, after careful deliberation, it was decided that no difference could be made between Sunday and the other working days of the week. Accordingly, work was resumed on Sundays as usual, and the prosecutions and fines, of which you have heard, have resulted. At the present writing the third fine has been imposed, and the warrants for collecting it by distress have been issued, but not yet served. The present fine is forty-two pounds (£205) and costs.

Now for a brief statement of the reasons which led to the above-mentioned decision:-

At first, as already stated, the thought that it was only a Factory Act, and that it did not require absolute nor universal rest, caused us to think that the Sunday clause could be complied with as well as any of the other clauses. Careful thought upon the matter, however, led to the following conclusions. The fourth commandment requires the sanctification of the seventh day; that is, that it must be distinguished from all the other days of the week, by resting upon it, and

habitual working upon them. This law knows no respect of persons. It speaks to women and to young persons as well as to men.

Further, the message of the third angel of Revelation 14 sounds a warning against receiving the mark of the beast in the forehead or in the hand. This message includes all, -men, women, and children. The sin of receiving the mark, or of enforcing it, is without distinction of persons. This being the case, the managers of the office did not see how they could conscientiously comply with a law which required any person to cease work on Sunday for no other reason than that it was Sunday. For let it be understood that the requirement is not simply to guard women and young persons from overwork. If they were employed but two days in the week, and but two hours a day, and one of those days was Sunday, prosecution would follow just the same.

The suggestion that the authorities in making the law had no idea that it would interfere with any one's religion, is controverted by the fact that they exempted the Jews from its provisions, and that we might be exempt if we would deny that we are Christians. But it is a matter of no importance to us what their intentions were. We are to be guided by what the Bible says, and not by the intentions of the lawmakers; by our knowledge of truth, and not by their ignorance of it. When the Bible declares that it is a sin to recognize Sunday as entitled to any consideration above other days, we must not bow down to it, no matter what other people may think about it. To worship a child's doll is as sinful as to worship a Chinese joss. The fact that one was not made with religious intent and the other was, makes no difference in the act. If we were living in ancient Spartan days, when stealing was counted a virtue and an act of patriotism, we should not be justified in stealing any more than if it were required as an act of defiance against God.

Men may not know what they are about when they introduce Sunday into their legislation, but the Devil knows very well, and thanks to the Lord, "we are not ignorant of his devices." We know that he is the head of the papacy, and that if the papacy had not under his leading substituted Sunday for the Sabbath of the Lord, no mention of Sunday more than any other day would be made in the laws of States. If, when we know these facts, we do not do all we can to let the world know them, we are guilty before God. People are in danger of being destroyed for lack of knowledge. It is our business to show the civil authorities that in exalting Sunday to any degree above other days, they are following the lead of the papacy, and that every Sunday statute is an act of defiance against the authority of God. We must not expect that the great deceiver will label all his acts, so that everybody may see their origin.

This affords sufficient answer to the exhortation to suffer injustice and inconvenience rather than have any trouble with the authorities. If it were simply a question of inconvenience, or of suffering injustice, we should be guilty of resisting the ordinance of God if we made any resistance. But it is not. God is the highest authority, and Christ is the Master of all. In all our service to men we must do it "as unto the Lord." If men lay unjust burdens upon us, we must be patient "unto the coming of the Lord." The characteristic of "the just" is that they do not

resist oppression. James 5:6, 7. But neither do they sin against God. They may obey unjust demands, but not sinful ones.

A little note that appeared in the REVIEW a few weeks ago, stating that the brethren in London did not claim that there had been any religious persecution, seemed calculated to mislead some as to the exact condition of things. It is true that we have carefully avoided any reference to "persecution." We have done this because we did not wish to obscure the real issue. Whether or not we are persecuted is a small matter compared with the fact that men are defying God and not realizing that they are doing a fearful thing. Our rights are nothing compared with the rights of God. He has a right not only to our service, but to the service of all men, including governors and kings. Our sole business on earth is as ambassadors to secure these rights to him as far as possible. It is very pleasant to have people sympathize with us, but it is far more desirable to have them perceive how they are wronging God and their own souls. So although we regard this question as purely a religious one, we have said nothing about persecution. Our desire is that people may see that the case is not between us and the State, but between the State and God. The one thing that the people of earth need to learn is that the law of God is paramount to customs or even laws of men. We must let the authorities know that it is as much a sin for them to make and enforce Sunday laws, as for us to keep them.

One more important feature of this case should be added to the foregoing. It is this: that amendments to the Factory Act are continually being made in response to the demands of the labor unions. At the last session of Parliament some additions were made. The Trades Union Congress, which met last September, instructed its Parliamentary committee, some of whom are members of Parliament, to "draw up a bill, and secure its being introduced into Parliament, prohibiting manufacturing processes being carried on from Saturday noon to Monday morning."

This, it will be seen, is designed to stop all labor in factories, by men as well as by women. The probabilities are that it will be passed, since the tendency of the times is in that direction. In connection with that, another amendment is to be introduced, prohibiting employers from sending work out to be done in the homes of employees. If these proposed bills become law, the result will be that no manufacturing operations at all will be allowed Sunday.

Now it needs but a superficial acquaintance with the "demands of labor," to see what step must inevitably follow this legislation. If all factory operations are forbidden on Sunday, whether in factories or in private houses, a cry of "unfair competition" will be raised if other people are allowed to work on their own account. Therefore, the next step must be the forbidding of all work on Sundays, and all "for the good of the people." It thus appears that this present Sunday clause in the Factory Act is but the thin end of the wedge. If we comply with the requirement of this, because it is "only a Factory Act," where shall we stop short of absolute rest on Sunday?

No doubt there will be exceptions even to such a law, so that the street-cars will run as usual, and milk and some other things will be allowed to be sold. But if we may comply with a Sunday law that makes no religious claim, and is not

absolutely universal in its demands, what objection can we raise against Constantine's famous Sunday law! There is more in this matter than appears on the surface; but for what purpose does God make known to us the deep things of his law if it is not that we may discern the deep plots of Satan?

These are the facts in the case, and the principles upon which we here met them. We have not dared to plead our convenience, our belief or religious principles, or our conscience, as against the law, but only the law of God, which speaks to all men as well as to us. The results of the agitation, as far as we can see, has been for the furtherance of the truth. As a direct result, more people in the United Kingdom have learned of the truth within the past year than in all the previous years that work has been carried on. Not a few have begun to keep the Sabbath, and many are trembling over the decision. As to what steps should be taken in for the future, we pray the Lord to direct, and we ask the prayers of the brethren to the same end.

E. J. WAGGONER.

December 17, 1895

**"The Prosecution in London" *The Advent Review and Sabbath Herald*
72, 51.**

E. J. Waggoner

The communication given below was sent by the directors of the International Tract Society in London to the Home Secretary. This officer has charge of the administration of Sunday laws. We copy from the *Present Truth*:-

"The Board of Directors of the International Tract Society, Limited, beg respectfully that you will allow them to call your attention to the following facts, showing the operation of the Sunday clause in the Factory Act in the case of our printing works, situated at 451, Holloway Road, N.

"By the seizure of machinery and materials to satisfy fines imposed for allowing certain women and young persons to work on Sunday we are compelled to close the factory.

"For six years in our present factory our work was allowed to proceed without interference. Visiting Inspectors recognized the fact that the spirit of the Act was complied with, and that the violation was only technical. We being observers of the seventh day of the week, and all our employees being of like faith, our works have been entirely closed on the Sabbath, and opened on Sunday.

"Further, had we been able conscientiously to sign the Jewish exemption form we might have continued without interference. But we are Christians-the International Tract Society, Limited being one of the publishing branches of the Seventh-day Adventist denomination-and cannot truthfully enter ourselves as Jews under the Act thus the administration of the law discriminates against us as Christians, forbidding that which would be allowed us did we falsely declare ourselves Jews.

"We have not been contending for our rights nor for our convenience in doing business. But God's right to our obedience to the Fourth Commandment is not

ours to surrender, nor can we obey that commandment to keep the Sabbath holy and at the same time keep the Sunday,-an institution established by human authority in opposition to the Sabbath,-even as we could not serve God and at the same time recognize other gods. In effect the law has sought to compel us to recognize a religious institution which loyalty to the Law of God requires that we should not observe.

"We acknowledge the uniform courtesy of Her Majesty's Inspectors who have taken this new departure regarding our relation to the Factory Act, but we have felt it not disrespectful to address you this note of remonstrance against the action of the law by which the work of our factory is stopped and our factory employees deprived of this means of earning a livelihood. In the Act these are named as 'protected persons,' but by the operation of the Act they have been shut out from their work.

"We respectfully submit that this is an injustice not contemplated by the framers of the Act."

The *Star*, a prominent London paper, has the following to say on the case:-

"The *Present Truth* is the organ of the International Tract Society, Limited, which is one of the publishing branches of the Seventh-day Adventist denomination, which holds that the true Sabbath is Saturday, the seventh day of the week, and not Sunday, the first. The *Present Truth* people, therefore, rest on Saturday and work on Sunday. Now the Factory Act forbids the employment of women and young persons on Sunday, and the only exemption which is dispensed is in the case of the Jews, who are passed over if they sign a special exemption form. The *Present Truth* conscientiously objected to signing this Jewish exemption form, because it is Christian and not Jewish, and for six years the factory inspectors let it print in peace, recognizing the patent fact that it kept the law in spirit if not in letter. The other day, however, some new broom came along, and swept the *Present Truth* before a magistrate who fined it. It having refused to pay the fines, the bailiffs descended on it, confiscated all they could lay their hands on, including the engine, wherefore the *Present Truth* is likely soon to be the *Past Truth*. This is about the savagest instance we ever saw of the injustice of justice, and we hope that Sir Matthew White Ridley will make restitution as swiftly as may be."

The Advent Review and Sabbath Herald, Vol. 73 (1896)

October 20, 1896

"Fasting and Prayer" *The Advent Review and Sabbath Herald* 73, 42.

E. J. Waggoner

(*London, Eng.*)

When Jesus was on earth He taught His disciples how to pray, and the Bible abounds with instruction on this point, both by direct precept and by illustration; yet of the number, of those who profess to pray, comparatively few have rightly

understood what real prayer to God is. What wonder, then, that the matter of fasting, which is associated with prayer, has been very generally misunderstood? The Bible, however, gives us as clear instruction, even if less in quantity, on this point as upon the other.

In the prophecy of Joel we find fasting explicitly commanded, and that with special reference to the last days—the time just before the coming of "the great and dreadful day of the Lord." "Sanctify ye a fast, call a solemn assembly, gather the elders and all the inhabitants of the land into the house of the Lord your God, and cry unto the Lord." Joel 1:14. Again: "Blow the trumpet in Zion, sanctify a fast, call a solemn assembly, and gather the people, sanctify the congregation, assemble the elders, gather the children. . . . Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare Thy people, O Lord, and give not Thine heritage to reproach, that the heathen should rule over them; wherefore should they say among the people, Where is their God? Then will the Lord be jealous for His land, and pity His people, yea, the Lord will answer." Joel 2:15-18.

Christ has also indicated that His people should fast often in the days between His ascension and His return to this earth. When the disciples of John ask Him, "Why do we and the Pharisees fast oft, but Thy disciples fast not?" He replied, "Can the children of the bride-chamber mourn, as long as the bridegroom is with them? but the days will come when the bridegroom shall be taken from them, and then shall they fast in those days." Matt. 9:14, 15.

From the instances recorded in the Old Testament, we find that fasting was resorted to in times of great perplexity and distress, in extreme need, when special help and blessings from the Lord were desired. When Esther was about to go in before King Ahasuerus, to seek deliverance for her people from the destruction decreed against them, she said to Mordecai, "Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day; I also with my maidens will fast likewise, and so will I go in unto the king, which is not according to the law." Esther 4:16. We all know the successful results.

Fasting was resorted to by Ezra, when he was on his way to Jerusalem to restore the city and the worship of God. He had a difficult and dangerous journey before him. "Thus I proclaimed a fast, at the river Ahava, that we might afflict ourselves before God, to seek of Him a right way for us, and for our little ones, and for all our substance. For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way; because we had spoken unto the king, saying, The hand of our God is upon them for good that seek him; but His power and His wrath is against all them that forsake Him. So we fasted and besought our God for this; and He was entreated of us." Ezra 8:21-23.

WHAT FASTING IS

Fasting, in itself, whether as a religious act or otherwise, is entire abstinence from food and drink. The case of Daniel (Dan. 10:2, 3) is sometimes referred to

as indicating that eating to a certain extent is compatible with fasting; but the careful reader will note that Daniel does not say that he was *fasting*, but that he was "*mourning* three full weeks," in which time he "ate no pleasant bread." A person may mourn without fasting, and this Daniel did. Whenever instances of fasting are recorded in the Bible, we find that neither food nor drink was taken during the time of the fast. It is as impossible for a person to be fasting while eating and drinking, as it is to be awake and asleep at the same time, or to be at once running and sitting still. Our common word "breakfast," indicates this. The longest period of abstinence from food is in the night, when we are asleep. When the morning comes, we *break our fast* by partaking of food, and we do this even though our breakfast be very light. At the ninth hour of the day Cornelius said "Four days ago I was fasting until this hour." Acts 10:30. If we should substitute, "Four days ago I ate very little until three o'clock in the afternoon," it would make the whole affair ridiculous. So it is senseless when pope or bishops prescribe how much may be eaten during a so-called fast. Each individual must decide for himself whether or not he will fast, and also at what time and how long; but no one can possibly have the choice of eating or not eating during a fast, for as soon as anything is eaten fast ceases.

THE OBJECT OF FASTING

What is the use of fasting? What is it for? From its connection with prayer, and from the Scriptures that we have read, it is evident that it is for the purpose of gaining special help and strength from the Lord, for the performance of some necessary work or the overcoming of some peculiarly strong temptation. This is indicated in the Lord's description of an acceptable fast, where He says, "Is not this the fast that I have chosen? to lose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?" Isa. 58:7.

But while fasting means special earnestness and importunity in prayer, it must not be considered as a penance, nor as buying the favor of God by the mortification of the body. God does not delight in human suffering, and we could not buy His favor even with the sacrifice of our lives. He bestows His grace freely, because He is love and mercy; and as an evidence of His favor He has given Himself for us. Christian prayer is not like heathen prayer. The heathen think that they shall be heard for their much speaking (Matt. 6:7), and in their importunity they lacerate themselves and afflict their bodies. See 1 Kings 18:28. God's servants do not do so, for they know that God is their Father, tender and loving, that He knows what we have need of before we ask Him, and that He has already richly provided every necessary thing for us. Read Matt. 6:8; Rom. 8:32; Eph. 1:3; 2 Peter 1:2, 3. True prayer is therefore simply the claiming of the promises of God with thanksgiving (Phil. 4:6); by faith demonstrating the reality of those promises. Since fasting means special emphasis in prayer, it of course means special confidence in God's word, and an exceptionally strong grasp of and dependence upon His promises. Fasting with prayer indicates such complete dependence on God's word, that we for a season depend on it instead of on the

ordinary means of sustaining life.
(Concluded next week.)

October 27, 1896

"Fasting and Prayer. (Concluded.)" *The Advent Review and Sabbath Herald* 73, 43.

E. J. Waggoner

(London, Eng.)

(Concluded.)

LIVING BY GOD'S WORD

That God's word is indeed food, is clearly set forth in the Scriptures. Jesus said that we should eat His flesh, "for My flesh is meat indeed." John 6:55. Afterwards He showed that we take His flesh through the word that He speaks. Verse 63. Therefore since His flesh is meat indeed, His words are likewise real food.

Jeremiah said, "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of my heart." Jer. 15:16. Moses told the children of Israel that God suffered them to hunger, and then fed them with manna, "that He might make them know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live." Deut. 8:3. These words have special significance in connection with fasting, because Christ quoted them when the devil tempted Him to break His fast by turning stones into bread. Matt. 4:3, 4.

This is not a mere figure of speech, but a reality. It is a literal fact that men live by God's word, whether they realise it or not. By the word of the Lord everything came into existence (Ps. 33:6), and by the same word are they still upheld. Heb. 11:3. There is no question but that we live by the food we eat. But all the life there is in the food we eat, is the life that is in the growing plants, and that life comes from the word which said, "Let the earth bring forth grass, the herb yielding seed after his kind," etc. Gen. 1:11. Although God has ordained that ordinarily we shall obtain life from His word through the grains and fruits which that word causes the earth to bring forth, it is certainly as possible to live *directly* from the word as from the grain, which gets its life-giving power only from the Lord. When Daniel was absolutely destitute of physical strength, he received full strength at once from the words spoken by the angel of God. Dan. 10:17, 18.

Many suppose that fasting is simply for the purpose of making the mind clearer. It does indeed for a time have that affect on one whose mind is beclouded by overeating, but not on one who habitually eats only according to his needs. Our brain power, as well as our muscular force, is derived from the food that we eat. If under ordinary conditions we go without food for an unusually long time, we become weak in body, and our thinking power is correspondingly

weakened. A brain worker requires more nourishment than one who exercises only his muscles. The *natural* effect of fasting is to diminish one's thinking power, as well as to weaken the body.

FASTING NOT PENANCE

Are we then to understand that fasting is after all only a sort of penance, a modification of the body?-Not by any means. Instead of its being a burden, it is the means of undoing the heavy burdens (Isa. 58:6); instead of being a sorrowful affair, it is a matter of choice and gladness, for Jesus said that when we fast we should not be of a sad countenance, but should anoint the head, an act indicating rejoicing. Matt. 6:17. So in immediate connection with the exhortation to fast, we read also, "Be glad then, ye children of Zion; and rejoice in the Lord your God; for He hath given you the former rain moderately, and He will cause to come down for you the former rain and the latter rain." Joel 2:23. God's people are to rejoice in Him all the time (Phil. 4:4; 1 Thess. 5:16), and especially in view of Christ's near coming (Luke 21:28); and yet they are to fast at times. Do we fast because we are in trouble?-We are commanded to rejoice and be of good cheer in tribulation. John 16:33. Do we fast because we desire deliverance from temptation?-The exhortation is, "My brethren, count it all joy when ye fall into divers temptations." James 1:2. There is no time when a man has so good a cause for rejoicing as when he is mourning for his sins; because mourning for sins implies acknowledgement of them; and "if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9. "Blessed are they that mourn; for they shall be comforted."

"But how can we rejoice when both the mental and physical powers are almost exhausted by fasting?" That question arises from a misconception of what an acceptable fast is. An acceptable fast is not the mortification of the body, for God does not delight in that; but it is coming into the closest possible connection with God's Word. It is true that the *natural* result of a protracted abstinence from food is exhaustion of the powers the body and mind; but a fast to the Lord is not like a forced fast, where one is all the time longing for food. On the contrary, an acceptable fast is one in which we take the living Word in the place of ordinary food, and are so supported by it as not for the time to be conscious of the absence of ordinary food. Note particularly the fact that when Jesus had fasted forty days and forty nights, "He *afterward* hungered." Luke 4:2. *Naturally*, He would have hungered during that time of fasting, in conflict with the devil; but His mind was instead occupied with God's Word, which for the time was food both to body and soul.

He who, while fasting, has a continual longing for food, and who by force of will resists the desire to eat, because he has determined to abstain for a certain length of time, is fasting to little or no purpose. His fast does not indicate undivided faith in God's Word. Instead of thinking only of God and His all-powerful Word, he is thinking largely of himself. Of such a wavering, but doubting one, the apostle says: "Let not that man think that he shall receive anything of the Lord." James 1:7.

Whoever fasts should have some definite object in view. This is self-evident, for fasting is inseparably connected with prayer, and prayer that has no definite object is only empty words. The faster must desire special grace for overcoming, or to help in some special time of need. Then when his confidence in God's living Word is so vivid and strong that he takes it as the reality that it is, and lives for a season upon it instead of upon his ordinary food, he knows that he has his heart's desire. God, who by His Word supports the physical wants, will much more supply the more essential spiritual needs. By our fasting we indicate that the Word of God is indeed our life, and that of course means that we fully yield ourselves to it. We show our dependence on God's Word, and our confidence in it for all things that pertain to eternal life and godliness, by taking it for a season absolutely for the support of our physical necessities, letting it take the place of ordinary food, and deriving equal or greater strength from the Word than from ordinary food. Thus the mind is indeed more clear through fasting.

The effect does not end with the season of fasting, but from that time we realize and acknowledge more fully than ever before that even while eating our daily food we are living only by God's Word, which works effectually in all who believe. This recognition of our dependence on God,-the knowledge that He not only gives us our food, but is able to sustain us by His Word when food is lacking,-tends directly to that dealing of our bread to the hungry, which characterizes a true fast. Isa. 58:7. As we receive the gift, we minister the same to others, "as good stewards of the manifold grace of God." 1 Peter 4:10.

May our perception of God's Word, and our confidence in it be so great that we may fast in spirit and in truth, and thus experience the fullness of the promise, "Then shall thy light break forth as the morning, and thy health shall spring forth speedily; and thy righteousness shall go before thee; and the glory of the Lord shall be thy rearward. . . . And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shall be like a watered garden, and like a spring of water, whose waters fail not." Isa. 58:8-11.

The Advent Review and Sabbath Herald, Vol. 75 (1898)

June 21, 1898

**"A Lesson in Obedience" *The Advent Review and Sabbath Herald* 75,
25.**

E. J. Waggoner

Present Truth.

Many people imagine that the times when quiet, unoffending people could be made to suffer real persecution for their loyalty to God and His Word, are in the past, and that men in these days are too enlightened to persecute their fellow-men for conscience' sake; but we have had under close observation for nearly a year a case which shows that all the elements of religious persecution are everywhere present as much as they ever were, and that more extended and

relentless persecution than has ever yet been known is not only possible, but is highly probable, yes, more, is actually inevitable, since careful and systematic preparations are being made for it. The case in question is highly interesting and most instructive, and as the whole affair is now ended, we will give a brief account of it.

NARRATIVE OF THE CASE

Early in 1897 Christen Rasmussen, a young man nineteen years of age, from Hurup, Denmark, was called to perform the military service that is demanded of every able-bodied young man. At that time he was not converted, but during a short visit at his home he gave himself to the Lord, accepting Christ as his Saviour, and fully decided to obey his heavenly Master in all things, according to the Sacred Word. This was no mere formal matter with him, as his subsequent history shows.

He should have presented himself at military headquarters at one o'clock, April 10, 1897, but as that day was the seventh day of the week, the Sabbath according to the commandment of the Lord, to whose service he had given himself, he did not put in an appearance until after sunset. For this seeming dilatoriness he received a reprimand, and was thereafter assigned to his duty.

During the week he made a request to the captain, to be exempted from service on Sabbath days, but the answer was that nothing could be done for him in that direction. The young man, however, had no question in his own mind as to whether the king of Denmark or the King of the universe had the first claim upon his service.

Accordingly, the next Sabbath morning when the soldiers appeared for inspection, he remained in his room reading his Bible. A corporal came with orders for him to take his place, but he answered, "I cannot, because it is the Lord's Sabbath." Then a lieutenant came, and commanded him to take his place in the ranks, but he replied, "I cannot." "Why not?" said the lieutenant. "Because it is the Sabbath." Finally he accompanied the lieutenant outside, but could not be induced to take his place in the ranks.

