

The Bible Echo and Australasian Signs of the Times Articles (1887-1906)

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November 1887

"Conditional Immortality'–What Is It?" *Bible Echo and Signs of the Times* 2, 11.

E. J. Waggoner

At the Baptist Convention recently held in Oakland, Californian, one of the essays, written and read by a prominent clergyman, contained the following:-

"Two of the foremost nations of the world stand face to face with two great problems. Conditional immortality is leavening the Church of England, and probation after death is sapping the foundation of Congregationalism."

From the fact that the essayist connected conditional immortality with probation after death, which he regards as a dangerous heresy, we conclude that he regards conditional immortality in the same light. We know, indeed, that many people do regard that doctrine as a pernicious one, and we are forced to conclude that, if they are honest, their aversion is due to ignorance of what conditional immortality is.

What *is* meant by conditional immortality? Simply this, that immortality, or eternal life, which is the same thing, is conditioned upon the individual's belief in Christ. It means that "the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:24. It is the doctrine which our Saviour himself taught, when he said: "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." John 3:36. Or, as expressed by the apostle: "And this is the record, that God hath given to us eternal life, and this life is in his Son." 1 John 5:11.

It is the doctrine which Christ taught to Nicodemus in these words: "For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16. It is the doctrine which gives Christ his rightful title of Life-giver, which he himself claimed, when he said: "I am come that they might have life, and that they might have it more abundantly." John 10:10.

To hear the same men talk, one would get the idea that the doctrine of conditional immortality is rank infidelity, and utterly opposed to all true Christianity. As a matter of fact, it is based on the reception of the fact that in all things Christ has the preeminence; that man can have nothing except as he gets it through Christ.

As a matter of fact, a denial of the doctrine of conditional immortality is to that extent a denial of Christ. Indeed, we may truly say that it is wholly a denial of Christ, since it denies the very thing for which Christ came. He himself declares that his only object, by believing on him, have life. Now the man who says that eternal life is not conditioned upon his believing in Christ, virtually says that man has no need of Christ. This was just what so many of the ancient Jews did, to whom Christ sadly said, "Ye will not come to me, that ye might have life." They did not profess to be Christians; they rejected Christ unreservedly. Is it not strange that in these days Christ is rejected in exactly the same way by those who profess to love and honor him? Why should people refuse to acknowledge their indebtedness to Christ for all that they have or hope to have?

E. J. WAGGONER.

Bible Echo and Signs of the Times , Vol. 3 (1888)

May 1888

"An Unwarranted Conclusion" *Bible Echo and Signs of the Times* 3, 5.

E. J. Waggoner

The *Congregationalist* a short time ago gave a brief notice of the Bible-class which was regularly held by Dr. Meredith, in Tremont Temple, Boston, noting especially the teaching of one of the International lessons. In this notice we find the following:-

"In teaching this lesson, as well as one or two others lately, Dr. Meredith has expressed the opinion that we are not living in the last days of the world, but says he expects it to continue for centuries and ages, adducing as evidence of this the immense quantity of coal and minerals of various kinds stored up in the bowels of the earth apparently for the use of mankind."

It is astonishing that Bible students will call such statements as this "evidence" that we are not in the last days. While we would not call Dr. Meredith a scoffer, he certainly is in the line of the fulfillment of Peter's prophecy that in the last days men shall say, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation" (2 Pet. 3:4), and thus himself furnishes evidence that we are in the last days.

The argument, for such we will call it by courtesy, is this: Because there is an abundance of fuel in the earth, therefore it must be consumed. It would be just as reasonable to say that because a man has enough wheat in his barn to last him ten years therefore he must of necessity live until he has consumed it all. The Doctor forgets that sometimes those things which are designed for the use of man are made the instruments of his destruction.

When the world was created it was a watery mass. Peter says it was "standing out of the water and in the water." 2 Pet. 3:5. By the word of the Lord the waters were gathered together unto one place and the dry land appeared. Much of this

water was stored in the bowels of the earth. It was doubtless there for man's use, just as now we draw from the earth water to supply our needs. Now suppose we imagine Noah preaching that in a few years the Lord would destroy the earth. Up speaks some wise philosopher and says: "That cannot be, for there are vast quantities of water stored up in the earth for man's use, and the earth cannot be destroyed until all that water has been consumed. But the water supply can never be exhausted, and therefore the world can never be destroyed." No doubt he would have been applauded by the people for his wisdom. Nevertheless, "the world that then was, being overflowed with water, perished." 2 Pet. 3:6. And the water which was stored within the earth, together with that which came from heaven, was the means by which the earth was destroyed.

The apostle says that those who deny the Lord's soon coming are willingly ignorant of the facts which we have just related. He says: "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Pet. 3:7. In this we cannot fail to see that the apostle draws a comparison between the future destruction of the earth by fire, and its former destruction by water. Just as the water out of which the earth was formed, and which was stored within the earth, caused its destruction, even so now the combustible material stored within the earth, will, together with the fire that comes down from God out of heaven, cause the earth to be dissolved.

It is a very unsafe thing to draw conclusions from nature, contrary to the statements made in the Bible. It is true that God has abundant provision for the support of mankind on this earth for ages to come. But he has never pledged himself to support a people who are unworthy of support. When the people of the earth have forgotten him, or while professing to know him deny him by their works, he will count them as chaff fit only for the flames, and by the very things wherein they trust, he will destroy the world and them that dwell therein, and will create a new heavens and a new earth, wherein the righteous shall dwell.

E. J. WAGGONER.

November 1888

"The Promise of His Coming," *Bible Echo and Signs of the Times* 3, 11.

E. J. Waggoner

That there was once upon this earth a man called Jesus of Nazareth, scarcely anyone will now deny. Whatever conflicting views different ones may hold concerning his nature and office, all agree on this one fact. That he was taken, "and by wicked hands crucified and slain," is quite generally conceded. All, however, are not aware that the admission of these facts is virtually an admission of the inspiration of the Bible, but so it is. Those very things, which no human wisdom could foresee, were recorded by holy prophets hundreds of years before they occurred. This fact shows that those prophets were inspired, or, as Peter declares, they "spake as they were moved by the Holy Ghost." 2 Peter 1:21.

But this much being true, we must admit further that that which they wrote of the mission of Jesus was also true. Paul sums it up in brief when he says that "to him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." Acts 10:43. Christ is, then, as all Christians agree, the "only begotten Son of God;" he is "the Lamb of God that taketh away the sin of the world;" he is the divine Word that, having been with God in the beginning, was made flesh and dwelt upon the earth. John 1. The incidents of his life, his subjection to his parents, his baptism, his temptation in the wilderness, his wonderful teachings, his marvelous miracles showing at once his tenderness and his power, his betrayal and crucifixion, and finally his triumphant resurrection and ascension to heaven,-these are familiar to hundreds of thousands.

Aside from his wonderful sacrifice, which demands the unending love of all creatures, the character of Jesus as a man was most lovable. His disciples who had been with him night and day for more than three years, had learned to love him devotedly, both for what he was and what he promised them. On him all their hopes centered. Their feelings were well expressed by Peter, who, when they were asked if they would leave Jesus, said, "Lord, to whom shall we go? thou hast the words of eternal life." We can imagine, then, to some extent, their grief when Jesus said to them: "Little children, yet a little while I am with you. Ye shall seek me; and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you." John 13:33. It was the blasting of all their hopes; their hearts were filled with anguish. Jesus, whom they loved, was to go away, and even though they should lay down their lives for him, he would not take them along.

But the compassionate Saviour would not leave his children in torturing suspense. Noticing their despondent looks, he said: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14:1-3.

"Ye believe in God, believe also in me." What can these words mean, but that the words which he was about to utter were the words of God himself, true and unchangeable? Whatever this promise means, then, it will as surely be fulfilled as that God is a God of truth. We can rely upon it implicitly.

And now as to the meaning of the promise. How could it be made more clear? The gist of it is contained in these simple words: "I will come again." He was here then, a real being. The word "again," meaning "once more," implies a repetition of the same thing. That is, that he would come in the same form in which he then was,-glorified, of course, as we shall see,-but a real, tangible being,-Jesus of Nazareth. There is a great deal contained in the three verses which we have quoted, but at present we are concerned only with the simple fact that Christ has pledged his word to come again.

The time which Jesus spent on this earth, from his birth in Bethlehem until his ascension from the Mount of Olives, is known as the first advent, or coming of Christ. There is no question but that he had been upon the earth many times before, but that was his first appearance in connection with the great plan of salvation. And so, although he has since been on earth continuously, by his

representative, the Holy Spirit, his second coming must be limited to that one mentioned in the promise, "I will come *again*." This promise cannot be fulfilled by anything except by his personal presence in glory. It will be his second coming in connection with the great plan of salvation-this time to complete the work by taking his people to himself.

That we are not mistaken in saying that Christ in comforting his disciples, gave promise of a second coming, is proved by the words of Paul, in Heb. 9:27, 28: "And as it is appointed unto men once to die, but after this the Judgment; so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." This places the matter beyond dispute.

This text also settles another much mooted question, that of a future probation. "It is appointed unto men once to die, but after this the Judgment." How long after death the Judgment takes place must be determined by other texts. The general truth is stated that men die but once, and that after that their future fate is determined by the Judgment. "So Christ was once offered to bear the sins of many." That is, since men have but one life,-one probation,-which ends with their death, so Christ was only once offered. His offering had reference only to men in this present life. If man was to have two or more probations, then it would be necessary for two or more offerings to be made in his behalf; but there was only one offering. At his advent, Christ was offered "to bear the sins of many." The Lord "laid on him the iniquity of us all." Isa. 53:6. "In his own body" he bore our sins on the tree. 1 Peter 2:24. In order to save us from sin, he was made to be sin (2 Cor. 5:21); the innocent One was counted as guilty in order that the guilty might be accounted innocent. The benefits of this sacrifice are now free to all who will accept it, while Jesus is pleading its merits before the Father. But when he comes "the second time," he will be "without sin;" he will then no longer act as substitute for sinners; no longer will he assume any responsibility in their behalf. The sins of the righteous will have been blotted out, and those of the impenitent rolled back upon their own heads. There can then be no more probation for them unless Christ should again take upon himself their sins and make another sacrifice; for there is no salvation in any other. Acts 4:12. And since Christ makes but one offering, it follows that their sins remain upon them, to sink them into perdition.

In the texts already quoted, there is sufficient proof that the promised coming is not at the death of the saints, neither the conversion of sinners. He appears "to them that look for him;" to those who "love his appearing." And this coming is not death, for it is only the "second" coming; if death were that coming, then there would be many millions of comings, for not an instant of time passes in which men do not die. He said that he would come "again;" now we submit that this can with no propriety be applied to death, unless his first coming was death, and they were all dead when he was speaking for "again" signifies repetition.

But we have an inspired comment on this point in the last chapter of John. Christ had just signified to Peter by what death he should glorify God, when that disciple, turning about, saw John following, and asked, "What shall this man do?" "Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow

thou me." Verse 22. Now if the coming of Christ is at the death of his saints, these words of Christ are equivalent to this: "If I will that he live until he dies, what is that to thee?" But such a substitution makes utter nonsense of the passage. Then when Christ spoke of his coming, he had no reference whatever to death. This will be still more evident as we consider texts that describe the manner of his coming.

December 1888

"Thine Is the Glory'," *Bible Echo and Signs of the Times* 3, 12.

E. J. Waggoner

"For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." Eph. 3:14-19.

A finer passage cannot be found in any book in the world. It would seem as though Inspiration itself could not use human language to furnish a more magnificent climax. Paul prays for the same thing that we ought to pray for, namely, that Christ may dwell in our hearts by faith, and that so we may be filled with all the fullness of God; and this is nothing less than that we should be able to resist all evil, and to keep it out of our hearts. But how can we do this, seeing we are weak? Why, God will strengthen us with might by his Spirit. But how much might will he give us by his Spirit? "According to the riches of his glory." And so when the Christian approaches the throne of grace, that he may find grace to help in time of need, he may remember that all power and glory belong to God; and the thought that his draft upon the supply of strengthening grace will be honored to an amount equal to the inconceivable glory of God, must necessarily tend to make him come with boldness.

The same thought is emphasized in a most wonderful manner by the prophet Jeremiah in his prayer to God for the backslidden Jews. He says: "We acknowledge, O Lord, our wickedness, and the iniquity of our fathers; for we have sinned against thee. Do not abhor us, for thy name's sake, do not disgrace the throne of thy glory; remember, break not thy covenant with us." Jer. 14:20, 21.