NO PLACE FOR GOD'S LAW

He was brought to the captain, who said, "Why do you not take your place?" "Because the Lord has said, The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." "Well, you are a soldier, and must obey; nothing of that kind is taken into consideration here. Take your place," said captain. "I cannot, sir." Without further parley a sergeant was ordered to take "No. 52" to prison, which was done.

Before the military court he had nothing else to answer than this: "The God who created heaven and earth has said, 'On the seventh day, which is the Sabbath of the Lord thy God, thou shalt do no work,' and I cannot do anything other than obey Him." He was thereupon sentenced to three times five days'

solitary confinement in a dark cell, on bread and water. The successive periods of five days' darkness were separated by one day's imprisonment in the light.

At the close of this sentence he was asked by his friends how he had it in prison. "Oh," said he, "it was somewhat lonesome at times, but I prayed to the Lord, and sang praises to Him, and so my heart was glad."

AN EXCELLENT CHARACTER

It should be stated that the military authorities gave the young man an excellent character. His reputation for activity and soldierly ability was good. The officer said that he was the best man in the company. At target practice he proved himself superior to all the rest. The colonel who had to send a report of the case to the King talked with him, and told what a good report he had heard of him from the officers, and said, "You are a clever marksman, can you shoot as well at the Germans, when you get in the battle?"

"No," was the reply, "I cannot shoot or kill a fellow-men, since God's law forbids it."

"Oh, yes," said the colonel; "I believe you are a faithful man to do what you believe to be right. You will fear God, and live for Him. I have nothing bad to report about you, but I must write that you are deluded."

Several times was young Rasmussen before the military court for insubordination, the only charge being that he would not work on Sabbath, and as often must he undergo punishment, so that as an Aarhus (Denmark) paper said in giving an account of this case, he spent the greater part of the summer in discharging penalties, and these were naturally made more severe one after the other. Dark cells and bread and water were everyday affairs with him. The closeness with which one punishment followed another, depended only on whether he came out of prison the first or the last day of the week; for as surely as Saturday came, was there the refusal to work, and the swiftly following sentence.

"ACCOUNTED MAD"

At last he was sent to the insane asylum, to be kept under observation for three months, to see if he was of sound mind. Here his surroundings were by no means pleasant, but the Lord whom he served did not forsake him, and he always maintained his courage. Whenever his friend saw him in the intervals of his imprisonment, he seemed glad and happy in the Lord, and had not a hard word to say of those at whose hands he was made to suffer.

In the insane hospital the doctor had naturally many talks with him, but could find in

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him nothing different from other men, except his loyalty to what the Bible says, and his confidence and happiness in the Lord. The doctor's report of his first examination ran something as follows:-

"The patient was sent in for examination as to a state of mind; because he, as an Adventist, had ever since his call to military service refused to work on Saturday, and had therefore undergone one punishment after another. His behavior in the hospital has been good, and one cannot know any other abnormal symptom in him than his defense of the sacredness of Saturday, which he supports with innumerable texts from the Bible."

As with Daniel, the only fault found in him was concerning the law of his God.

The 2nd of last October he was sent back to the army with the declaration that it was perfectly sane, whereupon the old history began to repeat itself. Friday evening soon came, and, as before, he respectfully but firmly refused to continue his work. Judgment followed quick and strong, and twice more was he obliged to suffer for his faithful "disobedience," each time five times five days in the dark cell, on bread and water, the last time without any bed. In all this time he uttered no complaint, only expressing the hope that he might soon receive his final sentence of continuous imprisonment.

Finally his case was settled, and he received a sentence of eight months' hard labor in the penitentiary. This was less than he expected. From the time that he was taken to the prison, until, a little less than two months later, he was pardoned on the king's eightieth birthday, nothing was known of him except that the inspector said he must learn to obey, and he had no doubt but that they would succeed in teaching him, and that in the prison he would be obliged to work on Sabbath, or else be punished according to the prison regulations.

It transpires that on its refusal to work on the Sabbath, he received the mildest punishment prescribed for such an offence. Instead of being flogged, he was obliged to spend the Sabbath in a dark cell or hole, where, as it was winter, and there was no fire, he suffered much from the cold. Now, however, he is free from prison and from all further military service; and as none of the things he endured could spoil his peace, it may well be believed that he is now glad in the Lord, to whose service he is more than ever devoted.

WHO WAS DISOBEDIENT?

We have headed this narrative "A Lesson in Obedience," and such it is. The military authorities thought all the time that they were engaged in teaching the young recruit obedience to order; but the fact was that it was he who was giving them a practical lesson in obedience, which most of them were too dull to appreciate, their senses having been blunted by their military training.

It is true that Rasmussen was technically disobedient, but that which in his case was called "disobedience" was the highest kind of obedience. A writer for one of the Danish newspapers well said: "I cherish the highest respect for this young man. The faithfulness and integrity which he exhibits is so rare that it ought to be rewarded by some other means than the House of Corrections." In reality it was the military authorities who were disobedient, for the law which says, "Remember the Sabbath day to keep it holy," is for all, and the king on his throne is under the same obligation to keep it that the peasant is.

That Rasmussen's case is only faintly suggestive of what may yet follow in multiplied instances in every land, is indicated by the following taken from the Aarhus *Folkeblad* February 19:-

"One cannot comfort himself with the thought that this is an isolated case, for there will soon be many, I know of a certainty. We really come to the heart of the matter only when we see that such a man can come into a yet more serious situation in time of war. For according to what I have been able to learn by conversations with men belonging to the Seventh-day Adventists, they will absolutely refuse to go against an enemy with weapons in hand. They will hold themselves strictly to the fifth [sixth] commandment, 'Thou shalt not kill.' They will allow themselves to be killed, but they will not kill. If this is correct, and I believe it is, then these men are useless as soldiers, and may, if war should break out, come into the most deplorable condition in that they may be condemned to death, and put others in the painful situation of being obliged to pronounce so hard a sentence upon them."

THE GOD OF WAR

When one stops to consider how the war spirit is dominating the nations of earth, and what its nature is, it will be apparent that there are indeed "perilous times" ahead, and not far distant. The demon whom men call "the god of war" is stern, harsh, unyielding, unrelenting, and mercilessly cruel. The groans of the wounded and dying, and the wails of widows and orphans, are music to his ears. Men call him Mars, but he is well represented by the ancient Moloch, that brazen image into whose red-hot arms living children were flung, while the beating of drums and the blare of trumpets drowned their dying cries, or mingled with them to work the multitudes up to the highest pitch of frenzy.

The Danish people are as kind and courteous and gentle a people as can be found in the world. Moreover all those who came in contact with young Rasmussen liked him personally, and the officers praised his efficiency and willingness, yet the worship of the military demon begets so false a conception of duty, that not one of them would hesitate in obedience to inflict upon him any sort of punishment. Why?-Because in their minds human Government is greater than God. Young Rasmussen was not punished because the officers had any ill will to him, nor because they were hard-hearted men. Far from it. On the contrary, it caused them pain, and they did it at the sacrifice of personal feelings and to what they conceived to be their duty. The same thing would be done in any other country in the world, only the punishment might be much more vigorous. The kings and rulers of earth have set themselves against God, and have assumed the right to set aside His law, which says, "Thou shalt not kill," and as a matter of course the other portions of that law are as lightly regarded by them.

A FALLACY

This case shows the fallacy of another idea, that is entertained by many, namely, that religious persecution must be prompted by hatred of the religious

principles of the ones persecuted. In this case those at whose hands Rasmussen suffered had no religious bias. They cared more for the Sunday than for the Sabbath. It was absolutely immaterial to them what religion the soldiers professed, or if they professed none at all. The only thing that concerned them was, to secure implicit and unquestioning obedience to the regulations of the army. If a man disregards them, the fact that he does so in obedience to God's law is not for a moment taken into consideration; punishment must follow to the bitter end.

MILITARISM ABOVE GOD

"But there must be discipline in the army, or else its efficiency is at an end; and if partiality is shown there will be an end of discipline," will be urged by many, and not last, by any means, by men who occupy the places of influence in the church. Think of the wickedness of such a defense! God and His law must be considered of secondary importance to the military machine! It is of more importance that the army should be maintained, than that God should be regarded! The mere statement of the case is sufficient to show that it is as gross paganism as ever existed. What hope can there be of peace on earth as long as such principles rule?

The situation will be worse in the future than it has ever been in the past, for war is now sanctioned by the professed ministers of the Gospel, as it has never been before. It is so easy for the rulers to raise the cry of "humanity" in justification of any war, or else there is always that magic word "patriotism;" and when a country is "Christian," it is readily argued that to defend its "honor" is a Christian act; so that he who will refuse to disobey God's law, "Thou shalt not kill," will be condemned as a traitor to God in his country, and that even by the ministers of religion.

PAGANISM

Is it not time that the question were again asked: "How long halt ye between two opinions? If the Lord be God serve Him, and if Baal, then serve him." In so-called "Christian" countries the worst sort of paganism is assuming overwhelming proportions. The great mass of people seem to think that when "Government" (which is in the main only another name for the army) commands disobedience of God's law, there is no alternative but to disobey it; and those who refuse to transgress God's law are branded as lawless and disobedient. What is it but heathenism thus to ignore God, and to set the military god above him?

Thank God that there are still faithful witnesses to the truth, lone voices in the desert, saying, "Behold your God!" When the testing time comes the single voices will be multiplied by thousands, whose quiet lives of humble obedience to God's law will speak louder than any words, and will result in bringing many from the camp of Satan, to enlist under the banner of the Prince of Peace.

October 11, 1898

"The Two Covenants" *The Advent Review and Sabbath Herald* 75, 41.

E. J. Waggoner

"These are the two covenants." Gal. 4:24. What are the two covenants?-The two women, Hagar and Sarah; for we read that Hagar is Mount Sinai, "which gendereth to bondage." That is, just as Hagar could not bring forth any other kind of children than slaves, so the law, even the law that God spoke from Sinai, can not beget free men. It can do nothing but hold them in bondage. "For by the law is the knowledge of sin." The same is true of the covenant from Sinai, for it consisted merely of the promise of the people to keep that law, and had, therefore, no more power to make them free than the law itself had. Nay, rather, it gendered to bondage, since their making it was simply a promise to make themselves righteous by their own works, and man in himself is "without strength."

"Then did not God himself lead them into bondage?"-Not by any means; since he did not induce them to make that covenant at Sinai. Four hundred and thirty years before that time he had made a covenant with Abraham, which was sufficient for all purposes. That covenant was confirmed in Christ, and, therefore, was a covenant from above. See John 8:23. It promised righteousness as a free gift of God through faith, and it included all nations. All the miracles that God had wrought in delivering the children of Israel from Egyptian bondage were but demonstrations of his power to deliver them and us from the bondage of sin. Yes, the deliverance from Egypt was itself a demonstration not only of God's power, but also of his desire to lead them from the bondage of sin,-that bondage in which the covenant from Sinai holds men,-because Hagar, who is the covenant from Sinai, was an Egyptian.

The fact that the children of Israel, in their self-sufficiency rashly took the whole responsibility upon themselves, does not prove that God led them into making that covenant, but the contrary. He was leading them out of bondage, not into it, and the apostle plainly tells us that covenant from Sinai was nothing but bondage.

Note the statement which the apostle makes when speaking of the two women, Hagar and Sarah: "These are the two covenants." So then the two covenants existed in every essential particular in the days of Abraham. Even so they do to-day; for the Scripture says now as well as then, "Cast out the bondswoman and her son." We see then that the two covenants are not matters of *time*, but of *condition*. Let no one flatter himself that he can not be under the old covenant, because the time for that is passed. The time for that is passed only in the sense that "the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revelings, banquetings, and abominable idolatries." 1 Peter 4:3.

The difference between the two covenants is just the difference between a freewoman and a slave. Hagar's children, no matter how many she might have had, would have been slaves, while those of Sarah would necessarily be free. So

the covenant from Sinai holds all who adhere to it in bondage "under the law;" while the covenant from above gives freedom, not freedom from obedience to the law, but freedom from disobedience to it. The freedom is not found *away from* the law, but *in* the law. Christ redeems from the curse, which is the transgression of the law. He redeems us from the curse, that the blessing may come on us; and the blessing is obedience to the law. "Blessed are the undefiled in the way, who walk in the law of the Lord." Ps. 119:1. This blessedness is freedom. "I will walk at liberty; for I seek Thy precepts." Verse 45.

The difference between the two covenants may be put briefly thus: In the covenant from Sinai we ourselves have to do with the law alone, while in the covenant from above, we have the law in Christ. In the first instance it is death to us, since the law is sharper than any two-edged sword, and we are not able to handle it without fatal results; but in the second instance we have the law "in the hand of a mediator." In the one case it is what we can do; in the other case it is what the Spirit of God can do. Bear in mind that there is not the slightest question in the whole epistle to the Galatians as to whether or not the law should be kept. The only question is, How shall it be done? Is it to be our own doing, so that the reward shall not be of grace but of debt? or is it to be God working in us both to will and to do of His good pleasure?

Sarah answers to the covenant which is from above, because she is free. But the freedom which that covenant gives is the freedom of the Spirit, for Isaac was born of the Spirit. See Gal. 4:29. "Where the Spirit of the Lord is, there is liberty." 2 Cor. 3:17. "If ye be led by the Spirit, ye are not under the law." Gal. 5:18. But this does not mean that the Spirit gives one license to break the law; for "the law is spiritual." Rom. 7:14. There is no liberty in sin, and "sin is the transgression of the law." So the liberty of the covenant

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from above is that perfect liberty that belongs alone to those who are law-abiding. We become law-abiding only by having the law written in our hearts by the Spirit.

"Stand fast therefor." Stand where?-"In the liberty wherewith Christ hath made us free." And what freedom is that?-It is the freedom of Christ himself, whose delight was in the law of the Lord, because it was in His heart. Ps. 40:8. "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Rom. 8:2. We stand only by faith.

Let it not be imagined that there is any trace of bondage in this freedom. It is liberty of soul, liberty of thought, as well as liberty of action. It is not that we are simply given the ability to keep the law, but we are given the mind that finds delight in doing it. It is not that we comply with the law because we see no other way of escape from punishment; that would be galling bondage. It is from such bondage that God's covenant releases us. No; the promise of God, when accepted, puts the mind of the Spirit into us, so that we find the highest pleasure in obedience to all the precepts of God's word. The soul is as free as a bird soaring above the mountain-tops. It is the glorious liberty of the children of God, who have the full range of "the breadth, and length, and depth, and height" of God's universe. It is the liberty of those who do not have to be watched, but who can be trusted anywhere, since their every step is but the movement of God's

own holy law. Why be content with bondage, when such limitless freedom is yours? The prison doors are open; walk out into God's freedom.

October 25, 1898

"The Secret of the North" *The Advent Review and Sabbath Herald* 75, 43.

E. J. Waggoner

Present Truth .

The magnetic needle points to the north. Everybody knows the facts, but nobody knows why. There is a mysterious attraction in the north. Mysterious indeed; for the Hebrew word for "north" means, "concealed," "hidden." What is this power, which men arbitrarily call "magnetism," which fills the whole earth, and by which matter is kept from becoming a chaotic mass and going to destruction?-It is God's own personal influence, for "there is no power but of God." His secret dwelling-place is "Mount Zion, on the sides of the north, the city of the Great King. God is known in her palaces for a refuge." Ps. 48:2, 3. Lucifer, in his mad ambition to set his throne above the stars of God, and to be like the Most High, said: "I will sit also upon the mount of the congregation, in the sides of the north; I will ascend above the heights of the clouds; I will be like the Most High." Isa. 14:12-14.

"He stretched out the north over the empty place, and hangeth the earth upon nothing." Job 26:7. The earth hangs upon nothing, upheld by that mighty power that emanates from "the secret place of the Most High,"-the north. That power pervades every particle of matter in the universe, and holds it in its place. In Christ "are all things created, . . . for He is before all things, and in Him all things consists," or "cohere." Col. 1:16, 17. He upholds "all things by the word of His power." Heb. 1:3.

The mind cannot grasp such mighty power. It is but the working out of "the love of God which passeth knowledge," which is devoted to the well-being of mankind. "The earth is full of the goodness of the Lord" (Ps. 33:5), and it his loving-kindness that draws us to him. All the force in nature, by whatever name men know it, whether cohesion, chemical attraction, magnetism, gravitation, or what not, is simply the influence of the Spirit of God, from whose presence none can flee, whether he ascend to heaven, or descend into the depths of the earth, or dwell in the uttermost parts of the sea.

November 8, 1898

"The Open Grave" *The Advent Review and Sabbath Herald* 75, 45.

E. J. Waggoner

Present Truth.

In the city of Hanover, Germany, there is in one of the churchyards a grave which attracts the attention of hundreds of visitors every year. Pictures of it are to be found for sale in nearly every stationer's shop, and it is known far and wide as "The open grave." The history of it is in brief this:-

More than a hundred years ago a woman was buried there, and the following inscription (whether by her own direction or not, I do not know) was placed on the lowermost stone of the tomb: "This grave, purchased for eternity, must never be opened."

The grave, as will be seen from the illustration, was covered with heavy stones, the top one being a solid block that doubtless weighs not less than a ton, and all the stones were firmly bound together with iron bands. But no human device can hinder the working of the power of life. Either a seed fell into the grave before it was closed up, or else a shoot from a tree penetrated the grave from beneath, and in obedience to the law of life, proceeded to make its way to the light.

Slowly and imperceptibly, but with irresistible power it forced its way between the huge stones, and burst every iron band. Now there is not a single stone left in its original position, although no hand of man has ever presumed to try to move them.

A vigorous birch-tree is now growing from the open grave which was to remain closed to all eternity. The tree is flattened where it comes in contact with the huge covering stone, so that it fills the entire side of the grave, but immediately above the block it assumes the natural, round shape, and is about fifteen inches in diameter.

There is in the same churchyard another grave that has been opened in the same manner by a small locust tree, but it does not attract the attention that the first one does, since it has no inscription and no iron clamps. Both however teach the same thing, namely, the power of life.

How easily the voice of God sounding from heaven can rend all the tombs! That voice which at the last day will shake the earth, and open every grave, is but the same voice which in the beginning said, Let the earth bring forth grass and trees; and although no sound of it is heard, that Word is able, as we have seen to break every bond. That is the power of the resurrection.

But the power of the resurrection of the last day is only the power which Jesus Christ, who is risen from the dead, exerts in every believer. He is near to every soul, with all the power of His resurrection life. "The Word is nigh thee, even in thy mouth, and in thy heart; that is, the Word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved." Rom. 10:8, 9.

That word, which at the last will open every grave, and whose power is shown in the bursting of the iron bands that were designed to keep the Hanover grave closed, is able to burst every bond that would hold any soul down to this earth and its groveling life. Jesus still comes as of old, anointed with the Holy Spirit, "to proclaim liberty to the captives, and the opening of the prison to them that are bound." Who will listen to Him? "Hear, and your soul shall live."

November 29, 1898

**"Imagination Is Idolatry" *The Advent Review and Sabbath Herald* 75,
48.**

E. J. Waggoner

Present Truth.

Imagination is not a gift of God. It is the perversion of God's gift. It is the result of refusing to let God Himself direct the faculties which He has given us, and trying to direct them ourselves. One has no right to imagine anything. Imagination is but an *ignis fatuus* that leads men into a fog. The first chapter of Romans tells what it does for men. They had the knowledge of God,—that is, of the truth, for God had showed it unto them. But they did not like to retain God in their knowledge; they did not like to admit that they were not wise in themselves. So they proceeded to find out the truth by their own "reason." But God is the only source of reason, and "reasoning" without Him is only vain imagination. They saw wisdom and power displayed in the things that are made, and which are growing. But they would not acknowledge that it was God's power and wisdom that were manifested there, for in that case they would have been obliged to acknowledge that it was only by His power and wisdom that they themselves lived and acted and thought. This they would not do, for they professed themselves to be wise; they put themselves in the place of God. Then there was nothing left for them but to say that the things that were made were God, thus changing the truth of God into a lie. Instead of seeing God in everything, they imagined that everything was God, because they rejected the truth to begin with. The truth is that God's power and divinity are to be seen working in everything that is made; the lie is to say that the power and wisdom originate in the things that are made whether it be men or the grass of the field. When men substituted their own imaginations for pure reason, it naturally followed that they gave those imaginations visible form, and so image worship was the result. Imagination is simply the forming of an image in one's own mind. The image that is formed is only the imagination of the heart made visible. To make images is idolatry, whether they be formed by the hands, or only retained in the heart.

The work of the Gospel is to cast down imaginations. "Every high thing that exalteth itself against the knowledge of God," must be overthrown, and every thought must be brought into captivity to the obedience of Christ. Imagination has no place in God's work. He deals in facts, not in fancies. The gospel is a fact. There is no speculation about it. We have only to believe what is real, that which has been done and finished.

Think what heights of knowledge we all might have attained to even in our short lives, and with our meager advantages, if we had never learned anything but the truth. We might not have been able to make much of a display, but we would have had something of solid value. One bag full of wheat is worth more than a thousand bags full of air. That which made Jesus of Nazareth superior to

all the men of His day was the fact that He held Himself rigidly to the truth. Thank God that even though we have turned every one to his own way, and have filled ourselves with winds of teaching, it is never too late to learn the truth. If we come to Jesus in humility, He will transform us by the renewing of our minds, even giving us His own perfect mind.

Jesus Christ is the wisdom of God, and he is of God made unto us wisdom as well as righteousness. God's Word is the only source of wisdom; "for the Lord giveth wisdom; out of his mouth cometh knowledge and understanding." Now since imagination is the deadly foe of the truth and of wisdom, it is evident that in dealing with the Scriptures, above all things, every trace of imagination should be rigidly excluded. Nothing of self must be allowed any place. We must hold ourselves as nothing, not bringing to the study of the Word any preconceived ideas, or rather, what men are pleased to call ideas. We must be silent before the Lord, believing that every word of God is absolute truth, and allowing Him to fill us. Then there will be no mistakes. Then there will be no danger that we shall fall into error. All who do this will see the truth, and will be "perfectly joined together in the same mind and in the same judgment." Only in this course is there safety. In thus humbly submitting to be taught of God, not presuming to originate a single thought for ourselves, there are possibilities of almost infinite wisdom for the poorest and humblest souls. They who acknowledge God as the One who is all in all, have access to "all the treasures of wisdom and knowledge."

"Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise." 1 Cor. 4:18.

The Advent Review and Sabbath Herald, Vol. 76 (1899)

February 28, 1899

"Items from General Conference" *The Advent Review and Sabbath Herald* 76, 9.

E. J. Waggoner

It would be impossible to give in the REVIEW anything like a full account of the proceedings in General Conference. This is done in the *Daily Bulletin*. We shall, however, as far as possible, give in the REVIEW the principal points and important items, as there are a good many of the subscribers of the REVIEW who do not see the *Bulletin*. This ought not to be so, of course: any one who does not take the *Daily Bulletin* misses more than he can possibly measure.