Surely the prophet must have been filled with the Spirit when he uttered that prayer, else he would not have dared say to the Lord, "Do not disgrace the throne of thy glory." What may we learn from it? Simply this: God's throne is a throne of grace; it is also a throne of glory, and he has promised to give grace "according to the riches of his glory." Therefore if he should fail to impart this full measure of grace to those to whom it is promised, his glorious throne would cease to be a throne of glory; it would be disgraced. What confidence we may have when we

remember that God's honor and glory are pledged to the support of those who trust him. What excuse can we have for not overcoming? "For the Lord God is a sun and shield; the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly." Ps. 84:11.

"The Lord will give grace and glory." Grace now and glory hereafter. Yet the measure of grace which he will give is according to the riches of his glory, so that, believing in and loving Christ, when we have not seen, we may "rejoice with joy unspeakable and *full of glory*." 1 Peter 1:8. And so with Christ dwelling in our hearts by faith, being children of God, "to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved" (Eph. 1:6), the trying of our faith will certainly "be found unto praise and honor and glory at the appearing of Jesus Christ." 1 Peter 1:7.

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January 1889

"Life and Death Opposite Terms" *Bible Echo and Signs of the Times* 4, 1.

E. J. Waggoner

In the last words which Moses at the command of the Lord spoke to the children of Israel, he said:-

"See, I have set before thee this day life and good, and death and evil; In that I command thee this day to love the Lord thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply; and the Lord thy God shall bless thee in the land whither thou goest to possess it. But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them; I denounce unto you this day, that ye shall surely perish, and that ye shall not prolong your days upon the land, whither thou passest over Jordan to go to possess it. I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live." Deut. 30:15-19.

In this text we have the most positive evidence that life and death are exactly opposite states. It should be unnecessary to quote anything to prove such a self-evident proposition, yet it is well known that in the face of the statement that "the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord," many claim that the wicked, as well as the righteous, will have eternal life. If it be true that both righteous and wicked are to have everlasting life, then life and death must mean the same thing, for the Bible says that life is for the righteous and death is for the wicked.

We do not say that it is claimed that the wicked will have life under the same conditions as the righteous, but that they will have as long life as the righteous. But this we say is contradictory of Scripture. The Scripture promises life to the righteous, and death to the wicked. These terms are unqualified except as to

duration,-both are eternal. Therefore, if it be claimed that the wicked will live eternally, it must be claimed that life and death are identical in meaning.

But the scripture just quoted shows that they are not identical. They are as widely separated as the antipodes. They are no more alike than are blessing and cursing. "See," says the Lord, "I have set before thee this day life and good, and death and evil." Who will claim that good and evil have anything in common? No one certainly who has any regard for God's word. Well, death and life are just as far apart as are good and evil. Life follows good, and death follows evil. Again the Lord says: "I have set before you life and death, blessing and cursing." Who will say that blessing and cursing are identical terms? There is no question but that they are as far apart as the east is from the west. But life is the blessing wherewith God blesses those who love him, and the curse pronounced upon the disobedient is death.

Notice a clause in the last verse of Deut. 30. After admonishing the people to cleave unto the Lord, Moses says: "For he is thy life, and the length of thy days." Question, If God is the life of his people, and the length of their days, what will become of those who do not cleave to the Lord? It must be that they will not have life nor length of days. This is what the Bible teaches. Paul says that those who "know not God, and that obey not the gospel of our Lord Jesus Christ," shall "be punished with everlasting destruction." 2 Thess. 1:8, 9. He says again that Christ "hath brought life and immortality to light through the gospel" (2 Tim. 1:10), which leads to the conclusion that all who do not accept the gospel will know nothing of life and immortality.

Again the apostle John says: "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." So far will the unbeliever be from having life, that he shall not see life. And this is literally true. This life amounts to nothing, unless it is used as a preparation for eternal life. It is hard enough at the best. In childhood even, when the world seems brightest and when the spirit is buoyant, there are troubles as great as the child can endure. As age comes on, cares increase, and the words of the patriarch, that "man is born to trouble, as the sparks fly upward," are proved to be true. The life which we live in this earth is not real life. There is not a man who knows, even at his best, anything of the freshness and vigor of that life which will be felt by those who drink of the river of the water of life, and eat of the fruit of the tree of life. One moment of that life will contain more of vigor and joyous energy than threescore and ten years of this present life. And so the man who rejects God and the gospel, and who consequently is punished with destruction, may truly be said to have never seen life.

Christ is the life-giver. He came to earth and died for no other purpose than that men who were doomed to death might have life. "I am come," said he, "that they might have life, and that they might have it more abundantly." John 10:10. To say that we can have eternal life without Christ, is to rob him of his highest honor. Who that loves Christ can refuse to worship him as the giver of our life, as well as of all good things?

January 15, 1889

"The Papacy. Daniel Seventh. The First Three Kings" *Bible Echo and Signs of the Times* 4, 2.

E. J. Waggoner

"In the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed; then he wrote the dream, and told the sum of the matters." Dan. 7:1.

Just what year the first year of Belshazzar was, we are unable to determine. It used to be stated, with confidence, that it was the year 555 B.C.; but then it was supposed that Belshazzar and Nabonadius were one and the same person. The name Nabonadius was found in the accounts of the overthrow of Babylon; and knowing that he began to reign in 555 B.C., chronologers placed 555 in the margin of the Bible, as the first year of Belshazzar. But more recent explorations have revealed the fact that Belshazzar was the son of Nabonadius, and was simply associate king with his father. (See "Rawlinson's Seven Great Monarchies," Fourth Monarchy, chap. 8, paragraphs 38-50.) When Cyrus came against Babylon, Nabonadius came out to meet him, but, being defeated, he shut himself up in Borsippa, a few miles below Babylon, leaving Belshazzar in charge of the city of Babylon.

This explains why Belshazzar, on the night of his riotous feast, promised to make Daniel the *third* ruler in the kingdom (Dan. 5:16), and not the second, if he would interpret the writing on the wall. He promised Daniel the highest place that there was to bestow. Nabonadius was first, Belshazzar himself was second, and Daniel was made third. This is one of the strongest proofs of the accuracy of the Bible as an historical record. The more the ancient resources are unearthed, the more exact and authentic is the Bible shown to be.

"Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea. And four great beasts came up from the sea, diverse one from another." Dan. 7:2, 3.

The Scriptures never put a man under the necessity of guessing at anything that God wishes him to understand; he wishes us to understand the book of Daniel (Matt. 24:15), and therefore we shall look to the Bible for the interpretation of this vision. In this seventh chapter we have the explanation. Verse 17 says: "These great beasts, which are four, are four kings, which shall arise out of the earth." And then, that nothing may be lacking by which to identify them, the angel who is giving the explanation continues: "But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever." Verse 18. From this verse we learn that these four kingdoms are to be the only universal empires before the setting up of the kingdom of God, of which the saints are heirs, and in which they are to dwell forever. This is also the case with the four kingdoms of Daniel 2. Therefore the four kings of Daniel 7 must be identical with the four kings of Daniel 2. For it is an utter impossibility that two series of universal kingdoms should exist in the earth at the same time.

There are two other symbols, namely, the winds and the sea, but they are easily explained. The four beasts (kingdoms) came up as the result of the strife of the four winds of heaven upon the great sea. Winds blowing on the sea produce commotion. But the commotion by which nations rise and fall is war; therefore we must conclude that the four winds blowing on the great sea, represent strife among the people of the earth. We shall see that this is correct.

It must be accepted as a fact that when a symbol is once used in prophecy, with a certain meaning, it must have the same meaning in whatever other prophecy it is found. If this were not so, there would be no harmony in the Bible. By following this principle, all is harmonious. In the seventeenth of Revelation, John says that he saw a woman sitting on many waters (verse 1); and the angel told him (verse 15) that these waters were "peoples, and multitudes, and nations, and tongues." Then the great sea of Daniel 7 must represent the people of the earth. See also Isa. 8:7, where the people of Assyria are called "the waters of the river." If the sea means people, then of course the stirring up of the sea by winds denotes the stirring up of the people,-strife. In harmony with this, we find in Jer. 25:32, 33, that, as the result of a great whirlwind that shall be raised up from the coasts of the earth, the slain shall be from one end of the earth even unto the other end of the earth. In Rev. 7:1-3-the winds-the fierce passions of men-are represented as being held so that the earth may not be hurt.

The prophecy, then, simply brings to view the four universal empires,-Babylon, Medo-Persia, Grecia, and Rome,-each arising as the result of the ungoverned passions of the people. They were presented in this manner, in order to bring out additional features. The first, Babylon, with its power and glory, was represented by a lion, with eagle's wings. Dan. 7:4. In one place it is described as follows: "For, lo, I raise up the Chaldeans, that bitter and hasty nation. . . . Their horses also are swifter than the leopards, and are more fierce than the evening wolves; and their horsemen shall spread themselves, and their horsemen shall come from far; they shall fly as the eagle that hasteth to eat." Hab. 1:6-8.

Daniel continues concerning this first beast: "I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it." Dan. 7:4. The marginal rendering "wherewith," in place of the first "and," makes the passage more clear; thus: "I beheld till the wings thereof were plucked, wherewith it was lifted up from the earth, and it was made stand upon the feet as a man, and a man's heart was given to it."

The wings upon the back of the lion symbolize the swiftness with which Babylon extended her conquests. (See Hab. 1:6-8, quoted above.) By its wings it was lifted up from the earth, and made to rise above any obstacle that lay in its path, and thus its progress was unhindered. But the glory of the Babylonian kingdom ended with Nebuchadnezzar. The kingdom was as magnificent as ever, but the power to uphold the magnificence was gone. No longer did it surmount all obstacles as with eagle's wings; it then stood still, and extended its conquests no further. Instead of being lion-hearted, Belshazzar was so timid that "the joints of his loins were loosed, and his knees smote one against another" (Dan. 5:6), when, in the midst of his blasphemous revel, the handwriting appeared on the

wall. "Conscience doth make cowards of all wicked men, when they see the handwriting of God, whether on the wall or in his look.

"And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it; and they said thus unto it, Arise, devour much flesh." Dan. 7:5.

For the expression, "And it raised up itself on one side," the marginal reading would substitute, "it raised up one dominion." This would indicate, what was actually the case, that one branch of the Medo-Persian Empire had the pre-eminence. At the first, the Median kingdom was *the* kingdom, and Persia was only a province. When the Babylonians expedition was begun, it was by Darius, king of Media; his nephew Cyrus, prince of Persia, was simply an ally. When Babylon was conquered, Darius took the throne; but after the death of Darius, the Median portion of the kingdom became secondary. Some historians say that Persia revolted from Media, and gained its pre-eminence by conquest. But however it was, there is no question but that Persia was the leading power in the Medo-Persian dominion. So greatly did it tower above the Median portion, that the empire is often spoken of simply as the Persian Empire.

"And they said thus unto it, Arise, devour much flesh." Dan. 7:5. By this we can see the propriety of having this second line of symbols to represents the four kingdoms. Their peculiar characteristic could not be indicated by the parts of the image, except that one could be shown to be stronger or more magnificent than another. But in this line additional features are indicated. Thus the Medo-Persian Empire is shown to have been characterized by lust for conquest, and disregard for human life. Every reader of history knows that the cruel, despotic disposition of most of the Persian kings, and the vast armies that they sacrificed, fully sustain the character which the prophecy gives to that empire. Prideaux pronounces the Persian kings, after Cyrus, "the worst race of men that ever governed an empire."-*Connexion, under the year 559 B. C., Neriglissar I.*

"After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it." Dan. 7:6.

The leopard is a very swift-footed beast, and the addition of four wings would give it speed almost beyond comprehension. Nothing could more fully represent the Grecian Empire under Alexander whose very name is a synonym for celerity of movement. Says Rollin (book 15, sec. 2, last paragraph): "Alexander, in less than eight years, marched his army upwards of seventeen hundred leagues, without including his return to Babylon." And he conquered enemies as he went.

January 29, 1889

"The Papacy. Daniel Seventh" *Bible Echo and Signs of the Times* 4, 3.

E. J. Waggoner

"After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth; it devoured and brake in pieces, and stamped the residue with the feet of it; and it was diverse

from all the beasts that were before it; and it had ten horns. I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots; and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things." Dan. 7:7, 8.

Since the four beasts represented the four universal empires of earth (Dan. 7:17, 18), it follows that the fourth beast represents the fourth kingdom, or Rome, of whose iron monarchy we have already read.

But Daniel was not completely satisfied with the first answer given by the angel. From his connection with Nebuchadnezzar's dream he must have known the main features of these four kingdoms; but there were some particular is upon which he desired more light. "Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet; and of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows." Dan. 7:19, 20.

The answer to this request was given as follows: "Thus he said, The fourth beast shall be the fourth kingdom upon earth, . . . and the ten horns out of this kingdom are ten kings that shall arise; and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings." Dan. 7:23, 24.