The following testimonies in the opening meeting are worth giving to the readers of the REVIEW:-

E. J. Waggoner: My heart is full of thanksgiving to God this morning. I can not tell of so long an experience as some of these who have spoken before me; but I know that God is almighty now. He is good today. "What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord." Goodness and mercy have followed me continually, and never more than since the last General Conference and during the last year.

Especially in the last few weeks have the goodness and power of God been manifest in me. We had storms all the way: every mile, almost, we have met with difficulty, ever since we left home; but the presence of the Lord has been with us, and he has given us rest. When we were crossing the sea, and the storm was terrible upon us, and the ship was so racked that it seemed as if nothing built by man could hold together, I found great comfort in looking at the hollow of my hand thinking, It is not very much water that I can hold, and God measures the seas in the hollow of his hand. How safe! I never had a more joyful feeling than when I lay there in my room, the storm raging,-but God was there. Who is a God like unto our God? I will sing of the mercies of the Lord forever.

March 7, 1899

"The Water of Life" *The Advent Review and Sabbath Herald* 76, 10.

E. J. Waggoner

The following from one of the lessons by Elder Waggoner in General Conference is so precious we pass it on that all the readers of the REVIEW may have it:-

"He showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God; and the Lamb." You who have lived in the mountains know more about it than those who have lived on the plains. You know what living, sparkling water is. And this water that flows from the throne of God is the life of God; and the life is the life of men. It is God's own life flowing from his throne.

Do you believe there is any such thing? Is there a real river flowing from the throne just now?-Yes. Where does it flow? A river that flows must go somewhere. Here is a throne, and from it is gushing every moment, and has been from the days of eternity, and will be until the eternity of eternities, a river of life, flowing on and on, without stopping. It is the river of life. Where does it go?

It is a real river. If we were there, I suppose we could see it. Some would, and some would not; but it is a river that may be seen, felt, drank from, and bathed in. The real thing is flowing. Where from?-From the throne of God and of the Lamb.

"They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them into living fountains of water." Where is the Lamb?-In the midst of the throne. "And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain."

In order that we may have an object-lesson, let this desk represent the throne of God. From it flows the river. It is the throne of God; and the Lamb-the *slain* Lamb-is in the midst of the throne; and from the throne is that everflowing stream of life.

"Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs; but one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw it bare

record, and his record is true; and he knoweth that he saith truth, that ye might believe."

That was an important thing. See with what detail and emphasis it was stated. "He that saw it bare record, and the record is true, and he knows that it is true." There came out blood and water from the side of the Lamb that was slain; and the blood is the life, isn't it?

So on the cross Christ gave his life for us.

His life has always been given for us; and the cross is merely the manifestation that that life has been given. That one instant when he hung there between the heavens and the earth, offered for man, was a revelation of the eternal glory of God, that he has always given his life to man. The blood came from Jesus that men might see that he has given his life for them.

There was the water and the blood. One saw that, and he bare record, and we know his record is true. And there are three that bare record,-the Spirit, and the water, and the blood. And the three agree in one. All are life; the Spirit is life, because of righteousness; the blood is the life, and the water is the water of life, flowing out from the side of the Crucified One.

Jesus said at one time, "Destroy this temple, and in three days, I will raise it up," and then the Jews began to find fault with him: but he spoke of the temple of his body, for he had said, "Lo, I come; in the volume of the book it is written, I delight to do thy will, O my God; yea, thy law is within my heart."

When the tabernacle was built, it was a very feeble representation of the true sanctuary, which the

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Lord pitched, and not man. There was an ark in the innermost place, and upon that ark where cherubim; and from between the cherubim the glory of God shined forth, indicating that that was a representation of the throne of God, who sits between the cherubim. But underneath the cherubim were the tables of the law, showing that righteousness is the foundation of his throne; the law of God is in the very midst of the throne.

But the law of God was in the heart of Christ, showing that his heart was the throne of God; so that when he hung upon the cross, God's heart was pierced, and from that place where the law dwelt there flowed out the stream of life. What was it?-The pure river of the water of life, flowing from the Crucified One. And the stream that flows this minute from the throne of God, is just as real a stream as was the water and the blood that flowed from the heart of Christ, and it is the life of God. And whosoever will, let him take the water of life from that flowing stream. "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

"If any man thirst, let him come unto me, and drink." Christ spoke this of the Spirit; therefore that stream of life which flows from the throne of God is simply the Spirit of God, flowing out into all the world. The Spirit and life of God are therefore flowing forth.

March 14, 1899

**"The Spirit of Freedom" *The Advent Review and Sabbath Herald* 76,
11.**

E. J. Waggoner

...preached in the Tabernacle at Battle Creek, Jan. 14, 1899, and
stenographically reported.

"For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together." Rom. 8:14-17. The glorious truth every one of us ought to know is that God has given unto us the Holy Spirit, the Spirit of adoption, and that we are children of God. God has given unto us the Spirit, not of this world, but the Spirit which is of God, that we may know the things that are freely given to us of God.

Jesus Christ came to his own; and even to this day, his own receive him not; but O, what a glorious message there is, even in that reproof that they who did not receive him, but who mocked him, despised him, plotted against him, yea, helped to crucify him, even they were his own, they belonged to him! is there not comfort in that for you and me? Can you and I ever doubt our acceptance with God? Can a shade of doubt ever come into our minds that we are the Lord's, when these who rejected him, who crucified him, were his own? He came to his own. They were all his own; all live unto him; all live only by his life.

Jesus was born, not of blood, nor of the will of man, nor of the flesh, but of God; so that every one who believes on his name, every spirit, every soul, that confesses that Jesus Christ is come in the flesh, is of God. So simple and so easy is it for as to step out of bondage into freedom, out of darkness into light, out of being sons of the wicked one to being the children of God. Every one who confesses the truth! O, how easy it is for people to be saved! How easy has the Lord made the way of life! It is not necessary to speculate and worry over some hard theory; all we need to do is simply to recognize the things that are, and to believe the truth. That which is, and the truth, is that we are living, not by ourselves, but by Jesus Christ, by the Spirit. This is the life of every man in the world. "That was the true Light, which lighteth every man that cometh into the world."

And what you and I, my friends, want to understand and know and remember is our personal relationship with God. We want to understand our personal relationship with our Lord Jesus Christ, -that he came in the flesh. He has come in the flesh; but the glory of this is not simply that which it brings to him. Our salvation does not end with the individual. Again and again I repeat that your salvation is only an incidental thing. It is easy for the Lord to save us: but the glorious thing is that God can take you and me, and make us a means of

salvation. That is what brings out my gratitude more than anything else. When our minds are wholly absorbed in that, when we get that into our hearts, we do not stop half-way, we do not make the gospel as salvation end with our own individual cases: but we realize that God has given no light and truth, in order that they may shine forth, through us, to others; and that God has sent us into the world, even as he sent his only begotten Son; that as Christ was in the world reconciling the world unto himself, so has he put into us the message of salvation, as if God were beseeching through us, as he did through Christ, "Be ye reconciled to God."

When you and I get that message into our hearts, there will never be any more doubt about our acceptance with God. There will be tribulation,-far more than we have dreamed of yet,-but in the midst of it all there will be joy with the Lord Jesus Christ. "If so be that we suffer with him." What a blessed assurance it is that we may go to every one who is suffering, downcast, and outcast, and assure him that he is suffering with the Lord Jesus Christ! He does not know it; and so the Lord in heaven said, "I will declare thy name unto"-whom?-To those miserable outcasts? I will go and stand afar off? I will speak to them, and tell them that if they will do as they ought to do, they will be saved? Is that it?-No, no! "I will declare thy name unto *my brethren*."

Thank the Lord that in heaven he did not act a part. He did not need to *condescend* to come down; for he was meek and lowly in heart. The mind that was in Christ-that mind which led him to take the part of a servant-was *there*. He was as a servant. All that was necessary was to change the *form*. He did not come down to lower himself; he called us his brethren. O, the blessedness of the thought that the Lord looks down upon every outcast, despised soul, and says, *He is my brother!* This is the message of salvation that you and I are commissioned to give to the world. We may say to every despondent soul, wherever we are: You have a glorious heritage. The Lord Jesus Christ claims you. God has not given you up; he is long-suffering; he loves with an everlasting love. There is an inexpressible joy in carrying to others the gospel of peace. When that is in our heart, we lose sight of our own salvation. We can not think of it: it is so certain. "The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint heirs with Christ." Knowing this, we know that our own salvation is sure: it is the salvation of other people about which we are anxious.

But have you got these lessons learned so well that out of the depths you can find virtue! that whatever your distress, whatever the tribulation, yea, whatever the weakness of your own disposition, you can find strength and victory? Have you learned that! Have you learned the relationship of the Lord Jesus Christ to us,-that he is one with us,-so that you certainly know that there is no separation between him and us? Jesus Christ was tempted in all points like as we are, suffering with us, made in all points like unto his brethren, one with us, so that he is our life,-not simply your life and mine, but the life of all flesh. "Say not in thine heart, Who shall ascend into heaven! (that is, to bring Christ down from above)." Christ is the word, the manifestation of the word, that is written in the Old Testament. Moses was moved to write the word, saying, "For this commandment

which I command thee this day,"-speaking to rebellious Israel, who had rejected the Lord, who had been stubborn,-"it is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it."

So is the word to the soul who is not doing the word of God,-it is *there*, nevertheless, that he *may* do it.

The apostle, by the same Spirit, takes up the word: Say not in thine heart, Who shall go up to bring Christ down; for he is down, even in the very depths. He descended into the very lowest place of human misery, and sin, and degradation. "Say not in thine heart, Who shall ascend into heaven!" He is there also: he has arisen from the dead, and is exalted far above all, that he might fulfil all things. "The word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it."

Very well, then. He is our life: there is no sensation, even, but of him. In him we live, and move, and have our being. He is touched with the feeling of our infirmities. Not one thing touches a soul, but that it touches him. Think of it! We do not have the power to feel, to think, to act, except by the life that God has given to us, and that is in us. He is our life. Everything, whether it be physical pain, the blow that comes to us, or whether it be the pain that is in the body, the temptation,-there is not one phase of suffering, but that we feel it simply because Jesus Christ feels it. He is in us, he feels it; therefore we feel it. And this, in order that we may know the power that is within us, that we may overcome. Is not this a glorious gospel? Is it not glorious that the Lord Jesus Christ has given us the power, not only to become the sons of God, but to declare his name to his brethren-to declare a gospel of freedom?

We were bound. How Satan has bound us! You know the woman in the synagogue, who had been bowed together for eighteen years, and could in no wise lift herself up. But when Jesus saw her, he said to her, "Woman, thou art loosed from thine infirmity.... And immediately she was made straight, and glorified God." It may be that some of us have been bound twice eighteen years. O, how many of us have been bound, and have been unable to do the things that we should do! We were bound in chains which, it seemed to us, could not be broken,-inherited tendencies, dispositions, habits, appetites, whatever might hold us,-and we could not break the chain. We felt our slavery. We groaned under the lash, in bondage. But Christ has set us free. Glory to his name! And God hath not given us the spirit of bondage, but the Spirit of freedom, that "he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their life time subject to bondage."

Do you know what power the Lord Jesus Christ has given to us? God was with him, and he went about doing good, and healing all who were oppressed of the devil. "Jesus of Nazareth, a man approved of God among you by miracles, and wonders and signs." By whom was this done!-By a man. God did by him miracles, and wonders, and signs. "Therefore we ought to give the more earnest

heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?" And not only to him, but the message is to all that hear. "Let him that heareth say, Come." So all of us who have heard the message confirmed to us by those who heard him, are equally commissioned with them to carry it onward; and God himself will bear witness with us, that we are the children of God, heirs of God, and joint heirs with Jesus Christ,-having everything that he has, and at the same time reigning with him.

"If so be that we suffer with him." These sufferings are his sufferings; this temptation that we endure is his temptation; these trials that come to us, these tribulations, are all his.

March 21, 1899

"Do You Think It? or Do You Know It?" *The Advent Review and Sabbath Herald* 76, 12.

E. J. Waggoner

Present Truth.

How often we read with reference to something pertaining to the Bible and religion, "Dr. -- thinks that this is," etc., and what the Doctor *thinks* is then by many considered as final, until he "thinks" again, or until somebody else "thinks" something else.

"Then you would have us ignore the opinions and ideas of other men, and each one simply follow his own thoughts." Not by any means; our own thoughts are no better than other peoples, and often not so good. I would have you follow, not what you or somebody *thinks*, but what you *know*. When you absolutely know a certain thing, you accept it not on anybody's authority, but for its own sake. Then you are sure of where you stand.

"Ah, but what conceit for man to assume that he *knows* the truth in a case where more learned men confess their ignorance."- Yes, indeed it is, if you *assume* and that you know the truth. Don't assume anything, and when you are not sure that you know, don't be ashamed to say that you don't know. But what is there strange in a person's knowing what the Lord tells him, and in being sure that he knows it? In such a case it is sin not to know. Jesus says: "If ye continue in my word, . . . ye shall *know* the truth." The Word of God is sure, and whoever believes it may be sure.

March 28, 1899

"The Things of God" *The Advent Review and Sabbath Herald* 76, 13.

E. J. Waggoner

...delivered in the chapel at the Sanitarium, Jan. 7, 1899.

"We speak wisdom among them that are perfect: yet not the wisdom of this world. . . . But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." We must not detach this text from its surroundings, and put it too far off. Almost invariably we think of these things as "by and by." "Now is the accepted time; behold, *now* is the day of salvation."

It will not do to spend time in dreamy anticipation; the present must occupy our entire attention. In looking ahead we forget the present; but we can not appreciate future blessings if those of the present are not appreciated.

"We speak the wisdom of God in a mystery." Speak "as it is written," not what has gone before. Because "eye hath not seen," is it any reason that man should not *know*? These things which we have not seen are spiritual, and our eyes are not adapted to see them. The body must wait for the resurrection to prepare it to see these things. But God expects us *now* to be spiritual, so he can reveal to us, and work in us, in spite of the disabilities of the flesh.

"He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things,"-the things not conceived of, but known only by the revelation of God. "Unto you is born a Saviour." What a glorious thing this is, that the man of the world can not know! "Every good gift is from above, and *cometh down*." It does not stay up there, note that. Don't make a mistake, and think the things are so high you can not grasp them. The things worth the most are given by Jesus. Let us be thankful that he who has nothing can be the richest of all mankind. Millionaires get great wealth, and it may go up in smoke in a few moments; but what the Lord gives can not be taken from you. "The Spirit itself beareth witness with our Spirit, that we are the children of God." Do not let these words be mere figures of speech. You "can't understand it"?-No; it does not enter into the heart of man. But God *reveals* it to us.

We are so gross. We think in dollars and cents,-what we shall get, etc. Even in heavenly things the gold attracts many,-the harp and crown, the paving of streets, and the like. Many think we shall be heirs of God "by and by," and enter into the mansions he has prepared for us; but the true believer enters into the deep things of God *now*. With most of us our heirship of property is small. But in other things, man inherits largely from parents away back to Adam. Many of us have not had the best start in life, but we do not need to spend time in regrets that this is so. As by nature we are heirs of our parents, by grace we are heirs of God; not heirs of the *possessions* of God merely, but heirs of God himself!

Sometimes in the conflict with evil traits, one despairs, and says: "It is no use, this is a part of my nature. God does not expect anything better of me." O, yes, he does expect something better of you: and he has the right to expect it; because he has brought to you the blessed privilege of being born again,-of having a new nature, even "the divine nature." But you say, "I can't see." Of

course you can't see, God alone *reveals* it; and it is revealed only through faith. God is *here*; and when we receive him, we know it.

Christ is the representation of the Father. When his glory is considered, one's lips almost refuse to speak of the things God reveals to us. Jesus said, "He that hath seen me hath seen the Father." By accepting Christ we become heirs of his disposition, of his kingdom, of all his attributes. He has ascended to the right hand of glory; but everything that is his, he shares with us.

The confidence of our acceptance with God is his Spirit given that we may know the gift of God to us. He has a right to see in us the thing he gives us. If a parent says to his little boy, "Johnnie, do not be seen with those old boots again, here is a new pair;" or, to his little girl, "Mary, do not wear that dress again, here is a new one for you," he expects to see the new articles worn.

If we only knew the gifts of God to us, we would receive them, and rejoice. God has accepted every person in the world. How do I know?-He has paid the price: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." It is just that easy. You go to a store, look at goods, select, and pay for them. You give an address where they are to be sent; but they do not come. At last your patience is tried, and you go again to the store. The dealer says, "I thought you would not accept them." But you say, "They are mine. Did I not buy them? Did I not pay the price? There is no question whether I will accept them or not, you send them up." *Christ has paid the price.* The mark of the cross in his hands is the *receipt*. In paying the price he has accepted us. We are his.

When his ownership is forgotten, it is no wonder Christian life is at such a low ebb. He says, "I have bought *thee*;" but man says, "What shall I *get*?" O, yes; it is the dollars and cents again.

"If any man be in Christ, he is a new creature." 2 Cor. 5:17. It says, "any man;" there is no limit. Next verse: "And all things are of God, who hath reconciled us to himself by Jesus Christ." "Reconciled us." That means Paul, does it?-No; US! What a glorious gift is bestowed on all the world! *The only condemnation* of God to the world is his love.

Jesus Christ associates us with himself in the world. When the question is asked, "Can God save me?" remember he will not only do that, but will make you a *saviour*. "I will bless thee. . . and thou shall be a blessing." "As my Father sent me, even so send I you." "As he is, so are we, in the world." Let us believe the Lord, *not* for *our worth*, but for *his love* to us. The most wonderful thing of my life is that God is infinitely better than I am.

Suppose while we are here in this room, warm and comfortable, you see a poor man outside perishing with the cold, could you enjoy yourself? Ah! but God is better than man; he could not see us in *any* weakness, without saving us. He takes us, and makes us representatives of himself. The man who will be saved, forgets all about himself being saved. He loses sight of self in caring for others. Christ saved others; but he did nothing for self, so that they said, "Himself he can not save." He pleased not himself. He gave up all, that he might be here as our Saviour. "Blessed be God, even the Father of our Lord Jesus Christ."

Great as is the power of sin, so much greater is the power of God. Sin has great power, "but where sin abounded, grace did much more abound." Thanks be to God, who give us the victory through our Lord Jesus Christ.

The Advent Review and Sabbath Herald, Vol. 77 (1900)

July 24, 1900

"The Sermon. 'Meats which God Hath Created to Be Received'" *The Advent Review and Sabbath Herald* 77, 30.

E. J. Waggoner

The Present Truth.

A friend writes: "I am greatly interested in your articles on food reform, etc., but I should much like your exposition of 1 Tim. 4:1, 3, 6," and asks us to note particularly the expressions, "commanding to abstain from meats;" "for every creature of God is good, and nothing to be refused;" "for it is sanctified by the Word of God and prayer." Several have expressed surprise that in our articles on the proper diet for man we have made no mention of this passage, and such others as Rom. 14:1-3; but the reason why we have not is because they have no bearing whatever on the subject, and there is no occasion for referring to them. When, however, the question is asked, we are very willing to take time to consider their application.

In the first place, we hope that every reader of the *Present Truth* could conscientiously bear witness, that verses 1 and 2 plainly show that we are not among those referred to in this passage. However mistaken any may think us to be, we trust that none get the impression that we are hypocritical liars, and that no one has found anything in the paper which he imagines can be styled "doctrines of devils." Faith in Christ will be found inculcated on every page, and that is the basis of all our health teaching.

As a matter of fact, the text in question needs no exposition, as it explains itself. It tells what certain ones will do in the last days. Who those people are, and just how they will command to abstain from meats which God hath created to be received with thanksgiving, we must confess that we do not know. But we do know that the advocates of food reform, and of a return to the diet which God prescribed for man in the beginning, do not come within the range of the warning here given.

It should be understood by all that in the Bible the word "meat" does not necessarily mean flesh. It is the old Saxon word for food of any kind, and is not in itself distinctive. Whenever the flesh of animals is referred to in the Bible, the word "flesh," and not "meat," is invariably used. For example: "God said, Behold, I have, given you every herb bearing seed, which is upon the face of the earth, and every tree in the which is the fruit of a tree yielding seed, to you it shall be for meat. And to every beset of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is life, I have given every

green, herb for meat; and it was so." Gen. 1:29, 30. Here we see that the word "meat" excludes all flesh of animals, since flesh was not included in the diet originally designed for any of the lower animals, much less for man.

And this, by the way, has a bearing upon 1 Tim. 4:3, since it tells us what the meats are, which "God has created to be received with thanksgiving." One thing is most certain, that is that they do not include the flesh of any living creature. God did not create any beast, fish, bird, or creeping thing to be eaten; the only things which He created to be eaten are fruits and grains for man, and green herbs and vegetables for the lower animals; and therefore whoever advocates a return to the original, God-given food, is the last person in the world to be charged with commanding to abstain from meats which God has created to be received with thanksgiving.

But what about the statement that "every creature of God is good, and nothing to be refused"? The connection settles that. The word "for," which introduces the verse, shows that the statement grows out of the preceding one, and depends upon it. The term "every creature" in this instance is obviously limited to that which God created to be received. The warning is against those who command to abstain from food which God created to be received, which, as we have seen, does not include flesh; and therefore the subsequent remarks must be within the range of that food. The products of the earth have been sanctified by the Word of God-set apart for the use of man; flesh meat has not been thus sanctified, but has been permitted as a concession to man's lust and hardness of heart.

Now that we have given that text all the attention that it seems to demand in connection with the food reform, we will notice one or two remarks that occur in a note accompanying the question. The writer says: "I believe I have in the past made too much of vegetarianism, but I do not do so now. When asked my reasons for abstaining from flesh foods, I simply state that what God first ordained for the food of man I find all-sufficient for me, and the most enjoyable. . . . I leave the side issues, and avoid contentions." That is good, and is exactly the position taken in this paper, except that we have never advocated "vegetarianism," and repudiate the name "vegetarian." We are Christians, and believe that we are saved by the life of Christ, when we give it free course in us. We know that nothing that we can eat or drink or do can bring Christ into our lives; but we know also that "fleshly lusts" "war against the soul," and that we may do very many things to keep Christ out of His rightful place in our lives; and inasmuch as every thoughtful physician will admit that flesh and all animal products tend to excite the lower nature, we submit that no one ought to lay this extra burden upon himself. It is not merely a question of health, although that follows right living, but it is one of spiritual-mindedness.

We also avoid contentions, for "the servant of God must not strive" about food any more than about anything else. The work of the gospel teacher is simply to set forth truth in all its fullness before people, "whether they will hear, or whether they will forbear," and leave them to do as they please with it. His responsibility ceases with the faithful delivery of his message. So far are we from "commanding to abstain from meats which God has created to be received," that we do not

presume to command anybody to abstain from that which God has not created to be received. The Lord is our judge, and He is our Lawgiver, and for man to command, after God has commanded, is absurd presumption. God has shown us what is good, and has exhorted us to "eat that which is good;" and we are content with simply declaring His Word. We have no controversy with any.