The fourth beast was the fourth kingdom, or Rome, and the ten horns, it is plainly stated, "are ten kings that shall arise," that is, ten parts into which the Roman empire should be divided. This division is mentioned in Dan. 2:41. It was unaffected by the incursion of the barbarous tribes which dismembered the Roman empire in the fourth and fifth centuries, the history of which is so graphically described by Gibbon.

After the division of the Roman empire was completed, which was in A.D. 476, another power was to arise, and in its rise was to pluck up three of the first kingdoms by the roots. There is so general an agreement by all commentators in regard to this "little horn" which had "eyes like the eyes of a man, and a mouth speaking great things" (Dan. 7:8), that we risk nothing in saying at once that represents the papacy. The characteristics given in Dan. 7:8, 20, 21, 25, are met and the papacy, and in no other power. It uprooted three kingdoms to make room for itself; and as if to show the fulfillment of the prophecy, the pope's tiara is a triple crown. Such a crown is worn by no other ruler. The three kingdoms that were plucked up will be named a little further on.

"And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws." Dan. 7:25. If we find that these three specifications apply to the papacy, then it will be useless to look further before an application of the little horn. We will consider them in detail.

1. "He shall speak great words against the Most High." It is a notorious fact that the pope is styled the "Vicar of the Son of God," indicating that he fills the office of Christ. Paul, speaking of the papacy, which he calls the "man of sin" (2 Thess. 2:3, 4), says that he "exalteth himself above all that is called God or that

is worship." This is a parallel to Dan. 7:25. It is fulfilled in the pope's claim to have power to grant indulgences, a thing which God himself has never promised to do. Further, it is fulfilled in the papal dogma of infallibility. This dogma was ratified by the council of 1870, and the following is a portion of the decree:-

"And since by the divine right of apostolic primacy the Roman pontiff is placed over the universal church, we further teach and declare that he is the *supreme judge of the faithful*, and that in all causes, the decision of which belongs to the church, recourse may be had to his tribunal, and that none may re-open the judgment of the apostolic see, than whose authority *there is no greater*, nor can any lawfully review its judgment."-*The Vatican Decrees, by Dr. Philip Schaff.*

Although this dogma was ratified in 1870, it has been held for centuries, as is shown by the following monstrous assertion in one of the Roman decretals:-

"If the pope should become neglectful of his own salvation, and of that of other men, and so lost to all good that he draw down with himself innumerable people by heaps in the hell, and plunge them with himself into eternal torment, yet no mortal man may presume to reprehend him, forasmuch as he is judge of all, and to be judged of no one."-*Quoted by Wiley, History of Protestantism, book 5, chap. 10.*

Monsignor Capel, who was private chaplain to Pope Pius IX., in a pamphlet entitled, "The Pope; the Vicar of Christ; the Head of the Church," gives a list of titles and appellations that had been given the pope in various church documents, and from this list we select the following:-

"Most Divine Head of all Heads; Holy Father of Fathers; Pontiff Supreme over all Prelates; The Chief Pastor, Pastor of Pastors; Christ by Unction; Melchizedek in Order; High Priest; Supreme Bishop; Key-Bearer of the Kingdom of heaven; Supreme Chief, Most powerful Word; Vicar of Christ; Sovereign Bishop of Bishops; Ruler of the House of the Lord; Apostolic Lord and Father of Fathers; Chief Pastor and Teacher and Physician of Souls; Rock, against which the proud Gates of Hell prevail not; Infallible Pope; Head of all the Holy Priests of God; Chief of the Universal Church; Bishop of Bishops, that is, Sovereign Pontiff."

These titles, and many others equally blasphemous, including "The Lion of the Tribe of Judah," the pope receives as his own by right. In our own enlightened age, this title has been given to Pope Leo XII. by his servile flatterers, in whose eyes "His Holiness" is a divine being. No other power on earth has ever so opposed an exalted itself against all that is called God, or that is worshipped; so that the pope sitteth in the temple of God, "setting himself forth as God." 2 Thess. 2:4, revised version.

2. "And shall wear out the saints of the Most High." When we come to this particular, the evidence is overwhelming. Both time and language would fail to do justice to the matter. Prominent among papal atrocities is the massacre of St. Bartholomew's day. On the 24th of August, 1572, was begun in Paris one of the most horrible, and cold-blooded massacres that history records, but-that of the Huguenots. The king himself, Charles IX., took part in it, of shooting down many of those who were attempting to escape the fury of his soldiers. The number slain throughout France on this occasion is placed by the best authorities at seventy thousand.

But the saints were to be *worn out*. This implies more than outright slaughter. We quote one paragraph from the account of the imprisonment of the Waldenses when, at the command of Louis XIV., who was the obedience servant of the pope, they had been driven from their valleys:-

"We know not if ever before an entire nation were in prison at once. Yet now it was so. All of the Waldensian race that remained from the sword of their executioners were immured in the dungeons of Piedmont! . . . And how were they treated in prison? As the African slave was treated on the 'middle passage.' They had a sufficiency of neither food nor clothing. The bread dealt out to them was fetid. They had putrid water to drink. They were exposed to the sun by day and to the cold at night. They were compelled to sleep on the bare pavement, or on straw so full of vermin that the stone floor was preferable. Disease broke out in these horrible abodes, and the mortality was fearful. 'When they entered these dungeons,' says Henri Armand, 'they counted fourteen thousand healthy mountaineers, but when, at the intercession of the Swiss deputies, their prisons were opened, three thousand skeletons only crawled out.'" - *History of Protestantism, book 16, chap. 13, paragraph 18.*

How many millions of martyrs have been put to death in the name of Christianity, by that most unchristian and antichristian power, the papacy, will never be known until the dead, small and great, stand before God. In this way, perhaps, more than by its wonderful pretensions and blasphemous titles, has the papacy spoken great words against the Most High; because, since it professes to be Christian, it has caused the enemies of Christ to revile the Christian religion, which they ignorantly supposed to be responsible for so many outrages. The papacy has done more to make infidels than all other causes combined.

3. "And think to change times and laws." The Papacy has not hesitated to lay impious hands even upon the laws of God, and has remodeled the ten commandments to suit herself. To allow for her image worship, she has expunged the main portion of the second commandment, adding the remainder to the first, and has divided the tenth in order to make the number good.