Our correspondent says further, in relating his experience: "I do not drink tea; coffee I may drink once in a year or longer, cocoa no oftener as a rule. I often long for coffee, but very seldom take it, as stated, as I detest stimulants, after the inner man, as I believe they somewhat dull the conception of glorious truths."

That is exactly what they do. But the statement, "I often long for coffee," shows that our correspondent has not yet come to the Gospel basis of health reform. Healthful living is embraced in the Gospel, and a man's Christian life is his whole life, including every act, which, whether it be eating or drinking, or anything else, is to be to the glory of God. But the Christian life is not a penance; it is not a continual longing for forbidden things. The Christian does everything that he has a mind to do, yet he does nothing that is contrary to truth and purity, because he has the mind of the Spirit. When God saves us wholly from the guilt of sin, He saves us from the love of it, so that our heart and our flesh cry out for God, and not for anything that will dull our sense of His presence. In Christ is all fullness, and those who dwell with Him in the heavenly places are "abundantly satisfied" with the fatness of the house of God, drinking continually of the river of His pleasures.

The true health reform which we advocate, which consists simply in taking into the system nothing except the pure life of the Lord, can no more be a burden than Christ's life is. The gospel frees us from every yoke of bondage. The last thing in the world that we should think of doing, would be to deprive any person of any real pleasure or enjoyment. On the contrary, we hold out to people a way of life which is full of the joy of the Lord—one continual joy. To be continually longing for something, and to be fighting against that longing, is torture, and the Lord does not call men to the rack. He teaches us what is good, and then puts into our heart such a desire for the good that there is no room for longings after forbidden things. From personal experience in every wrong way of living, and also in recognizing and accepting only the life of the Lord, we can testify that the pleasure derived from the very eating of proper, God-given food, together with the freedom from any anticipation of evil results, the perfect health enjoyed, and the sense of cleanness, and the higher appreciation of spiritual things, are beyond all expression. The soul that has been in the bondage of corruption, cannot, when once freed, easily be brought to long for its old chains.

December 18, 1900

"The Sermon. The Labor Question" *The Advent Review and Sabbath Herald* 77, 51.

E. J. Waggoner

The Present Truth.

Having had some personal experience in labor unions, workingmen's associations, and of course in strikes, the question has come to me (because I have invariably found it that these unions bring about the majority of strikes, with the distress and hunger which always follow, if the strike is prolonged), What should be my attitude as a Christian toward these organizations?

If I do not become a member I am boycotted, and have to suffer in that way.

Again, Why should Christians yield up all things to men of the world? Why should they not have a share in the blessings and good things of the world? Why should the devil have all his own way? Should we not fight him for some of the good things he seems to have appropriated for his followers?"

I think that your question answers itself, even if we take so thought of the moral aspect of the case, even allowing that it is proper for a Christian to "fight for his rights," what is the use of fighting a losing battle? You say that a prolonged strike is always accompanied by hunger and distress, and every account that I have ever read has convinced me that this is true; what good things, then, are gained by fighting?

I have before me a Welsh newspaper's estimate of the cost of the Taff Vale strike. It is put at £400,000, of which sum the men had to sustain upwards of three-fourths. I have not exact statistics at hand, but I am awe that no one who has given thought to the matter will deny that there we very few strikes, even where the strikers gain their point, where the small increase in pay equals the loss of wages sustained in fighting for it. There is the loss of wages for weeks, and sometimes for months, to which is to be added the wastefulness and demoralization that always attend idleness. Often the strike is not for increased pay, but for fewer hours of labor, so that at best the actual gain to the workman is nothing; but if the strike for increased pay is "successful," many months must elapse before the sum gained can make up for the cost of the struggle to gain it, and often the lose is never made good.

But the majority of strikes do not result in securing the end sought, and the strikers, after being out of employment for weeks or months, go back to work on the same terms as before. Where then does the gain and blessing come in? No; on a purely selfish, mercenary basis, a strike is one of the most foolish things in the world. It is much like a man cutting his own throat, to demonstrate his right to live independently.

You rightly say that "trades unions" and so-called "labor leaders," are responsible for strikes and the attendant suffering. If these "labor leaders," who are such, not because they lead in labor, or ever engage in honest toll, but because they had labor and laborers into captivity, were themselves affected, by the strikes which they encourage or impose, there would be fewer of these suicidal struggles. As with wars, so with strikes,-they are rarely begun by the people, but by men who serve their own ends at the expense of others who are foolish enough to be controlled by them.

But you are questioning me concerning your duty as a Christian, and therefore we must take our answer from the Christian's Guidebook, without any

regard to the matter of possible pecuniary gain to ourselves. Let no therefore take a brief, comprehensive view of the labor question as set forth in the Scriptures.

It is a popular error, fostered by many thoughtless Christians, that labor is a part of the curse that has come because of sin. This is a grave error. Man was set to work by the Creator as soon as he was created. The command was: "Be fruitful and multiply, and replenish [fill] the earth, and subdue it." Gen. 1:28. "And the Lord God took the man, and put him into the garden of Eden, to dress it and, to keep it." Gen. 2:15. Labor is a blessing, a privilege which makes man an associate with God, and which will be continued throughout eternity. Jesus said. "My Father worketh hitherto and I work." John 5:17. The curse came upon the earth, making it less fruitful, and less responsive to man's efforts, and so more labor had to be expended for much smaller returns than before; but when the earth is made new again, and men are restored to the first dominion, "they shall not labor in vain, nor bring forth for trouble," for God's people "shall long enjoy the work of their hands." "They shall build houses and inhabit them; and they shall plant vineyards, and eat the fruit of them." Isa. 65:21-23.

The earth is yet under the curse, but true Christians are not; for "Christ hath redeemed us from the curse," and "if any man be in Christ; he is a new creation;" therefore Christians are to live in this earth the same as if it were already made new, or there had never been any curse. With them "old things are passed away, behold, all things are become new; and all things are of God." 2 Cor. 5:17, 18. God is sole ruler, and His Word is our sole rule of life.

Contrary to the lazy man's motto, "The world owes me a living," the fact is we owe our lives to the world. The Apostle Paul's words are true for all: "I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise." Rom. 1:14. If the world did owe us a living, and we were obliged to depend on it, we should surely die; for it would never pay the debt; it cannot give life. "The world passeth away, and the lust thereof; but he that doeth the will of God abideth for ever." 1 John 2:17. "He giveth to all life, and breath, and all things" (Acts xvii. 25); and since the life of the Lord has been given for the world, it is evident that that portion which in us belongs to the world also.

In order that the instruction from Scripture may be more impressive, and its practical necessity may be more apparent, I will quote for you a bit of an article by John T. Day, Editor of the *Shoe and Leather Record*, in the *Daily Mail* of November 15. Writing on the greater cost of producing boots and shoes in England than in America, he says:-

For this lamentable state of things the National Union of Boot and Shoe Operatives is chiefly to blame. Its members are not allowed to do more than a certain quantity of work. Only a few months ago we had a lurid light thrown upon union methods in Leicester, where an operative named Shelton cut his throat rather than face the Union Committee, and at the inquest it came out that the charge to which he was invited to reply was merely that he had done too much work.

A pencilled scrawl addressed to his wife and found upon his body ran thus:-

"Dear Emma,-Forgive me for doing this, for I should be spotted all the remainder of my life. God bless you all."

It is a well-known fact that the average laborer's chief ambition seems to be to do as little work as possible in a given time, and not as much as possible, and that the trades unions are largely responsible for it. An active man is not allowed to do his best. Now this is in direct opposition to the Scripture injunction, "Whatsoever thy hand findeth to do, do it with thy might." Eccl. 1:10.

This is not an arbitrary commandment, but one which, like everything right, grows out of the very nature of things. "In all labor there is profit." Prov. 14:23. This has no reference to pecuniary remuneration; the profit is in the labor itself. Labor elevates. Every man degenerates physically, mentally, and morally by idleness. A man who idles his time away, or who slights his work, or who purposely does less work in a given time than he is able to do, is sure to lose his manhood. Even though he get full pay, and more than pay for his time, he suffers a loss which nothing can make good. So far at least as any man's own personal profit is concerned, it would certainly be far better for him to labor hard for no wages, than to live a life of idleness with a regular income.

It must be remembered that we are not to "work for a living." "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life." John 6:27. The Lord tells us not to be anxious about what we shall eat, or what we shall drink, or with what we shall be clothed; "for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." Matt. 6:31-33. We are not to labor in order to get a living, but to labor because God has given it to us, and has said, "Six days shalt thou labor."

People talk about "receiving an equivalent" for labor; but there is no such thing as an equivalent for honest toil, whether physical or mental. No money can be reckoned in comparison with a man's best thoughts or muscular energy. Labor is life, and money is not to be mentioned as an equivalent for life. If this be remembered, there will be an end of heart-burnings and jealousies because some one with no more ability than we, and who does even less work, receives greater pay. That is not our business. We serve the Lord Christ, and to Him we look for our reward.

"But we should be so oppressed that life would be a burden, if we lived according to this principle," you say. "Employers would take advantage of it, and would not give us anything."

Well, it all depends upon whether or not the principle is correct. If it is, and it surely is, because it comes from God's word, then we may be sure that God will honor it in us if we live by it. "I know that the Lord will maintain the cause of the afflicted, and the right of the poor." Ps. 140:12.

Now a word as to the ethics of strikes, beyond that which is settled by the labor principle already set forth. Suppose we are oppressed: the Lord tells us to expect tribulation in this world. "Do not rich men oppress you?" James 2:6. But "the just" do not resist, even when condemned and killed. James 5:6. Jesus said: "Resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also." "And if any man shall compel thee to go a mile, go with him twain."

Matt. 5:39, 40. You may say that that is out of date or impractical; but it is the rule for Christians, and we are considering the matter from the Christian's point of view.

"Love seeketh not her own," and "love is the fulfilling of the law; "therefore he who strikes for higher pay, even though it be justly due him, is violating the law of God.

Again, you ask why we should yield up all things to men of the world, and why the devil should have it all his own way. The devil never does have it his own way, except when we depart from the principles of Christ, to gain some of the

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"good things of this world." Satan once offered all the world to Christ, on condition that Christ would worship him. Christ would not do it, but chose rather to die, and thus He won the world. We may be sure that no man can get this world unless he does homage to Satan.

"The wrath of man worketh not the righteousness of God." Every evil thing, every deed of violence that a man does, comes back upon himself. "He made a pit, and digged it, and is fallen into the ditch which he made. His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate." Ps. 7:15, 16. Striving and fighting for that which we desire to have will never obtain for us anything that is real and lasting.

While it is true that we are not to work merely for a living, it is nevertheless a Divine commandment that if a man will not work he shall not eat. 2 Thess. 3:10. If a man, therefore, for any reason whatever, refuses to work when he is able to work, and there is work to do, he deserves to starve; and whoever assists or encourages him in his idleness is encouraging disobedience to God.

I know the plea that is often made by laborers: "We would like to work; we have no personal grievance, and we have opposed the proposition to strike; but the strike has been declared, and we are obliged to stop work." This shows the wickedness of the whole thing, more than anything else. If trades unions were for the purpose of encouraging laborers, of instructing them in their trades; of assisting them to secure work, and helping them when they are ill, they would be useful; but the fact that they tyrannize over laborers, and enslave them, and terrorize them, shows that they are wholly bad. We are not now making any plea for capitalists, as against laborers. They can take care of themselves, and need no help from us, although I must bear testimony that all attacks upon them, whether by word or deed, are wicked, no matter how oppressive they may be; but the great objection to modern trades unions, aside from the moral aspect of the case, is that they are the greatest enemies of the working man. Laboring men have suffered more from them than from oppressive employers. A labor monopoly is worse than a money monopoly.

The man who says that he is compelled to stop work against his will is as much a slave as the one who against his will is driven to his work by the lash of the overseer. Only in the latter case the man has been captured and sold; and so is not responsible for his condition, while in the former. The man has voluntarily placed himself in a state of servitude. Such slavery is utterly incompatible with

Christianity; for "he that is called in the Lord, being a servant, is the Lord's free man." 1 Cor. 7:22.

We need not spend time to do more than refer to the wickedness of those who not only will not work themselves, but who, even with violence, hinder others from working. And what shall be said of professed Christian journalists who give countenance to such practices by stigmatizing as "blacklegs" the honest men who wish to obey God's commandment to work whenever they can find work? The term is a disgrace only to the man who uses it.

Finally, remember that it is not this world, but the one to come, that we as Christians are to seek. Let those have this world who will. "What is a man profited if he shall gain the whole world, and lose his own soul?" And it is certain that he who gains this world does so at the expense of his soul. Gain is not godliness; "but godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out; and having food and raiment, let us be therewith content."

The Advent Review and Sabbath Herald, Vol. 78 (1901)

December 24, 1901

"The Wine that the Lord Makes" *The Advent Review and Sabbath Herald* 78, 52.

E. J. Waggoner

The word "wine," as well as its equivalent in the Greek, is not specific. There are various kinds of wine, but nobody can tell the nature of the article referred to by the unqualified word "wine;" some qualifying word must be connected with it, in order for us to know whether the article referred to is good or bad, fermented or unfermented, unless there is something else in the text that indicates it, as, for instance, the effect that it produces. For, just as a tree is known by its fruit, so wine is known by the consequences of drinking it.

There is good water and bad water-water that is pure, and water that is stale and nauseous. Fresh water is good, but the same water that is good to-day will be unfit to drink if allowed to stand a few days. It is water, however, even after it has stood till it is teeming with disease germs; and its name, "water," unqualified, does not convey any idea as to its character.

Just so it is with wine. When it is first pressed from the grapes it is pure, refreshing and wholesome; but after it has stood exposed to the air for a season it undergoes fermentation, or decay, and is then poisonous. It is still wine, however, although no longer good wine; and the term "wine," if unqualified, does not tell us anything as to which kind it is.

That the fresh, pure, unfermented juice of the grape is really wine, is seen from the following portions of Scripture: "As the new wine is found in the cluster, and one saith, Destroy it not, for a blessing is in it; so will I do for My servants' sakes, that I may not destroy them all." Isa. 65:8. Here we see that not only the

freshly expressed juice of the grape, but even the juice while it is yet in the cluster in the vine, is real wine.

Again, in Gen. 40:9-11 we read in the dream of Pharaoh's butler: "In my dream, behold a vine was before me; and in the vine were three branches; and it was as though it budded, and her blossoms shot forth; and the clusters thereof brought forth ripe grapes; and Pharaoh's cup was in my hand; and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand."

Thus we see that not only is the wine found in the cluster of ripe grapes, but it is such wine as in ancient time was thought to be a drink fit for a king; for Pharaoh's butler dreamed of what he had been used to doing.

Now as to the wine that Jesus made for the guests at the marriage feast in Cana. It is true that the word has no qualifying adjective in the narrative of that event; but the circumstances unmistakably indicate its character.

In the first place, let us remember that only good things come from the hand of the Lord. He sends blessing, not a curse; and we have just read that the blessing is in the wine that is found in the cluster. On the other hand, we are told that they who drink the wine "when it giveth his color in the cup, when it moveth itself aright," that is, when it is fermented, have woe, sorrow, contentions, and wounds without cause, and that such wine at the last "biteth like a serpent, and stingeth like an adder." Prov. 23:29-32. It takes away a man's senses, so that he is like one "that lieth down in the midst of the sea, or as he that lieth upon the top of the mast." Verse 34. Can anybody charge the Lord with preparing such a drink for men? Who that reverences the Saviour can for a moment entertain the thought that He would deliberately manufacture, and order to be given to the guests at a marriage feast, such wine as would tend to take away their senses, inflame all their passions, and set them in an uproar, and possibly cause them to fight?

Still further: If it were true that on this occasion Jesus made fermented wine, it would furnish a most unnatural exception to God's work; for never in nature has such a thing as fermented wine been known. On the contrary, God takes the utmost pains to prevent the wine that He makes from fermenting. Let us study the case for a moment.

Examine a cluster of grapes. See how firm the skin is upon each grape, and how closely it is fastened to the stem. The skin of the grape, like that of other fruits, is its protection against decay or fermentation. As long as the skin remains unbroken, fermentation cannot possibly take place. Each grape is, in fact, a small bottle of unfermented wine, hermetically sealed so as to preserve it from fermentation.

While the grapes are in that condition they are good to eat-delicious and wholesome. But let us take another cluster. On this one there are some grapes that have been braised, so that the skin is broken, and some have been half-way pulled off the stem. What is their condition?-They have begun to decay; a little mould is seen in each wounded grape, and no one would eat them, not even the drinker of fermented wine, unless he had already drunk so much of it as to lose his wits. Yet that which has begun on those wounded grapes is exactly what must

take place in the expressed juice, in order that it may become fermented wine. You say the grapes that have been broken are rotten. So they are, or at least they are beginning to rot, and nobody likes to eat rotten grapes; yet the very same people who reject the decayed grapes, will eagerly drink the grape juice when it has rotted still more. How inconsistent! If the grape is unhealthful when it is diseased because of a wound, how can it be healthful when the disease has progressed so far that it has produced death? The fresh juice is life-producing; the fermented juice produces death.

Can you not now see clearly that the first state of wine, as the Lord makes it, is always unfermented? And not only so, but that unless man interferes, and changes the Lord's plan for the grape, the wine will always remain unfermented? God never makes fermented wine; that is always a product of the curse. Wine must stand some little time exposed to the air, before it becomes fermented wine.

Now we have the question answered as to the kind of wine that Jesus prepared for the wedding guests. Just as the sun ripens the sap that is stored up in the cluster, so Christ, the Light of the world, the Sun of righteousness, made the same change in the water that was in the waterpots; and it would be as forced and absurd to suppose that it was fermented, as to expect to find fermented wine in the grape cluster. The wine was drawn out and at once carried to the governor of the feast. If any of it was left over, and allowed to stand exposed to the air for a time, it would undoubtedly ferment, just the same as any other wine that the Lord makes.

Such wine as Jesus made on that wedding day in Cana is good enough to be drunk in heaven, and will be furnished to all the guests at "the marriage supper of the Lamb." When Jesus passed the cup to His disciples on the night of the Passover,-a time when no leaven or ferment could be found in any Jewish house,-He said, "I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in My Father's kingdom." Matt. 26:29.

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It is hardly possible that there is anybody so irreverent as to suggest that the wine ("the fruit of the vine," mark you) on that occasion will be such as could by any possibility produce intoxication, that is, wine which is of a poisonous nature. E. J. WAGGONER.

The Advent Review and Sabbath Herald, Vol. 79 (1902)

January 21, 1902

"Health by Faith" *The Advent Review and Sabbath Herald* 79, 3.

E. J. Waggoner

Every Christian is familiar with the statement that "the just shall live by faith," but very few have any idea that it is more than a statement of a theological dogma. They imagine that the life which the Lord Jesus gives us is something apart from eating and drinking, and the daily round of duties. In fact, there is unconsciously in the minds of many people a great deal of the notion that religion

is chiefly an affair of going to meeting, and observing certain forms and ceremonies, and of professing belief in certain "points of doctrine." If they would remember that Jesus Christ was Saviour from His birth, just as much when a child at play, and a young man working at the carpenter's bench in Nazareth, as when preaching to the multitudes, they would learn differently.

Every manifestation of life is proof of the presence of God. The blood is the life; and we receive the blood of Christ by every means by which He conveys to us our daily life.

We must exercise ourselves to discern the Lord's body; we must learn to know the Lord in whatever form He reveals Himself, and to accept him, and give him a welcome. The Holy Spirit is invisible, but He affects us through the medium of our senses. It is true that God has much more life for us than our minds can ever comprehend, or than we can ever consciously grasp; but if we do not appreciate the least, we can never expect the greatest. It is God who has given us our senses, in order that we may comprehend Him; and if we do not use them for that purpose, we can never expect any greater manifestation of himself.

God is one, and so all life is one. There is only one life, although there are multitudinous forms of it. Christ is not divided, and He does not deal out his life in sections. When we receive his life, we have it for everything, if we will but accept it. The life of Christ-the blood-which cleanses from all sin, is the very same life that keeps us alive and in health from day to day. He did not live two lives on this earth. The life with which He healed the poor paralytic, was the very same life with which He cleansed him from his sins. The life which He gave on Calvary, is the very same life by which He we are supplied with "life, and breath, and all things." When the Scripture tells us that we are to live by faith, the word "life" is to be taken in its natural meaning. There is nothing secret about it. Life is life. The teaching is that we are to eat, drink, sleep, move, and have our being, by faith. Everything that goes to make up life, is to be done by faith. In short, we are to *live* by faith.

All the difference between the Christian and the sinner is that one lives in the right way, and the other lives in a perverted way; the one has perfect life, while the other has only partial life, in fact, has not real life at all. "He that hath the Son hath life; and he that hath not the Son of God hath not life."

The life of faith has to do with our flesh, our body. Read the words of the Apostle Paul: "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live *in the flesh* I live by the faith of the Son of God, who loved me, and gave himself for me." Gal. 2:20.

Read again: "If ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live." Rom. 8:13.

Again: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. 12:1.

Still further: "Know ye not that they which run in a race, run all, but one receiveth the prize? So run that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I,

not as one that beateth the air; but I keep under my body, and bring it into subjection; lest that, by any means, when I have preached to others, I myself should be a castaway." 1 Cor. 9:24-27.

It is plain upon the face of this scripture, that the Christian is to give his body the same kind of discipline that the athlete does when he is in training for a race, only from a far higher motive. Every man that striveth for the mastery is temperate in all things; very good; but while they do it for a corruptible crown, we do it for an incorruptible crown. What is it that we do? Why, we are temperate in all things, keeping our body under, and bringing it into subjection, disciplining it, so that it will obey the mind of the Spirit.

Our bodies are the temples of God, and as such are to be under the direct control of the Spirit of God. God himself is to quicken (make alive) our mortal bodies by His indwelling Spirit. See Rom. 8:11. The Spirit is to supply all the life that we have. The life of Jesus is to be manifested in our mortal flesh. This means health, for we read: "My son, attend to my words; incline thine ear to my sayings. Let them not depart from thine eyes; keep them in the midst of thine heart. For they are life unto those that find them, and *health to all their flesh.*" Prov. 4:20-22.

With this agree the words of the Lord to Israel of old: "Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey His voice, and provoke Him not; . . . If thou shalt indeed obey His voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries. . . . Ye shall serve the Lord your God, and He shall bless thy bread, and thy water; and I will take sickness away from the midst of thee." Ex. 23:20-25. Nothing could be more explicit than this. But it throws upon us the duty of seeking to learn the ways of the Lord. This is not a difficult matter, if we are sincere, for "if any man willeth to do his will, he shall know." He will show us the way of life, for He will reveal himself unto us, and He is the life.

Jesus bore our sicknesses, in order that we might be freed from them, just as He bore our sins, in order that we might be saved from sin. The sins of the world were upon Him, yet nobody ever saw a single sin in His life. So all the diseases of mankind were upon Him, yet nobody ever saw Him unfitted by them for daily labor. The life that was in Him, which He continually received from the Father of all, swallowed up both sin and sickness. It is, to say the least, as easy for Him to give us health in His life, as to give us righteousness. In fact, that is what He does, since His life is undivided, and comprehends everything; but so many fail to take it for health, just as many fail to take it for righteousness.

When the woman with the issue of blood touched Jesus, He said, "I perceive that power is gone forth from me." As great a demand was made upon His life, as would supply the woman's lack of life. That is to say, the vacancy in the woman's life, was transferred to Him. He took her disease upon Himself, yet He did not die because He was constantly in touch with the Source of life, and allowed it to flow through Him unhindered; and by her faith the woman put herself in touch with that same Source. When Jesus said to her, "Thy faith hath made thee whole," He really said, "Thy faith hath saved thee." He used the same words that He did to

the sinner who washed His feet and anointed them. See Luke 7:50. So likewise, when the blind man believed to the receiving of his sight, Jesus said the same words to him: "Thy faith hath saved thee; go in peace." Luke 18:42. With forgiveness of sins, He gave healing of body, or in the healing of the body He imparted righteousness. In short, He makes the recipient of His grace "every whit whole," giving him "perfect soundness."

The only argument that anybody can bring against this is, that they have not experienced it. That proves nothing. Many lepers were in Israel in the days of Elisha, and none of them were healed, but only Naaman the Syrian; but that, instead of proving that there was no healing for lepers in Israel, showed that every leper in Israel might have been cleansed, if he had only appreciated the presence of the Lord in His accredited prophet.

In this article we have not tried to point out how to apply this truth in our own lives; we must first see that there is indeed something real to grasp, before we will lay hold of it. What we are first anxious for all to see is that Jesus has one life, a life filled with all the fullness of God, to give to us; that with Him God freely gives us all things, since all things are in Him. In His earth life He was superior to disease, just as He was to sin, although the flesh that He took was our human flesh, and He was made in all things like unto His brethren. He has "power over all flesh," and therefore He can in our sinful, mortal flesh, exercise the same control over sin and disease that He did in His own.

E. J. WAGGONER.

February 11, 1902

"The Gospel of Life" *The Advent Review and Sabbath Herald* 79, 6.

E. J. Waggoner

All life is from the Lord; "in Him we live, and move, and have our being." "He giveth to all life, and breath, and all things." He "giveth breath unto the people" upon the earth, "and spirit to them that walk therein." In His hand is the life of every living thing, and the breath of all mankind." God's personal presence by His Spirit, doing for every person just what He did for Adam in the beginning, is that which keeps us all alive. This must ever be borne in mind.

This life-"the word of life" "which was from the beginning"-is very near to us, in order that every soul may "feel after" God, and find Him to his salvation. See Acts 17:27, 28; Rom. 10:6-10; Deut. 30:11-14. It is this life, freely given to all mankind, that cleanses from all sin, whenever it is acknowledged, with humble confession of sin, as the only source of righteousness.

The life of Christ is not divided, even as Christ Himself is not divided; in giving us His life, Christ gives us everything; it only remains for our faith to grasp the gift. The same life that saves from sin, is the life that gives health, so far as men have it; there is no other source of life and health.

The case may be put in another way, that may make it still plainer. We are now alive; of that we are sure. But we did not bring ourselves into existence, neither have we power to prolong our life. "There is no man that hath power over

the spirit, to retain the spirit." We do not create the air that we breathe, and we have no control over it; neither do we provide the food that nourishes our bodies; we simply take that which God has already provided. So then, we are alive, and alive by the power of God. Our life is not an accident, neither is our state of health, whether good or bad, an accident: but all depends upon our relation to the Giver of life. The fact that we have not perfect health is owing to our failure to recognize the Life that has been manifested, and to yield to it, so that it may have full and unhindered sway in us. The life is ours for everything that it was in Jesus, for "of His fullness have all we received, and grace for grace." If we are in possession of good health, that is not an accident, but is because, either consciously or unconsciously, we have been living in harmony with the life of God, or at least have not succeeded in holding it down by our wrong habits. Now when we admit that our life to-day is the manifestation of Christ's presence, it is evident that He can continue it indefinitely, since "He ever liveth."

Someone will ask, "Are we then to understand that if we fully recognize and yield to the life of Christ, we shall be immortal?" The answer is, Not until the coming of the Lord, for that is when immortality is bestowed (see 1 Cor. 15:50-54); but we shall have the life of Jesus "made manifest in our mortal flesh." Christ has "power over all flesh," and by that power He is able to keep a man sinless even in sinful flesh, and to keep him in life and health, even in mortal flesh. This is the gospel of life.

E. J. WAGGONER.

March 4, 1902

"The Right Standpoint" *The Advent Review and Sabbath Herald* 79, 9.

E. J. Waggoner

Present Truth.

How different things look to us after the bitter experience has passed! When Jacob heard that Simeon had been kept a captive in Egypt, he said, "Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me." But they were not against him; on the contrary, they were all working for him-working out a great deliverance, and a peaceful, happy old age. We can see it clearly enough; yet when our trials come, we complain, just as though ours were exceptions to the rule that "all things work together for good to them that love God." If we were absolutely sure that good would result, we should bear the trial and the pain uncomplainingly; but in spite of all the assurances and all the examples of God's word, we persist in looking at things as they seem now, instead of from the standpoint of eternity.

Does anybody suppose that when we stand by the river of life in the paradise of God, we shall have any regrets or sorrow for what we have suffered here?-Of course not. We know that we shall not. Then what is the use of indulging in such regrets here? We know that if God be for us, nothing can be against us, and that all things work-are now working-together for good to them that love God.

Moreover, it is our privilege and our duty to look at things from the eternal side, instead of from the temporal side; for God is our dwelling-place, and He inhabits eternity.

March 25, 1902

"Why Do We Eat?" *The Advent Review and Sabbath Herald* 79, 12.

E. J. Waggoner

Everyone would doubtless say that we eat in order to live, although the way in which very many people eat tends to death more than to life, and thousands upon thousands die solely as the result of wrong habits of eating, both as regards the kind of food, and manner of preparing and eating it. However, it is a fact that God has given us food in order to sustain our lives, but it is also a fact that He designs that we should have much more life than can be obtained merely by eating. The life that can be obtained only by means of food differs in no respect from that of the dumb beast, and God designs that man should possess life far superior and much more abundant. God could have ordained it so that we could live without eating. Many instances are on record where men have been kept in full strength and vigor without food, the most notable being that of Moses, who on two different occasions went forty days and forty nights without food or drink, and although he was engaged in active work all the time, he was in possession of his usual strength at the close. Jesus sat weary and hungry on Jacob's well, yet when the disciples came back with food, and urged Him to eat, He seemed to have been already satisfied, and said, "I have meat to eat that ye know not of." John 4:32.

Why then are we made dependent on our daily food? The answer is plain: In order that we may recognize and acknowledge our dependence upon God. If there were no visible means of sustenance, if God poured His invisible life into us without any visible means,-we would all come to believe ourselves to be gods, having life in ourselves, and not dependent upon God. The truth is that we are absolutely dependent upon God for "life, and breath, and all things," and the continuation of our life throughout eternity depends upon our abiding in Him; therefore the Lord has made it so plain to us that we derive our life from Him, and not from ourselves. If we do not recognize Him in the visible gifts that He bestows, we will not of course accept the greater life through the reception of the Spirit; but if in all our ways we acknowledge Him, we may be sure that He will give us life "more abundantly." "In all thy ways acknowledge Him, and He shall direct thy paths."

While we cannot get righteousness by eating and drinking, we may thereby show our appreciation or lack of appreciation of the gift of life and righteousness through Jesus Christ, "who is our life." The life that we receive in the food that we eat is the life of the Lord, for there is no other; if therefore when we have the very best food given to us,-food that contains the Life in the purest possible form,-we deliberately choose that which is inferior, simply because it pleases our taste better, we show that we would rather please ourselves than to have the fullness

of the life of the Lord. When we do so, although we may acknowledge that our life comes from the Lord, we at the best virtually say that we are quite content with a small measure of it; we want the Lord, but not too much of Him.

April 8, 1902

**"The Work of the Holy Spirit" *The Advent Review and Sabbath Herald*
79, 14.**

E. J. Waggoner

What will the Spirit do for us when we receive Him?-He will do everything. "He will guide you into all truth," "and He will show you things to come." John 16:13. He to the sevenfold Spirit of God-"the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the Lord." Isa. 11:2. "There is a Spirit in man; and the inspiration of the Almighty giveth them understanding." Job 32:8. Every gift of God to man comes by the Spirit. The chief of the blessings that come by the Spirit is wisdom and knowledge, and this knowledge-the knowledge of God-is life eternal. When the soul becomes separated from sin, it comes into connection with the Intelligence of the universe; "blessed are the pure in heart, for they shall see God." "We have an unction from the Holy One, and ye know all things." 1 John 2:20. "We know that the Son of God is come, and hath given us an understanding, that we may know Him that is true, and we are in Him that is true, even in His Son Jesus Christ. This is the true God, and eternal life." 1 John 5:20.

The knowledge that the Holy Spirit gives is of such a kind that even the world acknowledges its reality. This is seen in the immediate results of the reception of the Spirit on Pentecost. The disciples began to speak with other tongues. The reason why this particular phase of knowledge was imparted at that time was that there were thousands of people present from every nation under heaven, all of whom needed to hear the Gospel. Whatever one needs in order to do the work of the Lord, that the Spirit gives as soon as one is ready to receive it, and will make the right use of it. But this does not mean that the Spirit relieves one of the necessity for study; far from it. God has no sympathy with laziness, and He does not give His Spirit for the purpose of pandering to us. Be sure that God will not impart the gift of tongues to a man who has not enough interest in the work of giving the Gospel as a witness to all nations, to impel him to use all the means in his power to fit himself by study to engage in that work. Everything is a free gift from God, and all is by His power, but we must nevertheless be willing to work, and must expect that the reception of the Spirit will bring more active service and more difficult work than ever before.

April 22, 1902

**"The Message of the Spring" *The Advent Review and Sabbath Herald*
79, 16.**

E. J. Waggoner

Why do we never doubt, no matter how backward the season, nor how long and tedious the delay, the ultimate springing forth and unfolding of the hidden life in nature? It is because we know that life is there, in power that no adverse conditions can ultimately control. We know that the apparent death of winter is not death indeed; it has been hallowed into sleep by the power of Him who is the resurrection and the life of all things.

"Not dead, but sleeping," He proclaims over the seemingly lifeless earth; and "if thou wilt believe, thou shalt see the glory of God" in the restoration of all things. The curse which blights the earth; withering the flowers, stripping the trees, and casting all nature into this death-like sleep, shall not for ever hold it in bondage. Its cruel chains have been burst asunder by the resurrection of Jesus Christ from the dead. Every spring season is a parable telling that the sealed stone of His earthly prison has been rolled away, and the tree of life has sprung forth a new, to blossom and bud and fill the face of the world with fruit. In "the gospel according to the winter," we read of death and darkness-the story of the frost. But "the gospel according to the spring" follows with the renewal of light and life-the story of the resurrection; the triumphant assurance that "death is swallowed up in victory!" It is the gospel of hope. By it we are "begotten again unto a lively hope through the resurrection of Jesus Christ from the dead."

Why, then, should we despair or grieve, though the marks of the curse may be never so apparent in our bodies; though He who has the power of death holds us with the cords of our sins, or with the death-like grip of disease? Christ has the keys of death and the grave, that are able to set us free, and He says: "O death, I will be thy plagues; O grave, I will be thy destruction." The decree has gone forth; death's doom is writ; and we believe we shall see the glory of God in our emancipation. The power of His life is even now, though unseen, working deliverance for us, and seeming delay will but emphasize the transformation.

"His going forth as the morning." He will swallow up death in victory, and wipe the tears from off all faces. This is the message of the brave snowdrop, hopeful crocus, and joyous daffodil, and of the buds now everywhere swelling and bursting with the life that they cannot contain.

The spring is also a promise of the final complete restoration of the whole earth through the all-conquering life of the Creator. When He thus makes all things new, her wilderness will be like Eden, and her desert like the garden of the Lord. "The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose."

"Come, for creation groans,
Impatient of Thy stay,
Worn-out by these long years of ill,
These ages of delay.
"Come, spoil the strong man's house,
Bind him and cast him thence:

Show Thyself stronger than the strong,
Thyself Omnipotence.
"Come, Lord, and take away
The curse, the sin, the stain;
And make this blighted world of ours
Thine own fair world again."

May 27, 1902

"The Last Appeal" *The Advent Review and Sabbath Herald* 79, 21.

E. J. Waggoner

When Israel first came out of Egypt, they were not really delivered from the house of bondage because their hearts were still there. This was why they did not enter into rest. They were still in bondage, and most of them died without entering into rest. It is little profit to have the body come out of Egypt and leave the heart in. In bringing His people out of the captivity of Babylon, the Lord desired to give them a perfect freedom, of soul as well as body. So all were left to come out or to stay in. None could be really set free, so long as the very thing that caused them to go into captivity was allowed to enslave their hearts. God was doing a deeper and more lasting work than merely to strike fetters of iron from the limbs of his people. So we are not to judge of the success of this work by the few that then heard the call and came out.

As we read the prophecies of Isaiah, concerning the work of Cyrus, we can see that these go on to speak of the work of Jesus, of whom Cyrus was a type. It is Christ who alone can build God's eternal city, and let go His captives, for only He can set men free from the bondage of sin. He is the Good Shepherd who shall perform of God's pleasure. Isa. 44:28. In the departure from Babylon, in the days of Cyrus, we see the beginning of a work which is not yet completed, and which will not cease until God's people are all set free from every species of spiritual bondage. In the closing call of the Gospel, we find God's last appeal to His people to come out of Babylon. Revelation 18.

June 3, 1902

"Forewarned—Forearmed" *The Advent Review and Sabbath Herald* 79, 23.

E. J. Waggoner

The memorable battle of Arbela, that resulted in the overthrow of the Persian kingdom, is one of the most remarkable of all history. The Persians under Darius numbered over one million, while the Macedonians under Alexander were only forty-seven thousand. The attack of the Macedonians seemed but madness, the odds were so heavy against them; but Alexander knew his strength, and the secret of this self-confidence lay in the fact that, on the eve of the engagement, there fell into his hands full and complete details of the plans of the approaching

attack of Darius, and by this foreknowledge, he was enabled so to place his army that the Persian forces were routed, and he gained the victory that made him monarch of all the then known world.

There is no more unequal struggle in all history than that of the man who endeavors to cope with the devil without the help of Jesus Christ. But Christ knows all the wicked plans of the archenemy of souls, and these He has revealed to His children. "But ye brethren are not in darkness," for God has been faithful in giving due warning of any judgments that were to come upon the world, that all who would might escape. Noah preached a coming flood for one hundred and twenty years; Lot was warned of the destruction of Sodom; and the Christians knew years before, of the overthrow of Jerusalem, and so definite was the sign given of the latter event, that when the time came, every Christian within the walls of that doomed city knew it and escaped.

But merely because we are "the children of light"-because we know these things theoretically,-that alone will not save us. Lot's wife knew of the destruction of Sodom, but that did not save her from being turned into a pillar of salt; and the Saviour in speaking of what would take place in the end of the world, and the danger there would be of even the elect being deceived and turned out of the way, uses these significant words, "Remember Lot's wife." What did she do? Simply "looked back,"-that is all, but that meant her destruction. She desired to escape the doom of the city, but while her body was on the plain, her *heart* was in Sodom. There is in this a lesson of a special importance for those who live in the last days, for "as it was in the days of Lot . . . even thus shall it be in the day when the Son of man is revealed." Luke 17:28, 29. "Come out from among them, My people," are the Lord's words to His children, and "be ye separate." There can be no compromise. Some of the Lord and a little of Sodom or Babylon will never save us.

The struggle is a fierce one; but with all the secret plans of Satan laid bare, for "we are not ignorant of his devices," and with Jesus as our commander and leader, we are ten thousands times more sure of victory, in this conflict, than was Alexander the Great; and he who is faithful to the end, who overcomes, will reap as a reward, a never-ending life in the kingdom of God. -*Present Truth*.

July 1, 1902

**"The Gospel of the Kingdom" *The Advent Review and Sabbath Herald*
79, 26.**

E. J. Waggoner

Christ himself is the embodiment, the personification, of the kingdom of God. The Gospel or good news of the kingdom is the demonstration of all the power of God in human flesh. Men are to be taught that the Spirit is stronger than the flesh, and can rule it; and that the flesh of weak, sinful man, even in what are supposed to be the most debased, savage races of the earth, can be used to show forth the mighty works of God. And this will be the case with every one who completely recognizes the fact that he has but one debt, namely, that he owes

himself to God, and thus to the world, since God lives for the benefit of His creation.

The debt that we owe to the world is love, and "God is love." Therefore we owe it to the world-to all our fellow-men-to allow God to reveal Himself to them in us. We owe it to everyone to cease holding down the truth in unrighteousness, so that all that may be known of God may be manifest in us. There is altogether too low a conception in the world of what a man ought to be. The standard of manhood is too low. The possibilities that are wrapped up in the human body are not grasped; but there are men now in the world who will allow God to use them to demonstrate that with Him nothing is impossible. Who will be one of them?

The men who will compose this glorious band will not be making excuses for not obeying God's law either in letter or in spirit. The righteousness of the law-every commandment to the full-will be fulfilled in them; for love, the manifestation of God, is the fulfilling of the law. "Love worketh no ill to his neighbor;" but love must be at work; therefore love does good to his neighbor. Even so Christ "went about doing good."

In the kingdom of God the Spirit rules: but "where the Spirit of God is there is liberty" (2 Cor. 3:17); therefore the absolute reign of the Spirit means the complete freedom of the body from all "fleshly lusts that war against the soul." The desires of the flesh will be present in the flesh; but only the mind of the Spirit will be fulfilled. What a glorious thing it is that this Gospel comes to us, and that all this freedom-the freedom of the universe-is for us if we are willing to pay the price, namely, the absolute, constant and eternal surrender of ourselves to God.

"Fulfilling the Law" *The Advent Review and Sabbath Herald* 79, 26.

E. J. Waggoner

A complete answer to anyone who is so perverse that, in the face of the plain statement of Christ that He did not come to destroy the law, he will say that Christ fulfills the law by abolishing it, is found in the words of the text: "He will magnify the law, and make it honorable." What honor can anyone give to Christ, and in what sort of esteem does he hold His work, who says that Christ destroys that which is honorable, and holy, and just and good?

"But He fulfilled the law," says one. That is exactly what He did. What then? "Oh, then we do not need to do it; since He fulfilled it, we can have nothing to do with it." Indeed, that sounds very strange from the lips of one who professes to love the Lord Jesus. It is very easy to understand how one who says, "We will not have this Man to reign over us," can say, "We do not wish to have anything to do with anything that He is connected with." But why should a Christian desire to be separated from that which finds its fullness in Christ?

"But we are not under the law." No indeed, thank the Lord for that. And why are we not under it? Because we walk in it. Have you forgotten that the message of comfort prepares the way of the Lord? and that the undefiled in the way are those who walk in the law of the Lord? Ps. 119:1-3. We are delivered from the law, which condemned us to death for our transgression, that we should serve in newness of spirit, and not in the oldness of the letter. Rom. 7:4-6. And this is

done by the body of Christ, in whom the law finds its perfect fulfillment. When we are joined to Christ in perfection, then the same fullness of the law will be found in us. The curse of the law is not to them that do it, but upon them that do not continue in all things that are written in it. Gal. 3:10-13. Christ has redeemed us from the curse of the law; that is, He has redeemed us from disobedience, unto perfect obedience. -*Present Truth*.

July 22, 1902

**"A Lesson of Unselfishness" *The Advent Review and Sabbath Herald*
79, 29.**

E. J. Waggoner

The Apostle Paul refers to the gathering of the manna, to enforce the lesson of unselfish giving. When he was pleading for a liberal collection for the poor saints, he wrote: "I mean not that other men be eased, and ye be burdened; but by an equality, that now at this time your abundance may be a supply for their want, that their abundance may also be a supply for your want; that there may be equality; as it is written, he that had gathered much had nothing over; and he that had gathered little had no lack." 2 Cor. 8:13-15; compare Ex. 16:16-18.

Some in reading the words, "He that gathered much had nothing over, and he that gathered little had no lack," have supposed that in some reckless manner the manna shrunk if one had gathered more than a certain quantity, and increased if he had not gathered enough; but the fact is that those who had more than they needed for the day

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divided with those who had an insufficient quantity. There was the same condition that existed after Pentecost, when all the believers had all things common, and none laid up for the future. The lesson of the manna is not only that God gives bread, but that He gives it to us as we need it. We can trust Him to provide for our wants, even as little children trust their parents.

The Lord feeds us from His own table, and naught of that which we have belongs to us. Therefore we are to consider that all of His children have the same right to the Lord's table that we have. If we find more "under our hand" than we need for the time, it is not to be hoarded up to spoil, but passed on to be used while it is fresh. So as we live by faith in the "God and Father of all, who is over all, and through all, and in all," we will give day by day our daily bread, supplying all our need according to his riches and glory, and His kingdom will come, and his will be done in earth as it is in heaven.

August 5, 1902

**"Justified and Glorified" *The Advent Review and Sabbath Herald* 79,
31.**

E. J. Waggoner

Jesus Christ in the flesh was the representative of the human family, a sample of what all humanity might become through union with him. All that he did as man, he did for us, as our representative, and each individual made by faith receive the full virtue of every act of his life, just as though he himself had wrought it.

Take, for example, his baptism. "The Lord hath laid on him the iniquity of us all," that he, the Lamb of God, might take away "the sins of the world." So when the multitudes came to be baptized in Jordan, confessing their sins, "then cometh Jesus from Galilee to Jordan unto John to be baptized of him." And it has by faith he witnessed in this act to the power of his sacrifice to cleanse the whole world of sin, the Spirit also bore witness to the acceptance of that cleansed humanity with God.

Jesus was baptized as our representative, confessing our sins; therefore the words, "This is my beloved Son, in whom I am well pleased," are for us, who are "accepted in the Beloved." The opened heavens, the descending Spirit, the approval of the Father, all are ours in him who "by himself purged our sins," and justified humanity.

This glorious fact even the apostles were slow to accept, and a special vision was given to Peter in which the truth that in Christ all men were justified and cleansed was most emphatically taught. "What God hath cleansed, that call not thou common," were the words thrice repeated in the vision; and in relating it Peter said, "God hath showed me that I should not call any man common or unclean," thereby showing that in Christ God hath cleansed every man. Hence the yearning call to those who have not experienced a blessed as of "the man whose transgression is forgiven and whose sin is covered," because they are ignorant of that blessed fact: "I have blotted out as a thick cloud thy transgressions, and is a cloud thy sins; return unto Me; for I have redeemed thee."

"Whom he called, them he also justified: and whom he justified, them he so glorified."