Without stopping to discuss whether or not the Bible authorizes the change from the Sabbath of the commandment to the first day of the week, it is sufficient to note that the Catholic Church *claims* that it has made the change by its own authority, thus arrogating to itself the power to undo the decrees of God. That it does expressly set itself above the Bible, is further shown by the following from "A Sure Way to Find Out the True Religion":-

"Lastly, the keeping holy the Sunday is a thing absolutely necessary to salvation; and yet this is nowhere put down in the Bible; on the contrary, the Bible says, 'Remember the Sabbath-day, to keep it holy' (Ex. 20:8), which is Saturday, and not Sunday; therefore, the Bible does not contain all things necessary to salvation, and, consequently, cannot be a sufficient rule of faith." - *Pages 95, 96.*

But the Bible *is* a more sure and sufficient guide in all things. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16, 17. "Every word of God is pure; he is a shield unto them that put their trust in him. Add thou not unto his

words, lest he reprove thee, and thou be found a liar." Prov. 30:5, 6. Whatever varies in the slightest degree from the Scripture standard, must be wrong. He who adds to his words will be found to be a liar. Now, since the papacy does add to the words of the Lord, and boasts of its power to do so, it follows that it is one with that system of religion of which Paul says that its votaries "changed the truth of God into a lie, and worshiped and served the creature more than the Creator." Rom. 1:25. It puts a man in the place of God, and boasts of its power to change the words of God, and to command the consciences of men, contrary to the decrees of God; and thus it exalts itself above God. What greater words could be spoken against the Most High?

February 15, 1889

"The Papacy. The Church Corrupted" *Bible Echo and Signs of the Times* 4, 4.

E. J. Waggoner

Since the Bible alone is the true standard of faith and morals, it is very evident that when any power sets itself above the Bible, corruption must follow. The history of the Roman Catholic Church shows that this is absolutely true. The power that sets itself above God necessarily sets itself against God; but as God is the embodiment of all goodness, that which is opposed to him must be the embodiment of all wickedness. Therefore, according to the prophetic declaration concerning the assumptions of the Papacy, we should expect to see in it the very depths of iniquity. A very few quotations will be given concerning the apostasy which resulted in the full development of "that Wicked," "the man of sin." Dr. Wylie, in his "History of Protestantism," says:-

"The moment inspired men cease to address us, and that their disciples and scholars take their place-men of apostolic spirit and doctrine, no doubt, but without the direct knowledge of their predecessors-we become sensible of a change; an eclipse has passed upon the exceeding glory of the gospel. As we pass from Paul to Clement, and from Clement to the Fathers that succeeded him, we find the gospel becoming less of grace and more of merit. The light wanes as we travel down the patristic road, and remove ourselves farther from the apostolic dawn. It continues for some time at least to be the same gospel, but its glory is shorn, its mighty force is abated; and we are reminded of the change that seems to pass upon the sun, when after contemplating him in a tropical hemisphere, we see him in a northern sky, where his slanting beams, forcing their way through mists and vapors, are robbed of half their splendor. Seen through the fogs of the patristic age, the gospel scarcely looks the same which had burst upon the world without a cloud but a few centuries before."-*Book I, chap. 2, paragraph 11.*

The Doctor was more charitable than the facts will warrant, in saying that the Fathers were no doubt men of apostolic spirit and doctrine. They were at best but half heathen, whatever their intentions may have been, for they drank from the muddy pool of heathen philosophy instead of at the pure fountain of divine

revelation; and their great effort was to assimilate Christianity and pagan philosophy. In this they succeeded but too well. Again we quote from Wylie:-

"The gates of the sanctuary once forced, the stream of corruption continued to flow with ever-deepening volume. The declensions in doctrine and worshiped already introduced had changed the brightness of the church's morning into twilight; the descent of the Northern nations, which beginning in the fifth, continued through several successive centuries, converted that twilight into night. The new tribes did change their country, but not their superstitions; and, unhappily, there was neither zeal nor vigour in the Christianity of the age to the effect their instruction and a genuine conversion. The Bible had been withdrawn; in the pulpit fable had usurped the place of truth; holy lives, whose silent eloquence might have won upon the barbarians, were rarely exemplified; and thus, instead of the church dissipating the superstitions that now encompass her like a cloud, these superstitions all but quenched her own light. She opened her gates to receive the new peoples as they were. She sprinkled them with the new baptismal water; she inscribed their names in her registers; she taught them in their invocations to repeat the titles of the Trinity; but the doctrines of the gospel, which alone can enlighten the understanding, purify the heart, and enrich the life with virtue, she was little careful to inculcate upon them. She folded them within her pale, but they were scarcely more Christian than before, while she was greatly less so."-*Ib.*, book 1, chap. 2, paragraph 8.

Thus was the church becoming paganized, and not long did it take to complete the transformation. Wylie continues:-

"Apostasy is like the descent of heavy bodies, it proceeds with ever-accelerating velocity. First, lamps were lighted at the tombs of the martyrs; next, the Lord's supper was celebrated at their graves; next, prayers were offered *for* them and *to* them; next, paintings and images began to disfigure the walls, and corpses to pollute the floors of the churches. Baptism, which apostles required water only to dispense, could not be celebrated without white robes and chrism, milk, honey, and salt. Then came a crowd of church offices whose names and numbers are in striking contrast to the few and simple orders of men who were employed in the first propagation of Christianity."-*Ib.*, paragraph 9.

That the church should be corrupted was the inevitable result of the methods employed to make converts. Says the historian:-

"As the lower ranks of society are governed by imitation, the conversion of those who possessed any eminence of birth, of power, or of riches, was soon followed by dependent multitudes. The salvation of the common people was purchased at an easy rate, if it be true that, in one year, twelve thousand men were baptized at Rome, besides a proportionable number of women and children, and that a white garment, with twenty pieces of gold, had been promised by the emperor to every convert."-*Decline and Fall of the Roman Empire*, chap. 20, paragraph 18.