At his baptism Christ revealed man justified and accepted. Later, towards the close of his life on earth, he revealed man glorified. For a little while the veil was removed, and the beauty and glory of the divine image shone forth and proclaimed him the Son of God. A chosen few of his disciples were "eyewitnesses of his majesty when he received from God the Father honor and glory." And this he received as man for men; he was still are representative. Therefore seeing Jesus crowned with glory and honor, the whole creation waits in hope for the manifestation of all the sons of God, when all whom he has justified shall be likewise glorified, when the righteousness wrought for them and in them by the divine Son of man, shall clothe them with raiment white and glistening, fine linen clean and bright, and crown them with unfading glory.

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear we shall be like him, for we shall see him as he is."

Then he shall change our vile body, and fashion it like unto his glorious body, according to the working whereby he is able to subdue all things unto himself.-
Present Truth.

August 12, 1902

**"The Law Unchangeable" *The Advent Review and Sabbath Herald* 79,
32.**

E. J. Waggoner

The breaking of the tables of the law by Moses had not the slightest effect on the law itself, and would not have even if the Lord had not written the law again on other tables. "For until the law sin was in the world; and sin is not imputed when there is no law." Rom. 5:13. The law of God existed in full force before it was spoken from Mount Sinai, just as much as it did afterward. God did not at that time tell the people anything new, but only "that which was from the beginning."

God is not making, and has never made, new laws for His people. Nay, more. He has never *made a law* at all. The law that He has commanded-for there is really but one,-is only the declaration of His own eternal, unchangeable life. "God is love;" that is His life; and His law is love; consequently His law is His life. Now *God is*; His name is I AM; and therefore His law is from everlasting to everlasting. He does not arbitrarily impose laws on men. It is not with God's government as with earthly governments. Earthly law-makers get together and devise and plan, and with much discussion make and issue laws, which never do and never can work equal and exact justice to all, and which afterwards must needs be revised and amended, or even abolished. But God is not a law-maker. He is the law-giver. He does not devise laws, but simply commands that which is, and gives it to men, putting it into their hearts. He does not require His subjects to conform their lives to a law which He has arbitrarily fixed; but He makes known to them the conditions on which life depends; in short, He tells them what life is, setting before them life itself, that they may take it.

Thus there can be no talk about changing or abolishing God's law. "And it is easier for heaven and earth to pass, than one tittle of the law to fail" said Christ. Luke 16:17. Men have thought to stamp God's Word out of existence, by burning all the Bibles; but their efforts have been as effective as if they had tried to blot the sun out of existence by putting blinds before their windows, or to abolish the weather by breaking all the thermometers and barometers. The weather does not depend on those instruments, which simply make its state known; and God's Word does not depend on any written statement of it. It existed before there was any Bible, and it will remain, for ever exalted in heaven, when all the books on earth, including the Bibles, shall have been burned up in the fires of the last day.

Christ is the living Stone, and in His heart is the law of God. Only a shadow of the law appears in books or on tables; the real law is alive. The two tables of law-the heart of Christ-were also broken; but even that did not put an end to the law, for He died only to live again. His heart on which the law is written, was broken,

in order that the law might issue forth to us in a stream of light. This is the real law-giving. Thus by His stripes we are healed from all sin,-transgression of the law,-because the Sun of righteousness never sets. But arises with healing in His wings. His life, as we accept it and yield to it, works in us the righteousness of law; and because the law of life is eternal we also have life eternal.

August 19, 1902

"The Lost Tribes of Israel" *The Advent Review and Sabbath Herald* 79, 33.

E. J. Waggoner

There is a popular, almost universal, idea that at the time of the Babylonish captivity, ten of the twelve tribes were wholly lost, and that only two tribes could be mustered to return to the land of Palestine at the close of the seventy years. So deeply rooted is this notion, that almost everybody knows at once what is referred to whenever the expression, "The ten lost tribes," is used. How this idea came to prevail, we shall not now stop to enquire, but shall content ourselves with ascertaining what the Bible has to say upon the subject of the lost Israelites.

First, however, it may be well to note a common misconception concerning the terms "Judah" and "Israel." When the kingdom was divided, after the death of Solomon, the southern portion, consisting of the tribes of Judah and Benjamin, was known as the kingdom of Judah, with Jerusalem as its capital; while the northern portion, consisting of the remaining tribes, was known as the kingdom of Israel, with headquarters at Samaria. This northern kingdom it was that was first carried captive, and the tribes that composed it are the ones supposed to be lost.

The misconception is that the term "Jews" is limited to the people of the southern kingdom, namely, to the tribes of Judah and Benjamin, and that the term "Israelites" signifies only those tribes composing the northern kingdom, supposed to be lost. Going on in the line of this supposition, "the warm, ungoverned imagination" of some speculative theologians has fancied that the people generally known as Jews are from the tribes of Judah and Benjamin alone, and that the Anglo-Saxon race, or more specifically, the people of Great Britain and America, are the Israelites, or, in other words, "ten lost tribes" discovered.

It is easy to see how this theory originated. It originated in an utter failure to comprehend the promises of the Gospel. It was invented in order to bring in the Anglo-Saxon race as inheritors of the promises to Abraham, the fact having been lost sight of that those promises embraced the whole world, without respect to nationality, and that "God is no respecter of persons, but in every nation he that feareth Him and worketh righteousness, is accepted with Him." Acts 10:34, 35. If men had believed that "an Israelite indeed," is one "in whom is no guile," (John 1:47), they would have seen the folly of the idea that no matter how wicked and unbelieving people may be, they must be Israelites simply because they are a part of a certain nation. But the idea of a national church and of a national religion is wonderfully fascinating, because it is so much more pleasant for

people to suppose that they are to be saved in bulk, regardless of character, instead of through individual faith and righteousness.

A few texts of Scripture are sufficient to show that the terms "Jew" and "Israelite" are used interchangeably, each being applicable to the same person. For instance, in Esther 2:5 we read that "in Shushan the palace there was a certain Jew, whose name was Mordecai, the son of Jair, the son of Kish, a Benjamite." But in Rom. 11:1 we have the Apostle Paul's statement, "I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin;" and the same Apostle said, "I am a man which am a Jew of Tarsus." Acts 21:39. Here we have one man of the tribe of Benjamin, a Jew, and another man of the same tribe, an Israelite, and at the same time a Jew.

Again: Ahaz was one of the kings of Judah, and reigned in Jerusalem. See 2 Kings 16:1, 2; Isa. 1:1. He was a descendant of David, and one of the ancestors of Jesus according to the flesh. 2 Kings 16:2; Matt. 1:9. Yet in 2 Chron. 28:19, in an account of the invasion of "the south of Judah" by the Philistines, we are told that "the Lord brought Judah low because of Ahaz king of Israel; for he made Judah naked, and transgressed sore against the Lord."

When the Apostle Paul had returned to Jerusalem from one of his missionary tours, "the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him, crying out, Men of Israel, help!" Acts xxi. 27, 28.

The reader can readily see the naturalness of this, when he remembers that all the twelve tribes were descended from one man, Jacob, or Israel. The term "Israel" is therefore applicable to any or all the tribes; while, because of the prominence of Judah, the term "Jew" came to be applied to any of the children of Israel, regardless of their tribe. In speaking of the covenants God says that He will "make a new covenant with the house of Israel and with the house of Judah," (Heb. viii. 8), in order to make it unmistakable that the new covenant is to be made with the entire, undivided people, just as the old covenant was.

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Thus we see that the term "Jews" is rightly applied to the same people as is the term "Israelites;" but we must not forget that, strictly speaking, "he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh; but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." Rom. 2:28, 29. The reckoning of the tribes has been lost among the people called Jews, but that makes no difference; they may be called Israelites just as properly as Jews; but neither term is in strict propriety applicable to any of them except to those who have real faith in Jesus Christ: and both terms are, in the strictly Scriptural sense, applicable to any who have such faith, though they be English, French, Greek, Turk, or Chinese.

(To be concluded.)

August 26, 1902

"The Lost Tribes of Israel. (Concluded)" *The Advent Review and Sabbath Herald* 79, 34.

E. J. Waggoner

(Concluded)

That the ten tribes were no more lost after the close of the Babylonian captivity than they were before, is as plain from the Scriptures as that the tribes of Judah and Benjamin were not lost. How does anybody know that these two tribes were not lost, that is, lost to sight?—By the simple fact that we find reference to them after the captivity; individuals belonging to those tribes are mentioned by name. In the same way we know that the other tribes existed as distinct after the captivity as before.

Not all the people of Israel were carried away to Babylon; the poorest and least prominent were left in their own land. But the majority of all the tribes were taken away, and so in the royal proclamation at the close of the seventy years, the permission to return was universal, as follows:—

"In the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the heart of Cyrus king of Persia, that he made a royal proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia, the Lord God of heaven hath given me all the kingdoms of the earth; and He hath charged me to build Him an house at Jerusalem, which is in Judah. Who is there among you of *all his people*? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel (He is the God), which is in Jerusalem." Ezra 1:1-3.

The permission to return was unlimited, but not all of any tribe took advantage of it. All the tribes, however, were represented; but those that remained were not thereby necessarily lost. A family cannot be said to be "lost" because they live in a foreign country. Later on Artaxerxes in his commission to Ezra wrote: "I make a decree, that *all they of the people of Israel*, and of His priests and Levites in my realm, which are minded of their own free will to go up to Jerusalem, go with thee." Ezra 7:13.

Immediately following the proclamation of Cyrus we read, "Then rose up the chief of the fathers of Judah and Benjamin, and the priests and *the Levites, with all them whose spirit God had raised*, to go up to build the house of the Lord which is in Jerusalem." Ezra 1:5. We know that the services of the sanctuary were re-established, and none but Levites could be employed in them; and in Ezra 3:10-12 we read that when the foundation of the temple was laid, "they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with symbols to praise the Lord." Even after the resurrection and ascension of Christ we read of Barnabas, "*a Levite*, and of the country of Cyprus." Acts 4:36.

In Luke 2:36-38 we read of "Anna, a prophetess, the daughter of Phanuel, *of the tribe of Asher*," who recognized the infant Jesus as the Lord, "and spake of Him to all them that looked for redemption in Jerusalem."

Here we see representatives of two of the ten tribes that are supposed to have mysteriously disappeared, expressly mentioned by name as dwelling in Jerusalem. It is most certain that a thing cannot be lost when you know exactly where it is.

The other tribes are not specified, but in Ezra 2:70 we read, "So the priests, and the Levites, and some of the people, and the singers, and the porters, and the Nethinims, dwelt in their cities, and *all Israel in their cities.*"

When the Apostle Paul was on trial for his life, before King Agrippa, he said, "Now I stand and am judged for the hope of the promise made of God unto our fathers; unto which promise *our twelve tribes*, instantly serving God day and night, hope to come." Acts 26:6, 7. Here we find that the twelve tribes were in existence in the days of the Apostle Paul, and were looking forward in hope to the fulfillment of the promise which God made to the fathers.

Again, the Apostle James addressed his Epistle "to the twelve tribes which are scattered abroad." James 1:1.

We have here sufficient evidence that

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no one tribe of Israel was ever lost more than another. All tribal distinctions are now lost, and no Jew can tell to which of the twelve tribes he belongs; and so in that sense, not merely ten, but all of the tribes are now lost, although all the twelve tribes are represented in the Jewish people scattered over the earth. God, however, keeps the list, and in the world to come will put every person in his proper place, for the city for which Abraham looked, the capital of the inheritance promised to him and his seed, the New Jerusalem, has twelve gates, and on the gates are "the names of the twelve tribes of the children of Israel." Rev. 21:12.

The last two texts suggest another fact, namely, that God's reckoning of the tribes is not after man's reckoning. "Man looketh on the outward appearance, but the Lord looketh upon the heart;" (1 Sam. 16:7), and "he is not a Jew, which is one outwardly; . . . but he is a Jew which is one inwardly; and circumcision is that of the heart." Rom. 2:28, 29. All those who are saved will "enter in through the gates into the city," (Rev. 22:14), but each of those gates has the name on it of one of the twelve tribes, showing that the saved compose the twelve tribes of Israel. This is evident also from the fact that "Israel" means an overcomer. The Epistle of James is addressed to the twelve tribes, yet there is not a Christian who does not know that its instruction and promises are for him.

And this brings us to the fact that in reality all the tribes are lost, "for all have sinned, and come short of the glory of God." Rom. 3:23. "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all;" (Isa. 53:6); therefore when the Lord Jesus came, He said, "The Son of man is come to seek and to save that which was lost." Luke 19:10. He declared, "I am not sent but to the lost sheep of the house of Israel." Matt. 15:24.

Here at last we have located the lost tribes of Israel. Not ten only, but all of the tribes are lost, so completely lost that the only hope of their salvation is in the death and resurrection of Christ. In this condition we find ourselves, and therefore we can read with delight, as pertaining to us, the promises concerning

the gathering of Israel. Whoever acknowledges himself *lost*, and depends wholly on Jesus for salvation, will surely be saved, and will be numbered among the twelve tribes.

September 9, 1902

"Real and Unreal" *The Advent Review and Sabbath Herald* 79, 36.

E. J. Waggoner

The one great lesson for people in this world to learn, is the reality of things. The world is so taken up with the unreal, with fiction and mere play-acting, that they have almost lost the power to grasp the real. Even what is called "realism," is only a poor picture of things which, just because they are dramatized, people do not really believe actually exist. The material things which they handle are virtually unreal, because the end for which they use them is unsubstantial. Everything which has for its object this world only, is unreal; "for the world passeth away, and the lust thereof."

This spirit of the world has also seized professed Christians, so much so that the promises and the work of God are to the most of them unreal. They read the Bible too much as though its characters were the mystical inhabitants of the moon, instead of real flesh and blood. To many, the thrilling narratives of Scripture, even of the life and miracles of Christ, and especially of the experiences of ancient Israel, are, unconsciously to themselves, read as though they were pages of a novel. They are to them at best but a "true story," or "a story founded on fact." That is to say, we all of us too often fail to live in the events of the Bible history, and to realize that "whatsoever things were written aforetime were written for our learning," and that the same God still lives to do the same things for His people,-that the experiences of God's people in past ages may and should be the experiences of His people to-day.

We should know not only that the things which are recorded in the Bible are real occurrences, but that they are not unique, exceptional instances, but illustrations of God's ordinary working. God does not produce "monstrosities." The Bible records the faith of Enoch and Abraham, the meekness of Moses, the patience of Job, the wisdom of Solomon, the strength of Samson, the miraculous things among ancient Israel and in the early church, to show the power that all God's people ought to possess, for "there is no respect of persons with God."

September 23, 1902

"The Tabernacle of Witness" *The Advent Review and Sabbath Herald* 79, 38.

E. J. Waggoner

In his talk before the Jewish council, when he was on trial for his life, Stephen said, "Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion

that he had seen." Acts 7:44. It is in the twenty-fifth chapter of Exodus that we find this given; and clearly the remainder of that book is devoted to the description of the tabernacle its furniture, and the service pertaining to it.

The principal article in the tabernacle was the ark containing the tables of the law, the ten commandments. It was called "the ark of the testimony," for the commandments are frequently called the testimonies of God. Testimony is witness, and the law is called the testimony, because it is a witness of God's presence. "Love is the fulfilling of the law," and "God is love," therefore law is God's life. So the tabernacle that contained the witness, or the testimony, was called "the tabernacle of witness."

It was from above the ark of the testimony, between the cherubim that were upon it, that God said He would meet with Moses and commune with him of all things that He would give him in commandment unto the children of Israel. Ex. 25:22. And it was there that the glory of God was specially manifested. In Ps. 80:1, we read: "Give ear, O Shepherd of Israel, Thou that leadest Joseph like a flock; Thou that dwellest between the cherubim, shine forth." And when Sennacherib, the Assyrian king, threatened to destroy Jerusalem, Hezekiah the king, in his extremity, went up into the house of the Lord, and spread Sennacherib's defiant and blasphemous letter before the Lord; "and Hezekiah prayed before the Lord, and said, O Lord God of Israel, which dwellest between the cherubim, Thou art the God, even Thou alone, of all the kingdoms of the earth; Thou hast made heaven and earth. Lord, bow down Thine ear and hear." 2 Kings 19:14-16.

It is in Ex. 25:8 that we find the reason why the tabernacle was built. God told Moses to have the people bring offerings of gold, silver, and brass, fine linen, etc. and said, "Let them make Me a sanctuary, that I may dwell among them." In one sense this was a great honor; for, as Moses said, "What nation is there so great, that hath God so nigh unto them as the Lord our God is in all things that we call upon Him for?" Deut. 4:7. Yet when we consider the matter further, the command to build the sanctuary, together with the statement of the reason why it was to be built, is one of the most sorrowful things to be found in the Scriptures. "Let them make me a sanctuary, that I may dwell among them!" What a sad thing! that God's people, whom He had delivered from bondage for the express purpose of dwelling not simply among them, but in them, had to have a house made with hands in order that His glory might be seen among them. Thus the tabernacle was at once a witness of God's presence and of the unfaithfulness of the children of Israel.

"The Most High dwelleth not in temples made with hands." "Thus saith the Lord, The heaven is my throne, and the earth is my footstool; where is the house that ye build unto me? and where is the place of my rest? for all these things hath my hand made." It is evident that the tabernacle built by Moses could not be the real dwelling-place of God, and every Jew ought to have been impressed by that truth every time he looked at it. Solomon knew it well, for at the dedication of the temple that he built, which was far larger and grander than the first tabernacle, he said, "Will God indeed dwell on the earth? behold the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded." 1

Kings 8:27. What then is God's dwelling place? He Himself indicated it when, after asking, "Where is the place that ye build unto Me? and where is the place of My rest?" He said, "But to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at My word." "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Cor. 3:16, 17. The human body is the temple of the Holy Ghost. 1 Cor. 6:19. This is the true dwelling place of God.

When Jesus was asked for proof of His divine mission, He said, "Destroy this temple, and in three days I will build it up." At that very time he was standing in the Jewish temple, and although he made no explanation, he expected the people to understand that, "he spake of the temple of his body." So evident is it that the human body, and no man-made building, is the temple of the Lord, that the Jews ought to have understood his meaning without any explanation. He was the temple indeed, because the law of God was within his heart (Ps. 40:8), not in dead characters, but as the Spirit of life, in the Living Stone. Therefore it is that He is "the faithful and true witness." To us the Lord says, "Ye are my witnesses, and my servant whom I have chosen." "I have declared, and I have saved, and I have showed, when there was no strange god among you; therefore ye are my witnesses, and my servant whom I have chosen." "I have declared, and I have saved, and I have showed, when there was no strange god among you; therefore ye are my witnesses, saith the Lord, that I am God." Isa. 43:10, 12. When the Lord is given full possession of his temple-his people-then they also, as well as Christ, are his witnesses to the world.

When Moses erected the tabernacle, "then the cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle. And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the Lord filled the tabernacle." Ex. 40:34, 35. Even so it was at the dedication of Solomon's temple: when Solomon had made an end of praying, "the glory of the Lord filled the house. And the priests could not enter into the house of the Lord, because the glory of the Lord had filled the Lord's house." 2 Chron. 7:1, 2. That was a representation of how it should be with God's people, His real temple. Thus it was with Christ, for "the Word was made flesh, and dwelt [tabernacled] among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." The people saw the glory of the Lord upon the house (2 Chron. 7:3), at the dedication of the temple. The Lord says to his people, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee; and his glory shall be seen upon thee." And even as the Lord said, "My house shall be called an house of prayer for all nations," so will it be with his true temple, his people, when their bodies are dedicated to him. For he says, "The Gentiles shall come to thy light, and kings to the brightness of thy rising." "And nations that knew not thee shall run unto thee, because of the Lord thy God, and for the Holy One of Israel; for He hath glorified thee."

There are marvelous opportunities and privileges for men who will take them! "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit." It is the Spirit that beareth witness, because the Spirit is the truth, and when the Spirit fills men they have power to be tabernacles of witness. There was no man in the tabernacle when the glory of God filled it; even so when Christ, the quickening Spirit, dwells in the heart by faith, and we are, according to the riches of his glory, "filled with all the fullness of God," self will disappear, and he that abideth between the cherubim will shine forth.

September 30, 1902

"The Blotting Out of Sin" *The Advent Review and Sabbath Herald* 79, 39.

E. J. Waggoner

It is part of fallen human nature to make religion consist of forms and ceremonies, formulas and doctrines. Sacerdotalism is not peculiar to certain denominations; it is inherent in fallen human nature and just to the extent that one loses sight of God, that formalism will manifest itself even in those who are most sincere. There are just as sincere souls among those whose religion consists of forms as among any people on earth. I have seen among Roman Catholics as much devout sincerity as among any people. Our danger lies in thinking that the truth consists of certain statements-of losing sight of the distinction between *truth* and the *statement* of truth. There is just as much difference between these two as there is between the law and the writing out of the law. The real law is living; the writing of it in the book is only a shadow. We are in danger of making a creed, and thinking that that is the truth.

No human words can express the truth of God. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things that God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit." The fullness of the truth of God cannot be stated in human language; otherwise it could be heard by the ear. It cannot be framed in human thought; otherwise it could enter into the heart of man. Truth can be revealed to man only by the gift of the Spirit of truth.

"This then is the message which we have heard of Him, and declare unto you, that God is light and in Him is no darkness at all. If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth; but if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son *cleanseth us from all sin.*" 1 John 1:5-7.

Just forget the division of this epistle into chapters, with which John had nothing to do. This was a letter, containing but few sentences, not so long as we ourselves have sometimes written. At the beginning of the letter he makes this statement of what his message is, and a little later he writes about the end of the world. "For all that is in the world, the lust of the flesh, and the lust of the eyes,

and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth for ever." This then is just the message for the last days, that which will make people stand when the world passes away.

Then the Apostle speaks of "the anointing that ye have received of Him" so that, "ye need not that any man teach you." No man can teach you the truth; the things which God has prepared are revealed, only by the anointing of the Holy Spirit. "And even as it hath taught you, ye shall abide in Him. And now, little children abide in Him, that, when He shall appear, we may have confidence, and not be ashamed before Him at His coming." So this is the message that will give people boldness at the coming of the Lord, so, that they will look up and say, "Lo this is our God, we have waited for Him and He will save us."

This, then, is the message, that God is light, and if we walk in the light the blood of Jesus Christ cleanses us from all,-blot out all iniquity. The proof of whether or not we have the truth is in the effect that that which we have has upon our lives. Does it cleanse us from unrighteousness? If we walk in the light, then the blood of Jesus Christ cleanses us. Light is the flowing forth of God's life, which cleanses, and blots out sin.

We need to be on our guard against the idea that the blotting out of sin is merely as the passing of a sponge over a slate, or an entry in a ledger, to balance the account. This is not the blotting out of sin. An ignorant man who saw a thermometer for the first time thought to lessen the heat by breaking it. But how much effect did this have upon the weather?-Just as much as the wiping out of the record of his sin has upon the sinner. The tearing of a leaf out of a book, or even the burning of the book containing the record, does not blot out the sin. The sin is not blotted out by blotting out the account of it, any more than throwing my Bible into the fire abolishes the Word of God. There was a time when all the Bibles that could be found were destroyed; but the Word of God-the truth-remained just the same, because truth is God Himself; it is His life.

Truth is implanted in the heavens and earth, it fills the stars, and keeps them in their spaces; it is that by which the plants grow, and the birds build their nests; it is that by which they know how to find their way across the sea. When Moses broke the tables of stone, the law was just as steadfast as it was before. Just so, though all the record of all our sin, even though written with the finger of God, were erased, the sin would remain, because the sin is in us. Though the record of our sin were graven in the rock, and the rock should be ground to powder-even this would not blot out our sin.

The blotting out of sin is the erasing of it from the nature, the being of man. The blood of Jesus Christ cleanses from all sin. Our bodies are but the channel, the border, the sand upon the shore, of the cover of life. Impressions have been made upon us by sin. At the sea-shore, when you see a smooth piece of sand, your first impulse is to make some mark on it, to write the characters upon it. Then the sea comes up, and each wave that passes over it helps to obliterate the impression until it is entirely blotted out. Even so the stream of life from the throne of God will wash away and blot out the impressions of sin upon us.

The erasing of sin is the blotting of it from our natures, so that we shall know it no more. "The worshipers once purged"-actually purged by the blood of Christ have-have "no more conscience of sin," because the way of sin is gone from them. Their iniquity may be sought for, but it will not be found. It is for ever gone from them,-it is foreign to their new natures, and even though they may be able to recall the fact that they have committed certain sins, they have forgotten the sin itself-they do not think of doing it any more. This is the work of Christ in the true sanctuary, which the Lord pitched, and not man, the sanctuary not made with hands, but brought into existence by the thought of God.

October 14, 1902

"A Confidential Word With a Penitent Soul" *The Advent Review and Sabbath Herald* 79, 41.

E. J. Waggoner

You say that you cannot overcome your besetting sin; that you have tried, and failed; that the temptation comes so unexpectedly and so strong that you cannot resisted. Let me tell you what that sort of talk really means, and perhaps you will change your tone. You are virtually saying that Satan is more powerful than Christ; "for the battle is not yours, but God's." The controversy is between Christ and Satan over your soul. You belong to the Lord; but Satan claims you, and you have been serving him, and he has no mind to give you up. Christ will not arbitrarily claim even his own; he has all power in heaven and in earth, but he will not control you without your consent. All he asks of you, and that which he earnestly longs for, is that you unreservedly give yourself into His hand, acknowledging him as your sole Master and Lord. When you do that, and as long as you continue it, He holds Himself responsible for your salvation.

Now you say that you long for freedom from sin, and that you accept the Lord is your Saviour. Now if that is really so, can you not see that when you say that you cannot overcome you are really saying that the devil has more power than Christ? But that is not so. Christ has "*all power*." It is, however, a fact, if we are overcome by sin, that Satan has more power *in us*, than Christ has, for Satan is the one that works in the children of disobedience. "Whosoever committeth sin is of the devil;" but the Son of God was manifested for the sole purpose "that He might destroy the works of the devil," and, thanks be to God, He is abundantly able to do it. God gives us the victory through our Lord Jesus Christ, and it is the victory that He has already won. We wrestle "with principalities and powers," but Christ has "spoiled" them, disarmed them. Col. 2:15. Therefore "this is the victory that *hath overcome* the world, even our faith." 1 John 5:4, R.V. Now to whom do you intend henceforth to give the credit for having supreme power-to Christ, or to Satan? That is the question for you to answer. Decide definitely and finally who is the most mighty monarch, and then serve that one. Which shall it be?

October 21, 1902

"The Unity of the Church" *The Advent Review and Sabbath Herald* 79, 43.

E. J. Waggoner

The Bible is full of the idea of unity in the church of Christ, but we do not read so much about uniformity. This unity is to be the unity of life and growth, and not a mere outward connection. In Christ's prayer to the Father for His disciples, He said, "And the glory that Thou gavest Me, I have given them; that they may be one, even as we are one; I in them, and Thou in Me, that they may be made perfect in one." John 17:22, 23. Here we see that the glory of the Lord is to effect the union of believers, and the union is to be that of the Father and the Son.

The union of the Father and the Son is union of spirit. We can not comprehend this union, but we may know that it is not a forced union, but that it results from their very nature. They have *one life*. Their thoughts and purposes are the same, not because they come together and compare notes and agree to be alike, but because one life is in them both. So the union of believers is to be a vital union, or it is not any union at all. It is not accomplished by strife and debate and decisions of majorities, but by yielding the mind to Christ and hearing His voice. They are to be united by the mind and Spirit of Christ. The life of the Father and the Son in each member of the church will produce the most perfect union in the whole body.

For the human body is the most perfect example of unity, and it is the example that the Bible gives us. Christ is the Head of the body, the church. Eph. 1:22, 23; Col. 1:18. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many." 1 Cor. 12:12-14. In the human body there are many members, and each member has a different office from the rest; there is not uniformity of action among the members, but there is the most perfect unity. All work together in perfect harmony for one object. So it is in the body of Christ. "There are diversities of operations, but it is the same God which worketh all in all."

This gives no ground for the idea that there may be divisions in the church of Christ, one division believing one thing, and another division believing and practicing another thing. God has tempered the body together, that there should be no schism in the body." 1 Cor. 12:24, 25. "There is one body, and one

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Spirit, even as we are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and thru all, and in you all." Eph. 4:4-6. The apostle's exhortation is, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judgment." 1 Cor. 1:10. But let it be borne in mind that this union is not artificial, but natural; not the human nature, however, but the divine nature.

The unity of belief in the church is not forced by the church coming together and the majority defining the creed to be beloved. The church can not define doctrine, nor make laws for itself or anybody else. The church of Christ is made up of all who obey the Lord's commands not a body to issue commands. The Head directs, the body obeys. God speaks; each one must listen to His voice, for faith comes by hearing the Word of God, and no one can give faith to another. "It is the gift of God."

**"Life, Light, and Salvation" *The Advent Review and Sabbath Herald*
79, 42.**

E. J. Waggoner

When the Jews rejected the Word of life, Paul and Barnabas said, "Lo, we turn to the Gentiles, for so hath God commanded us, saying, I have set thee to be a light of the Gentiles that doubt shouldst be for salvation unto the ends of the earth."

This is quoted from the forty-ninth chapter of Isaiah. It is evident from the connection there, that Christ is directly referred to, and thus we learn that whatever is said to Him applies equally to us. Christ is for salvation from God, to the ends of the earth; but as He is sent into the world, even so are we; and we are likewise set for salvation to the world. Whoever receives the Word of life, has it not merely for his own salvation, but for the salvation of others. We are saved by the life that is given, and the life is the light; but "none of us liveth to himself," and so whoever is saved will necessarily be a savior of others.

It was necessary that this Word of salvation by the light of life should first be preached to the Jews, for in the portion of Scripture which Paul quoted it is written: "Thou art my servant, O Israel, in whom I will be glorified." Christ is thus addressed as Israel, for he is God's Son, even His firstborn; but he is "the firstborn among many brethren," and therefore all believers are Israel. The lineal descendants of Abraham, Isaac, and Jacob had by virtue of the faithfulness of their fathers the right to lead out in the ministry of salvation; for God chose Israel, not merely for the purpose of saving them, but that they should be His salvation unto the ends of the earth. Of course in order to carry it to others they must have it themselves; but when they not only refused to carry the light of life to others, but were made angry when others ran to it and accepted it, they put it away from themselves.

From this we learn that no one can be saved alone. Whoever is saved must be a savior, not by virtue of what he does, but of what he is. He is saved by the life of Christ within him, and that life is light, and the light shines in the darkness and cannot be hid. Whenever anybody, in any nation or at any time, recognizes the light, and lays hold of life, he is then "a light of the Gentiles," to be the salvation of God to other men. Do you think that you are too poor and weak and sinful and insignificant to be saved? Then think so no longer. Are you not alive? Do you not breathe? Is not the Spirit of God in your nostrils? Well, know that you breathe only the breath which God "breathes out." There is no life except that which flows from His wounded side. The fact that you live is the assurance that

God has already given you salvation. Your part is to believe, not in something that God *will do*, but in what He has *already done*; for Christ on the cross said, "It is finished."

But this is not all. God's salvation is so marvelously abundant that it reaches out far and wide. Like Jordan at the time of harvest, the river of life "overfloweth all his banks." God speaks "to him whom man despiseth," no matter what for, nor how justly; no matter how despicable he may be; "to him whom the nation abhorreth, to a servant of rulers," even to the one who is trodden underfoot, and says: "In an acceptable time have I heard thee, and in a day of salvation have I helped thee; and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; that thou mayest say to the prisoners, Go forth; to them that are in darkness, Show yourselves." Isa. 49:7, 8. How can there be any question whether God can and will save you, when He has chosen you to be salvation to others? Is not this wonderful salvation? "Thanks be unto God for His unspeakable gift."

"The Possibilities of Life" *The Advent Review and Sabbath Herald* 79, 42.

E. J. Waggoner

Moses did not commit suicide, neither did God kill him; yet he died in the full strength of manhood, with no trace of disease upon him. At the command of the Lord, because he had been unfaithful in a single instance, he laid his life down, just as he would compose himself to sleep. A single failure to acknowledge and honor God before the people, on the part of a man in the position of Moses, meant much more than a failure in duty would on the part of an ordinary person; and for that reason Moses could not be the complete type of Christ, by taking the children of Israel into the promised land. But God's refusal to allow him to do this, and His command to Moses to die, was not an arbitrary punishment; it grew out of the very nature of the case. Moses had broken the connection, -had turned aside the stream of life from its proper channel, -and having denied it once, he was obliged to lay it down. It was but a temporary break; but the people had to learn that it is not a light thing to be out of harmony with God.

But let us from the case of Moses consider a little more closely some of the possibilities of life. God is no respecter of persons, and what He did for Moses we may be sure He will do for any who will use life as faithfully as Moses did. By using it faithfully I do not mean merely what is called "improving the time," but recognizing God's ways, and learning how he lives, so as to know how to conform to the laws of life. God "made known his ways unto Moses" (Ps. 103:7), in the same psalm that tells us this, it tells us to bless his holy name, "and forget not all his benefits; who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies; who satisfieth thy mouth with good things, so that thy youth is renewed like the eagle's."

Note that it is when our mouth is satisfied with good things that our youth is renewed like the eagle's. Thus it was with Moses. Others complained of the

simple food that God gave them,-bread from heaven,-but Moses did not. How can people be so blind to the influence of diet upon their life, when they know full well that they live by eating? God told the Israelites in the beginning of their sojourning in the wilderness: "Ye shall serve the Lord your God, and He shall bless thy bread and thy water; and I will take sickness away from the midst of thee." Ex. 23:25. In Moses this was fulfilled, and so it might have been in all the rest.

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Do not misunderstand. The idea is not that the fountain of eternal youth is in eating and drinking. Far from it. But the truth intended to be conveyed is that God, "the fountain of living waters," with whom is "the fountain of Life," is for that very reason the Fountain of the eternal youth, and that by learning His way of living, and adopting it,-living by perfect and intelligent faith in Him, we can preserve in ourselves the youthfulness of the ancient days. Our food and drink come from God, and are the visible means of the communication of God's life to us, but not the only means. By eating and drinking, as well as doing all of the things, to the glory of God, we not only get fresh life from him, but we put no obstruction in the way of his life, and so by faith we get the "more abundant" life that is greater than all the visible things in the universe. To know God's ways, should be the one study of mankind.

November 25, 1902

**"The Real Land of Promise" *The Advent Review and Sabbath Herald*
79, 47.**

E. J. Waggoner

The record of the taking of Jericho teaches a lesson that ought to be studied by every one who is in danger of being led to accept the theories of "Anglo-Israelites," and to expect the return of all Jews to Palestine before the coming of the Lord.

That victory at the very door of the land of Canaan, showed how alone the land which God has promised could really be possessed, and consequently the character of the inheritance. "By faith the walls of Jericho fell down," even as the children of Israel had crossed the Red Sea, and the Jordan by faith. The land which they were to inherit, in fulfillment of the promise of God, was one that could be inherited only by faith-by a people full of faith, and living and moving only by faith.

But faith means righteousness. "The just shall live by his faith." We are made righteous by faith. Therefore the inheritance was to be one in which only righteous people can dwell; and for that we, according to God's promise, still look, "for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:13.

This was in the promise from the beginning. When God appeared to Abraham in Mesopotamia, and said, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee," (Gen. 12:1), He said, "I

will bless thee, and make thy name great, and thou shalt be a blessing," "and in thee shall all families of the earth be blessed." Blessing means the removal of the curse; so the blessing upon all the families of the earth means the removal of the curse from all the earth. The blessing promised to Abraham is forgiveness of sins, the turning away from iniquities (Acts 3:25, 26; Rom. 4:6-9); it is also "life for evermore." Ps. 133:3. Now the curse came upon the earth because of man's sin, and therefore it follows that when all families of the earth are delivered from sin, the curse will be removed from it. Thus we have it that Abraham and his faithful descendants gladly confessed that they were strangers and pilgrims on the earth, even as King David at the height of his power did (1 Chron. 29:15), desiring "a better country, that is, an heavenly." Heb. 11:16.

And for this reason "God is not ashamed to be called their God; for he hath prepared for them a city." The promise of God to the seed of Abraham, extending even to us, was, "I will be their God." "I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee." Gen. 17:7, 8. Compare Heb. 8:10. The possession of God himself-"heirs of God"-is the essential part of the promise, the sum and substance of it. "I am . . . thy exceeding great reward." Gen. 15:1. Having God, we have all things; "having no hope and without God in the world" we are "aliens from the commonwealth of Israel, and strangers from the covenants of promise." Eph. 2:12.

The Israelites crossed the Jordan, and captured Jericho, by faith-the faith of Jesus-the faith that means the receiving of God the Divine Word. Their abiding in God was their surety of the possession of the land; without Him, their being in the land, even as rulers, was as though they were in Egypt. In him we also obtain the same inheritance, and the Holy Spirit is the pledge of it. His abiding presence causes us to look with confidence and hope for the coming of Christ from heaven, at the time of the "restoration of all things, whereof God spake by the mouth of his holy prophets which have been since the world began." Acts. 3:20, 21.

December 9, 1902

"A New Way" *The Advent Review and Sabbath Herald* 79, 49.

E. J. Waggoner

With the story of the crossing of the Jordan every reader the Bible is familiar: with the lessons to be learned from it there is far less acquaintance. Yet it was written, not purely to excite our wonder, nor to satisfy our curiosity, but for our learning. If, enough contemplation of the Scripture narratives, we lived far more with the events which they describe, we would experience the power of God in our daily lives to an extent far beyond what we now do. We must understand that the Bible is not the record of an age which is antiquated, and can never be paralleled, but of the acts of the living God, who is our God.

"When Israel went out of Egypt, the house of Jacob from a people of strange language; Judah was his sanctuary, and Israel his dominion. The sea saw it, and

fled: Jordan was driven back" (Ps. cxiv. 1-3); or as picturesquely put in the Danish, "Jordan turned, and ran back," as if abashed at the presence of the Lord. The crossing of the Jordan is coupled with the crossing of the Red Sea, and is fully as wonderful an event.

There was an exhibition of sublime faith on the part of a vast host, and an example of how to meet obstacles that confront us in the way that the Lord has told us to go. It was the time of harvest, when "Jordan overfloweth all his banks," and the river was not fordable. The Lord could have timed Israel's arrival so that they would have crossed and could have crossed with comparative ease. But God delights in difficulties, that is, in what to us are difficulties; for with Him there is no such thing. He deliberately chooses the weak things of the world to confound the things that are mighty; and foolish things to confound the wise; and things that are not, to bring to naught things that are. 1 Cor. i. 27, 28. This is not for vain boasting, but in order to strengthen the faith of His people, and to induce men to trust in His salvation. If Israel had always gone forward in the power that took them through the sea and through Jordan, no enemy would ever have stood before them; and if we in this day would continually trust in God as the God who always does just such wonderful things, we should be invincible.

When the officers were preparing the people for the great movement that was to take them into the promised land, they said to them: "When ye see the ark of the covenant of the Lord your God, and the priests the Levites bearing it, then ye shall remove from your place, and go after it. Yet there shall be a space between you and it, about two thousand cubits by measure; come not near unto it, that ye may know the way by which ye must go; for ye have not passed this way heretofore." Joshua iii. 3, 4.

That is the secret of Christian progress: always treading a new way, a path hitherto untrodden. We must never assume that past experience is sufficient to carry us through any work without special, divine guidance, however familiar with the affair we may consider ourselves. "It is not in man that walketh to direct his steps," no matter how often he has passed over a road. "The steps of a man are ordered by the Lord," and only the Lord can keep him from falling in the plainest path.

So each day's task, though it may be but the repetition of the same thing that we have done hundreds of times, must be met as an entirely new thing. In that way continual improvement may be made in our work; and that is what God would have. God promises to show us "new things;" for the work that we best know how to do, He knows how to do far better; and therefore there is always the possibility for not to do far more and far better work than we ever yet have done. With God all things are possible, and therefore in Him even the impossible is possible for us. With our eyes fixed on God, we have but to step boldly into the raging flood that threatens to stop our progress, and God will make the way. "It is God that girdeth me with strength, and maketh my way perfect."

Did you ever stop to think that the apparent danger to the Israelites increased every minute that they were crossing the river? The water below them was running away to the sea; but to their right the wall of water was continually piling higher and higher, as that from above came down. We are so accustomed to

think of the fact that they crossed over safely, that we never consider the danger that they were in while crossing. "Ah, no;" you say, "they were not in, danger at all; for God was holding the waters back." True; and so He is always doing for His people. He measures all the waters of the seas in the hollow of His hand; and this is told us as a reason for quiet confidence in Him at all times. The Israelites were really in as much danger in crossing the Jordan as the disciples were on the Sea of Galilee, or as we ever can be when we are in the path in which God is leading. What we need to do is to dwell in the secret place of God, who inhabits eternity, so that in the midst of present difficulties and threatening dangers, we look at them as already past. That is the secret of strength, and of victory. Our very temptations and dangers and difficulties are made the means of our deliverance, just as Noah and his family are said to have been "saved by water" (1 Peter iii. 20) which destroyed the earth.

A WAY THROUGH THE FLESH

It is by "a new and living way" that we draw near to God, though the flesh seems to interpose an impassable barrier. Christ took our sinful flesh, which separates us from God, and veils Him from our sight, and consecrated a way through it, so that we are "made nigh by the blood of Christ." No flesh is so corrupt, no inherited evil is so strong, that the Lord cannot make a way for us through it, straight to His throne. Yea, He has made a way: He has "condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. viii. 3, 4.

With this knowledge we may give thanks to God who "always causeth us to triumph in Christ; and maketh manifest the savour of His knowledge by us in every place." 2 Cor. ii. 14. The greater the sin in the flesh, with which we have to contend, the more can the sweet fragrance of the knowledge of God be spread in the world, to the praise of the glory of His grace.

The strength which God displayed in making even the depths which obstructed their passage "a way for the ransomed to pass over," is the measure of the strength which He gives to us day by day in our march to the promised land; "therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be on their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away."

December 23, 1902

"Who Can Serve God?" *The Advent Review and Sabbath Herald* 79, 51.

E. J. Waggoner

The question is not, Who will serve God? but, Who can serve God? That is a very important question. A failure to understand who can serve God, is the reason why many people continue in useless attempts to serve him.

Joshua had recounted to all Israel the goodness of God to them and to their fathers, and concluded with these words: "Now fear the Lord, and served him in sincerity and truth; and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the Lord. And if it seemed evil to you to serve the Lord, choose ye this day whom ye will serve; whether the gods which your fathers served, that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell; but as for me and my house, we will serve the Lord."

Then all the people answered, and said: "God forbid that we should forsake the Lord, to serve other gods; for the Lord our God, he it is that brought us up and our fathers out of the land of Egypt, from the house of bondage, and which did those great signs in our sight, and preserved us in all the way and wherein we went, and among all the people through whom we passed; and the Lord drave out from before us all the people, even the Amorites, which dwelt in the land; therefore will we also serve the Lord; for he is our God."

That was a good resolution. How shocked they must have been, therefore, when Joshua turned on them with the assertion: "Ye cannot serve the Lord; for he is an holy God."

Only such as are holy can serve a holy God. That is plain enough if we but stop to think for a moment. To serve him is to do his will; his will is holy; therefore whoever does his will must be holy. An unholy person certainly does not serve the Lord, and cannot as long as he remains unholy; for his unholiness is most displeasing to God.

Are there then only a select few who can serve God?-Yes; for all of God's people are "the elect," or the selected ones:-Christ says to his disciples, "I have chosen you, and ordained you that ye should bring forth much fruit, and that your fruit should remain"-and the number of them is very small compared with the number of wicked. But this does not mean that only a few have the privilege of serving God if they will. "Whosoever will" may take of the water of life freely; and the assurance is, "To whom ye yield yourselves servants to obey, his servants ye are." Whoever fully yields himself, soul, body, and spirit, to God, is accepted by him as his, and is made holy, so that he can serve him.

Christ has chosen us, that we should bear much fruit to the glory of God. But he says that the tree must be made good, before it can bring forth good fruit. Matt. 12:33. "A good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit." "A good man out of the good treasure of this heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil." Luke 6:43, 45. So when we are cleansed by the Lord we become "trees of righteousness, the planting of the Lord, that he may be glorified."

The law of God is the transcript of his character. Wherefore "the law is holy, and the commandment holy, and just and good." Rom. 7:12. To keep the law of God is to serve him; but not everybody can keep the law. The latter part of the seventh chapter of Romans pictures the unsuccessful efforts of an unregenerate man to keep the law of God. Then comes the comforting assurance: "What the law could not do, in that it was weak through the flesh, God sending His own Son

in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

So it is not a difficult matter to serve the Lord, after all. Then what about the statement that a good many people try to serve God, and fail? The answer is found in the form of the question: they simply *try* to serve God, which is something that God has never asked anybody to do; He asks us actually to serve Him. We must *do* His will, not *try* to do it; and to the end that we may really serve Him, He puts His laws into our mind, and writes them in our heart. Heb. 8:10. This is done for all who accept Him as their God, and who fully yield to Him. "His commandment is life everlasting;" therefore when His law is in our heart, it follows that it is our life;

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it controls our actions, instead of our attempting to put it into action. When we yield to righteousness as completely as we have to sin, we shall find that there is a greater power in righteousness than there is in sin; for "greater is He that is in you than he that is in the world."

But in order that we may experience the perfect working of this power we must not be partial in the law, choosing one portion and rejecting another. We must receive it all, and be willing for it all to have its effect in our lives. Thus, with God working in us to will and to do of his good pleasure, we shall come to know the blessedness of the assurance, "His servants shall serve him; and they shall see his face."