There is not reason to disbelieve this statement, for it is related upon good authority that Gregory Thaumaturgus (Gregory the miracle worker), bishop of Neo-C sarea, on the anniversaries of the martyrs (and they were numerous) allowed his flock to give a loose rein to pleasure, to indulge in conviviality, and to

do all the things that the worshipers of idols were accustomed to do in their temples, on their festival days, hoping thereby to gain the heathen, and thinking that in process of time they would, as "Christian," voluntarily leave off such customs. (See Mosheim's Ecclesiastical History, book 1, cent. 2, part, 2 chap. 4, sec. 2, note 3.) This was not an isolated case, for Mosheim says that "the Christian bishops purposely multiplied sacred [?] rites for the sake of rendering the Jews and the pagans more friendly to them." Thus was pure Christianity crowded into obscurity, and that which took its name was in reality paganism with all of its corruption. Speaking of the barbarians who conquered Rome, Wylie says:-

"These rude warriors, who had overturned the throne of the Cæsars, bowed down before the chair of the popes. The evangelization of these tribes was a task of easy accomplishment. The 'Catholic faith,' which they began to exchange for their paganism or Arianism, consisted chiefly in their being able to recite the names of the objects of their worship, which they were left to adore with much the same rites as they had practiced in their native forests. They did not much concern themselves with the study of Christian doctrine, or the practice of Christian virtue. The age furnished but few manuals of the one, and still fewer models of the other."-*History of Protestantism, book 1, chap. 3, paragraph 9.*

How could there be any models of virtue, when the truly virtuous were slaughtered, and the only virtue recognised was adherence to the dogmas of Rome? Henry Charles Lea, in his "History of the Inquisition of the Middle Ages," graphically portrays the condition of the papacy. On this point he says, among other things:-

"Uniformity of faith had been enforced by the Inquisition and its methods, and so long as faith was preserved, crime and sin were comparatively unimportant except as a source of revenue to those who sold absolution. As Theodoric Vrie tersely puts it, hell and purgatory would be emptied if enough money could be found. The artificial standard thus created is seen in a revelation of the Virgin to St. Birgitta, that a Pope who was free from heresy, no matter how polluted by sin and vice, is not so wicked but that he has the absolute power to bind and loose souls. There are many wicked popes plunged in hell, but all their lawful acts on earth are accepted and confirmed by God, and all priests who are not heretics administer true sacraments, no matter how depraved they may be. Correctness of belief was thus the sole essential; virtue was a wholly subordinate consideration. How completely under such a system religion and morals came to be dissociated is seen in the remarks of Pius II. quoted above, that the Franciscans were excellent theologians, but cared nothing about virtue.

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"This, in fact, was the direct result of the system of persecution embodied in the Inquisition. Heretics who were admitted to be patterns of virtue were ruthlessly exterminated in the name of Christ, while in the same holy name the orthodox could purchase absolution for the vilest of crimes for a few coins. When the only unpardonable offense was persistence in some trifling error of belief, such as the poverty of Christ; when men had before them the example of their spiritual guides as leaders in vice and debauchery and contempt of sacred

things, all the sanctions of morality were destroyed, and the confusion between right and wrong became hopeless. The world has probably never seen a society more vile than that of Europe in the fourteenth and fifteenth centuries."-*Vol. 3, pp. 641, 642.*

The custom of selling absolution, which was devised for the purpose of filling up the depleted papal treasury, is one of the worst things that the Papacy has ever done against God and his worship. It set at naught the atonement, counting the blood of the covenant an unholy thing, and fastened the world far more securely than it had ever before been in "the bond of iniquity," which must hold those who think that the gift of God can be purchased with money.

Perhaps some may think that the Papacy has improved, since we no longer see crimes so openly committed under its sheltering wing. They think that its wickedness was due to the ignorance of the age, and that "advancing civilization" has made such wickedness impossible. Such should remember that "Rome never changes." The only reason why crimes are not so openly committed under its protection is because it has not now the power to protect them. As evidence that the seeming improvement in the character of the Papacy is due to lack of power and not to the spread of education, we quote the following:-

"In Italy the revival of letters, while elevating the intellectual faculties, had been accompanied with deeper degradation in both the moral and spiritual condition of society. Without removing superstition, it had rendered skepticism fashionable, and it had weakened the sanctions of religion without supplying another basis for morality. The world has probably never seen a more defiant disregard of all law, human and divine, than that displayed by both the church and the laity during the pontificates of Sixtus IV. and Innocent VIII. and Alexander VI. [1471-1503.] Increase of culture and of wealth seemed only to afford new attractions and enlarged opportunities for luxury and vice, and from the highest to the lowest there was indulgence of unbridled appetites, with a cynical disregarded even of hypocrisy."-*Id., p. 203.*

The principles of the Papacy are the same to-day that they were five hundred years ago. The system is as corrupt to-day as it ever was, and it cannot be reformed. It is denominated by Inspiration the "man of sin," and as such it will remain to the end of its career. Men do not put new wine into old bottles, nor does God entrust His truth to the hands of those who have proved their unfaithfulness.

March 1, 1889

"The Papacy. Established in A.D. 538" *Bible Echo and Signs of the Times* 4, 5.

E. J. Waggoner

Says the prophet: "And they shall be given into his hands until a time and time and the dividing of time." The "they" of course refers to the "saints of the Most High" and the "time and times and the dividing of time," then, indicates the period

of papal supremacy; for we have already seen that the little horn symbolizes the Roman Catholic power.

In the first place we may notice that in the Douay Bible, as well as in the Revised Version, "time and times and the dividing of times," is rendered, "time, and times, and *half* a time." We have no need to conjecture what this means, for the Bible is its own interpreter. In Rev. 12:14 we find the same period of time mentioned: "And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent." Now in verse 6 of the same chapter the same event is brought to view in these words: "And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days." From these two verses we learn that "a time, and times, and half a time" is only another expression for twelve hundred and sixty days. Then the little horn of Daniel 7 was to have supremacy for twelve hundred and sixty days.

But the question now arises, "Is it possible that only twelve hundred and sixty days, three years and a half, covers the whole time which the prophecy allows to the papacy?" We answer, No; and the explanation is simple. The prophecy is symbolic; four mighty empires are represented by beasts; the Roman Catholic power is represented by a little horn of one of the beasts. It is obvious, then, that the prophecy would not be consistent if it should express the duration of those powers in literal years. The time would be out of proportion to the nature of the symbol representing the power. Therefore it is evident that the time must also be symbolic. We inquire, then, What is the standard of time when used in symbolic prophecy? In Eze: 4:4-6 we read the answer:-

"Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it; according to the number of the days that thou shalt lie upon it thou shalt bear their iniquity. For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days; so shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days; *I have appointed thee each day for a year.*"

Since all prophecy of Scripture proceeds from the same source, and is not of private interpretation (2 Pet. 1:20, 21), the interpretation of the same symbol in every prophecy; therefore the "time, and times, and half a time," or twelve hundred and sixty days, indicate just twelve hundred and sixty years.