December 30, 1902

**"The Model Religious Life" *The Advent Review and Sabbath Herald*
79, 52.**

E. J. Waggoner

Every reader naturally exclaims at once, "That is the life of Christ, of course," and then as naturally begins, consciously or unconsciously, to put a wide gulf between himself and Christ, assuring himself that nobody can live such a life on this earth as Christ lived. The life of Christ is indeed regarded by most people as a model to be set up on a pedestal, and looked at and admired from a distance, rather than to be lived every day. This is part of the legacy that we have received from the Church of Rome, which has represented Christ as so far removed from human sympathies that no human mortal can presume to come directly to him, or expect to receive anything from Him except through the intercession of Mary or the glorified saints. This sentiment, so deeply imbedded in the mind, is one of the last Papal fetters to be thrown off.

But Christ himself, who calls us to learn of him, always identifies himself with us, by the term Son of man, which he so much loved, and says, "I am meek and lowly in heart." He is the living representative of God the Father, who says: "I dwell in the high and holy place with him also that is of a contrite and humble spirit." Isa. 67:15. And He has also made the way very simple and plain for us, by

setting specially before us as the model, not the man skilled in meeting the sophistries of the scribes and doctors of the law, but the little child subject to its parents.

"And Jesus called a little child unto Him, and set Him in the midst of them, and said, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever shall humble himself as this little child, the same is greatest in the kingdom of heaven." Matt. 18:2-4.

What do we know of the life of Jesus? Only this: "And he went down with them [Joseph and Mary], and was subject unto them." Luke 2:51. That is the whole, and it is enough. It shows the little child always ready to run errands or to render such household service as tender hands could perform; the child whose ear was quick to catch the first sound of the call to duty, and whose highest pleasure was found in being useful. That is the religion of childhood, and it is the religion for the mature man as well.

This was the religion of the child Samuel. "Samuel ministered before the Lord, being a child." "And the child Samuel ministered unto [served] the Lord before Eli." What did he do?-Just what a little child could do, and nothing more. He was not a priest, he could not enter into the holy place and offer incense. But he could wait on the priest. We read that after God had called him and spoken to him by night he "lay until the morning, and opened the doors of the house of the Lord." There we get a glimpse of him at his daily service. His work was to make himself generally useful, no matter how lowly the task; and in the faithful discharge of those humble duties he was ministering unto the Lord.

It is not what is done, but how it is done, that determines whether or not one is ministering unto the Lord. The person who slights his task, or performs it unwillingly, wishing that his work were something "more honorable,"-something that would attract more attention, or command greater pecuniary reward,-is not serving the Lord, no matter what nor where his work may be, even though it be in the temple itself. For that person is not a free man, but a slave; and God has no slaves in His employ. All God's servants are free; they are kings. God is King of kings, and he has no one in His service or in His kingdom of lower rank than king. Therefore every one who is the servant of the Lord is master of his work, and never allows it or circumstances to master him.

Servants, no matter how menial their service, are to obey orders "in singleness of heart," as under Christ; "not with eye-service, as men-pleasers; but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men." Eph. 6:5-7. "Whatsoever ye do, do it heartily, as to the Lord, and not unto men." Col. 3:23. This was the characteristic of Jesus, who said, "I delight to do Thy will, O my God" (Ps. 40:8), and He was doing God's will just as much when He was assisting Mary in her household tasks, or Joseph in the carpenter's shop, as when he was preaching to the multitudes, and healing the sick. The first was the preparation for the last.

Elisha was a prophet of the Lord, performing many wonderful miracles, yet for years he was but a servant, and "poured water on the hands of Elijah." 2 Kings 3:11. That was his "training for the ministry;" for how can one train for any calling better than in the exercise of that calling? and that lowly service, done willingly

from the heart, was the true ministry. Elijah never served the Lord better than when he waited on Elijah.

So it was when Samuel was doing his childish tasks with a faithful, willing spirit, that he was called to the highest service that could be given to a man—that of bearing a message from God to the high priest of God. Yet the service was in reality no higher than the other.

What sweet simplicity is seen in the child Samuel! Prompt to answer every call, he rose from his bed without hesitation, time after time, to wait upon the aged Eli, who he supposed was needing assistance. Then, with the artlessness and graceful trust of childhood, he followed Eli's instructions, and said, when he heard the voice "Speak, for Thy servant heareth." Yes, he heard, because he was alert to hear, like the angels that excel in strength, that "do his commandments, harkening unto the voice of his word." In that is summed up the perfect Christian life. How many there are who missed "the high calling of God in Christ Jesus," simply because they despise the day of small things. "Seekest thou great things for thyself? Seek them not;" for "with all lowliness wisdom."

"Oh, give me Samuel's ear-
The open ear, O Lord!
Alive and quick to hear
Each whisper of Thy word;
Like him to answer at Thy call,
And to obey Thee first of all.

"Oh, give me Samuel's heart!-
A lowly heart that waits
When in Thy house Thou art;
Or watches at Thy gates.
By day and night a heart that still
Moves at the breathing of Thy will."

The Advent Review and Sabbath Herald, Vol. 80 (1903)

January 6, 1903

"The Manger and the Cross" *The Advent Review and Sabbath Herald* 80, 1.

E. J. Waggoner

"The old, old story is ever knew,
Tell me more about Jesus."

For hundreds of years men have been talking about Him, and the story of His life has been proclaimed in thousands of pulpits, and repeated in millions of homes; yet it is not worn out. It is as fresh and new as when first told, not only because man's needs are the same now as then, and because

"Some have never heard
The message of salvation,
From God's own Holy Word," but because however familiar it is to

us, we are always finding in it greater depths and heights than we ever dreamed of. Our intellect and understanding enlarge with our growth; but the story of Jesus and His love, which we heard as little children, has unfolded and expanded faster than our minds, so that still it must be told to us simply, "as to a little child."

The manger and the cross are the revelation of the eternal, infinite God, with whom we never cease to be children. Even to old age and grey hairs He carries us in His arms, and soothes us with His "still, small voice," comforting us "as one whom his mother comforteth." The grey-haired sage is to God but the lisping infant; and he who would excel in science must come as an artless child, and listen with attentive ear to the voice of him in whom are hid "all the treasures of wisdom and knowledge."

"Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth Me." Jer. 9:23, 24. Yet "God forbid that I should glory, save in the cross of our Lord Jesus Christ." Gal. 6:14. We are to glory only in the knowledge of God, and only in the cross. So we see that the cross is that which by revealing His glory, teaches us to know God; and since the announcement of the birth of Christ was "Glory to God in the highest," it is evident that the manger was identical with the cross, which is the revelation of the glory of God to man.

What is the evidence that even the professed Christian world has not yet learned the full meaning of the story of the birth of Christ?-This: That it is no uncommon thing for Christians to become discouraged because of their weakness and the difficulties they have to contend with. In the birth of Christ God has shown us that there is no ground for discouragement. If we rightly read the story, we shall know without referring to Rom. 8:35-47, that in tribulation, and distress, and persecution, and famine, and nakedness, and peril, and sword, "we are more than conquerors through Him that loved us."

In Christ all extremes meet-the height and depth, the length and breadth. Infinite strength in absolute helplessness; eternal glory in shame and disgrace; perfect peace in raging conflicts; the day-star and the sun of righteousness and the midnight darkness of sin; life springing from the pit of corruption,-all these appear in him, and inspire the believer with lively hope and courage.

No king riding in pomp at the head of victorious legions ever had such heralds as proclaimed the coming of the Prince of peace; yet when shepherds and wise men sought Him, they found only a tiny, helpless infant, unconscious of the adoration which they paid Him. That Babe resting in the manger, or in its mother's arms, careless and unconscious of the turmoil of earth, and of the plots to take its life, represents the peace which God gives his trusting children on this earth. "The beloved of the Lord shall dwell in safety by Him." As safe as Jesus was from the murderous Herod, so safe from sin that crouches at the door, and from all assaults, are those who put their trust in him. "He is our peace," and therefore we may rest in peace, not knowing or caring to know what dangers may threaten us, or what troubles and difficulties lie in wait for us.

Jesus Christ in the manger with the cattle for his companions, was as surely "the power of God and the wisdom of God," as he will be when he comes in the glory of the Father, attended by all the holy angels. He had the same angel attendants then, and was the revelation of the same glory to all who had spiritual eyesight. "The Word became flesh, and tabernacled among us, (and we beheld his glory, glory as of the only begotten of the Father), full of grace and truth.

What could be weaker than a helpless babe, made still more helpless by being bound in swaddling clothes? Yet that represented the measure of the power which he had in himself when he performed the mightiest miracles. Faint with fasting, he resisted the temptations of the devil; and by the same power he cast out devils. He said, "I can of Mine own self do nothing;" it was "the fullness of the Godhead bodily" dwelling in him, and not his human flesh, that did the works. His name is "God with us," and he is "the same yesterday, and to-day, and for ever;" and therefore the weakness of our flesh is no bar to the manifestation of his strength in us. The power that does "exceeding abundantly above all that we ask or think" is "the power that worketh in us." Eph. 3:20. The trouble is that we do not get our eyes open to know what is "the riches of the glory of his inheritance in the saints."

"That was the true Light which lighteth every man that cometh into the world." "For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." Why walk in darkness, when Christ is "God with us," and "in him is no darkness at all"? "The night shineth as the day; the darkness into light are both alike" to Him. From the manger in Bethlehem shined the rays that shall fill the earth with the glory of the Lord; and that coming glory will be hastened as the manger is multiplied by the repetition of the mystery of the birth of Christ in all who receive him.

March 31, 1903

"A Whole Man" *The Advent Review and Sabbath Herald* 80, 14.

E. J. Waggoner

Let us bear in mind that we are studying "the gospel of health." This phrase, like many others in common use, is very faintly understood by most people, and fully comprehended by none. It is our business to study the thing itself so thoroughly that the name will have a vital meaning to us.

A healthy man is a whole man. It is an easy matter, when one's attention is called to it, to see the connection between the words "heal," "hale," and "whole." All are from a single Saxon root, *hel*, meaning "whole." This is still the word for "Whole" in the Scandinavian languages, and from it comes the word "holy." In the Danish the identity is very apparent, for *hel*, whole, by a little addition becomes *hellig*, holy. A holy man is simply a whole man, a man as complete and perfect as Adam was when "God saw everything that he had made, and, behold, it was very good." The fact that holiness has any connection with the body has been almost lost sight of, the popular idea being generally that "saints" were always men with

feeble bodies. This false idea is a legacy from the Middle Ages, when most of the so-called saints were characterized by repugnance to cleanliness, and ill-treatment of the body. No charge is brought against the piety of those misguided men, and it is not denied that many most devoted Christian men and women have been physical wrecks; but it should nevertheless be understood that this is not the Scriptural presentation of holiness; for we read, "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth;" and, "The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

With the popular conception of the holy man as a pale-faced, stoop-shouldered, weak-limbed, hollow-chested person, contrast such Bible heroes as Abraham, at the age of a hundred years, running nimbly to wait upon his unexpected guests; Moses, beginning his life-work at the age of eighty, when most men consider theirs finished, if they chance even to be alive, and after forty years of such wearing labor as no modern statesman ever knew, laying it down with undimmed eye and unabated vigor.

That wholeness and holiness are in the highest sense identical, is evident from the life-work of Jesus of Nazareth. His name means "Saviour," and he was so named because his work was, as it still is, to "save his people from their sins." He himself declared that his mission was "that the world through him might be saved;" yet at the very outset of his career he "went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people;" and as he began, so he continued. He "went about doing good, and healing all that were oppressed of the devil; for God was with him." Jesus was pre-eminently a physician; his first work seems nearly always to have been to heal men's bodies; and the record of his miracles of healing is the most prominent feature of the Gospels.

These things should teach us that true holiness includes health of body. In this connection it should be noted that the words of Jesus, "Thy faith hath saved thee; go in peace," spoken to the woman who was notorious as a sinner, and to whom he had just said, "Thy sins are forgiven," are identical with the words which he addressed to the poor woman who "had spent all her living upon physicians, neither could be healed of any." To this one, who, like the other, touched him, he said, "Thy faith hath made thee whole; go in peace." The words "made whole" and "saved" are from a single word in the Greek.

How little Christ's mission to earthy and the full meaning of his gospel, is comprehended even to-day! Yet how obvious it is from the Scripture record, that the forgiveness of sins involves the healing of the body, and is accomplished by the same power. This is vividly presented in the case of the palsied man, to whom Jesus first said, "Thy sins be forgiven thee;" and then, to make it evident that he had power on earth to forgive sins, he caused him to rise and walk. The rising and walking by the palsied man was a visible evidence of the forgiveness of his sins.

Lastly, for the present, we have the promise of God to ancient Israel, that if they hearkened diligently to the voice of the Lord, to do that which was right, he would take disease away from them (Ex. 15:26; 23:25), proclaiming himself their leader, and giving this exhortation and promise, which all would do well to heed: "My son attend to my words; incline thine ear unto my sayings. Let them not depart from thine eyes; keep them in the midst of thine heart. For they are life unto those that find them, and health [medicine] to all their flesh."

April 21, 1903

"The Labor Problem" *The Advent Review and Sabbath Herald* 80, 17.

E. J. Waggoner

The highest hopes of the most unselfish philanthropist cannot embrace so much for mankind as is offered in the Gospel of Jesus Christ, which it is the mission of his church to proclaim. There is therefore no need for any such organization as a trade union, to bring men to love their neighbors as themselves. I can quite understand the call for something of the kind, by well-disposed men who do not know the Gospel; but when Christians enter into such organizations, for the reasons set forth in your statement, they thereby bring a charge of inefficiency against the Gospel which they profess.

Moreover, however zealously men labor to spread the spirit of brotherly love, they can never accomplish it except through the preaching of Christ, in whom the love of God is revealed; for the first and great commandment is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; "and the commandment," Thou shalt love thy neighbor as thyself is secondary to this, and grows out of it. "We love, because He first loved us." It is only as the love of God is shed abroad in the heart by the Holy Spirit, that any man can love his neighbor as himself.

You speak of the brotherhood of man. Very good; but that can exist only when God is recognized and honored as the Father. Men are born brothers, not made so by contract or agreement. It needs no argument to show that there is not a state of brotherhood now existing among men; therefore it is self-evident that this desirable state can be reached only through the new birth. The only solution of the labor problem, and of the unrighteous strife between capital and labor is found in the re-creating, regenerating cross of Him who cries, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of Me; for I am meek and lowly in heart, and ye shall find rest unto your souls." Matt. 11:28, 29.

May 12, 1903

"Sabbath-Keeping" *The Advent Review and Sabbath Herald* 80, 20.

E. J. Waggoner

The last message of the gospel is to fear God, and give glory to Him, and to worship Him as the Creator of the heavens, and the earth, and the sea, and the

fountains of waters. Rev. 14:6-7. To give God glory, is to keep his commandments. Compare Eccl. 12:13-14, and Matt. 5:16. So here in giving glory to God as the Creator of the heavens and earth and sea, we have unmistakable reference to the Sabbath, which is the memorial of that work. Ex. 20:8-11. The last proclamation of the gospel makes the Sabbath of the Lord very prominent, because the Sabbath of the Lord means perfect rest and trust in the Lord, and that must be the condition of those who are prepared for His coming. Keeping the Sabbath of the fourth commandment, does not mean salvation by works, but salvation by resting in the Lord. It is not a grievous thing, but a delight. He who finds the Sabbath a hardship has never kept it, and does not know what it is, for it is a delight. It is the holy of the Lord, and honorable. Therefore let all beware how they despise it.

There should be no misunderstanding here as to what day is meant. The Lord says, "My holy day." There is therefore a certain day which He claims as His own above all other days. What day is that? "The seventh day is the Sabbath of the Lord thy God." That is, the seventh day of the week, the day that is commonly known as Saturday, and which follows the sixth day, Friday, which the Mohammedans regard as the prayer day, and which is followed by the first day of the week, known as Sunday, which the papacy has succeeded in palming off on many Christians instead of the Lord's day. Jesus declared himself to be the Lord of the Sabbath day, speaking of the day which the Jews professed to observe, and which they falsely accused him of breaking. So the Lord's day is the seventh day of the week, the day which in the time of Christ, and even now, the Jews kept outwardly, but with no knowledge of the spirituality of it. All who honor the Lord must also honor his day, which he says is honorable.

But as with fasting, the results of the Sabbath do not end with the one day of the week which is set apart as the sign of resting in the Lord. The observance of the seventh day, on which God rested from all His work, means constant rest in Him. It is not merely on that day that we are not to do our own pleasure, nor to speak vain words, but every day. At no time have we any right to find our own selfish pleasure, and to speak vanity. We are to be so intimate with the Lord, and so closely conformed to His life, that our religion will not consist in the observance of certain forms and ceremonies at certain times, but in a continual godly life. True Sabbath-keeping means godliness all the week. To limit the prohibition from seeking our own pleasure and doing our own ways and speaking vain words to the day of the Sabbath, is to miss the meaning of this entire chapter, which teaches continual and not occasional service. "Then shalt thou delight thyself in the Lord." The blessing of rest, which the Sabbath brings, will extend throughout the week, and the soul will revel in the deliciousness of it. The true Sabbath-keeper will be a king, set over the highest places of the earth, and his whole life will be one bright glad day. O, accept this glorious message, and delight yourself in the Lord himself.

June 23, 1903

**"The Spirit of Prophecy" *The Advent Review and Sabbath Herald* 80,
25.**

E. J. Waggoner

John the Baptist was the greatest prophet that ever lived, yet he did not foretell any future event. He simply, quoted the Scriptures, and warned men to repent of their sins. He did no miracle (John 10:41), but preached the truth as it was recorded in the Bible. This therefore is to be the characteristic of all those who, living in the last days, are prepared for the coming of the Lord, and who give others knowledge in order that they may be prepared. Let us see from the Scriptures that this is so.

At the command of the Lord, Moses in the wilderness selected seventy of the elders of Israel, and set them round about the tabernacle; "and the Lord came down in a cloud, and spake unto him, and took of the Spirit that was upon him, and gave it unto the seventy elders; and it came to pass, that, when the Spirit rested upon them, they prophesied, and did not cease." But there were two men who remained in the camp, with the congregation, and did not come to the tabernacle with the other elders, and the Spirit rested upon them also, and they prophesied as well as the others. When Moses was informed of this, Joshua, full of zeal for his master, said, "My lord Moses, forbid them. And Moses said unto him, Enviest thou for my sake? would God that all the Lord's people were prophets, and that the Lord would put His Spirit upon them." Num. 11:24-29. This was not an idle wish, but an indication of what might have been; and whatever gift may be received from the Lord, ought to be received. Now that such a state of things as Moses desired is possible, and the right thing to exist in the church, is seen from the words of the Apostle Paul: "Follow after love; yet desire earnestly spiritual gifts, but rather that ye may prophesy. For he that speaketh in a tongue speaketh not unto men, but unto God; for no man understandeth; but in the Spirit he speaketh mysteries. But he that prophesieth speaketh unto men for edification, and comfort, and consolation. He that speaketh in a tongue edifieth himself; but he that prophesieth edifieth the church. Now I would have ye all speak with tongues, but rather that ye should prophesy." "If all prophesy, and there come in one that believeth not or one unlearned, he is convinced of all, he is judged of all; and thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth." "For ye may all prophesy one by one, that all may learn, and all may be comforted." 1 Cor. 14:1-5, 24, 25, 31.

Read still further: When John the Apostle on Patmos was about to worship the angel who showed him wonderful things, the angel said: "See thou do it not; I am a fellow-servant with thee and with thy brethren that hold the testimony of Jesus: worship God: for the testimony of Jesus is the Spirit of prophecy." Rev. 14:10. Now put with this Rev. 12:17: "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." It is evident from this that the very same people who keep the commandments of God have also the Spirit of prophecy; and it is certain that all the people of God will keep

the commandments of God; therefore it is also certain that every one of the people who are ready to receive the Lord when He comes, having finished the work that He gave them to do, will have the Spirit of prophecy.

What It Is to Be a Prophet

Let no one mistake the meaning here; there will be no danger of making any mistake, if we keep in mind what the Spirit of prophecy is. People in general have a fixed and narrow idea of what a prophet is, and what the Spirit of prophecy is. A prophet is one who speaks for God. The Lord said to Moses, "See, I have made thee a God to Pharaoh; and Aaron thy brother shall be thy prophet." Ex. 7:1. Now read Ex. 4:16, 16, concerning the relation of Aaron to Moses, and what his work was to be: "Thou shalt speak unto him, and put the words in his mouth; and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. And he shall be thy spokesman unto the people; And it shall come to pass, that no shall be to thee a mouth, and thou shalt be to him as God." Aaron was the mouth of Moses, to speak for him whatever he wished to say. Moses instructed the people through Aaron. That constituted Aaron the prophet of Moses. Just so whoever receives the words of God at His mouth, and speaks them to the people, is God's prophet. He may not foretell any future event, but he will speak the words of God. "If any man speak, let him speak as the oracles of God." 1 Peter 4:10. "For he whom God hath sent speaketh the words of God." John 3:34. Thus may and should all the people of God prophesy, and until they do that, they are not giving the testimony to the world that God would have them give; they are not witnessing for Christ. God gives the Spirit in order that all may speak His words, and be faithful witnesses.

God's People Seers

Still further: "Beforetime in Israel, when a man went to enquire of God, thus he spake, Come, and let us go to the seer; for he that is now called a prophet was beforetime called a seer." 1 Sam. 9:9. A seer is simply one who sees. Now God would have all His people see; for He says in a message for the very last days, "Anoint thine eyes with eyesalve, that thou mayest see." Rev. 3:18. Whoever can see will recognise the Word of God when it comes to him, and the Word will itself make him see if he will but gladly receive it. And so will all God's people be seers, knowing God's will, discerning the signs of the times, and making known the truth to the world. He who has not the Spirit of prophecy cannot discern that Spirit; for "the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things." 1 Cor. 2:14, 15.

How the Gifts Comes

Let no one think that this gift comes arbitrarily, or that anybody can have it simply by declaring that he has it, or by any sort of mere profession that he may make. The Spirit of prophecy is the portion only of those who keep the commandments of God,-not of those who have the form of keeping the commandments, mind you, but of those who do indeed keep them. The Word of God is the sword of the Spirit (Eph. 6:17), and the Spirit comes to everybody as the reprove of sin, first of all. The promise is coupled with this statement: "Turn you at my reproof: behold, I will pour out my Spirit unto you, I will make known my words unto you." Prov. 1:23. "The commandment is a lamp; and the law is light; and reproofs of instruction are the way of life." Prov. 6:23. He who heeds the reproofs and instruction of the commandments of God, will receive abundantly of the Spirit of God, and will know the will of God; for "if any man willeth to do his will, he shall know of the teaching." John 7:17.

Here then we have the great lesson that is to be learned from the record of the work of John the Baptist. That which God is waiting for to-day is a people united not by a formal creed, but by the one Spirit, and thus all speaking the same thing. See 1 Cor. 1:10. A people filled with the Spirit, and so seeing light in the light of God, and reflecting the light to others. The message of John the Baptist-the preaching of the baptism of repentance for the remission of sins-was never more needed than it is to-day, but it cannot properly be given except by those who know the Word of God when it comes to them, and who are seers. They must receive the Word direct from God, and not from any man, and they must receive the Word first of all as a reprove of the sins of their own lives.