The next question to be settled is, When does this period of time begin and end? There are several dates given by various authors to mark the rise of papal supremacy, but 538 A.D. seems to be the one that has the only just claim to consideration. The prophet in describing the rise of the little horn, says "He shall subdue three kings." Dan. 7:24. This is in explanation of the fact that three horns were to be plucked up before it. Of course the only powers that would be rooted up to do make room for the Catholic power would be those were all opposed to it. Now long before 538 A.D., paganism, as a State religion in the Roman Empire, was dead. Since the time of Constantine, and had been nominally Christian. The

barbarous tribes by which the empire was divided into the ten parts, also embraced the Christianity of the empire. Says D'Aubigne:-

"Already the forests of the North poured forth the most effectual promoters of the papal power. The barbarians who had invaded the West and settled themselves therein,-but recently converted to Christianity,-ignorant of the spiritual character of the church, and feeling the want of an external pomp of religion, prostrated themselves in a half savage and a half heathen state of mind at the feet of their chief priest Rome."-*Hist. Reformation, Book 1, chap. 1, part. 31.*

But not all of these tribes were favorable to the pretensions of the bishops of Rome. Some of them, especially the Heruli, the Vandals, and the Ostrogoths, were Arian in faith. The contest between the Catholics and Arians was bitter and unrelenting, and so long as these powers held Italy and the adjacent country, no Catholic bishop could rule in Rome. In the year 494 A.D., the power of the Heruli was annihilated by the death of one Odoacer. From that time it is impossible to trace them in history. In 534 the Vandals were conquered by Belisarius, the general of Justinian; and in 538 A.D., Rome, which until that time had been in possession of the Arian Ostrogoths, was occupied by the Roman army, and the Catholic religion was established. These conquests are described in detail in the 39th and 41st chapters of Gibbon.

When the last of these Arian powers were overthrown (A.D. 538), previous imperial decrees concerning the bishop of Rome could go into effect. Speaking of the way in which the fallen bishop gradually usurped power over other churches, D'Aubigne says:-

"To silence the cries of the churches, Rome found new allies. Princes who in those troublesome times often found their thrones tottering, offered their adherence to the church in exchange for her support. They yielded to her spiritual authority, on condition of her paying them with secular dominion. They left her to deal at will with the *souls* of men, provided only she would deliver them from their enemies. The power of the hierarchy in the ascending scale, and of the imperial power which was declining, leaned thus one toward another, and so accelerated the twofold destiny.

"Rome could not lose by this. An edict of one Theodosius II. and of Valentinian III. proclaimed the bishop of Rome 'ruler of all the churches.' Justinian issued a similar decree. These decrees did not contain all that the popes pretended to see in them. But in those times of ignorance it was easy for them to gain reception for that interpretation which was most favorable to themselves."-*I., paragraphs 29, 30.*

To show plainly the object of these wars against the Arian powers, and what was gained by them, we make two brief quotations from Gibbon. After having rehearsed the defeat of the Vandals and the capture of Carthage by the Romans, the historian speaks as follows concerning Justinian:-

"He received the messengers of victory at the time when he was preparing to publish the pandects of the Roman law; and the devout or jealous emperor celebrated the divine goodness, and confessed in silence the merit of his successful general. Impatient to abolish the temporal and spiritual tyranny of the Vandals, he proceeded without delay to the full establishment of the Catholic

church. Her jurisdiction, wealth, and immunities, perhaps the most essential part of the episcopal religion, were restored and amplified with a liberal hand; the Arian worship was suppressed, the Donatist

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meetings were proscribed; and the Synod of Carthage, by the voice of two hundred and seventeen bishops, applauded the just measure of pious retaliation."-*Decline and Fall, chap. 41, par. 11.*

The victory of Belisarius over the Ostrogoths (A.D. 538) is thus described:-

"The Goths consented to retreat in the presence of a victorious enemy; to delay till the next spring the operations of offensive war; to summon their scattered forces; to relinquish their distant possessions, and to trust even Rome itself to the faith of its inhabitants. Leuderis, an aged warrior, was left in the capital with four thousand soldiers; a feeble garrison, which might have seconded the zeal, though it was incapable of opposing the wishes, of the Romans. But a momentary enthusiasm of religion and patriotism was kindled in their minds. They furiously exclaimed that the apostolic throne should no longer be profaned by the triumph or toleration of Arianism; that the tombs of the Cæsars should no longer be trampled by the savages of the North; and without reflecting that Italy must sink into a province of Constantinople, they fondly hailed the restoration of a Roman emperor as a new era of freedom and prosperity. The deputies of the pope and clergy, of the senate and people, invited the lieutenant of Justinian to accept their voluntary allegiance, and to enter the city, whose gates would be thrown open for his reception. . . . The first days, which coincided with the old Saturnalia, were devoted to mutual congratulation and the public joy, and the Catholics prepared to celebrate, without a rival, the approaching festival of the nativity of Christ."-*Id., paragraphs 22, 23.*

These quotations show most conclusively that in A.D. 538 the bishop of Rome did become literally "the pope," *i.e.*, the father, or head and ruler, of the churches. The last opposing horn had then been plucked up, and the papacy was free to enter upon that career of ecclesiastical tyranny which it had long been preparing; and the "mystery of iniquity" which had been working so long was given full liberty.

March 15, 1889

"The Papacy" *Bible Echo and Signs of the Times* 4, 6.

E. J. Waggoner

Since the supremacy of the Papacy was to continue twelve hundred and sixty years, it is evident that it must have been checked in the year 1798 A.D. Let us see if at that time anything happened to justify this conclusion. From "Chambers' Cyclopedia," article "Pius," we quote:-

"At length the [French] Directory ordered the invasion of Rome; Berthier entered the city, February 10, 1798, and took possession of the castle of St. Angelo. Pius [VI.] was called on to renounce his temporal sovereignty, and on his refusal, was seized, February 20, and carried away to Siena, and afterwards to

the celebrated Certosa, or Carthusian monastery, of Florence. On the threatened advance of the Austro-Russian army in the following year, he was transferred to Grenoble, and finally to Valence on the Rhone, where, worn out by age and by the rigor of confinement, he died in August, 1799, in the eighty-second year of his age and the twenty-fourth of his pontificate."

Thus we see that from 538 to 1798 A.D. there were twelve hundred and sixty years of unbroken power, plainly fulfilling the prophecy. At that time the power of the Papacy was broken; indeed, it might well have been thought to be utterly destroyed. In March 1800, however, another Pope was chosen, and the Papacy has continued ever since, but with diminished power. Immediately after the enunciation of the dogma of Papal infallibility, July 21, 1870, Victor Emmanuel took advantage of the withdrawal of the French soldiers from Rome, to make that city the capital of his kingdom. Accordingly he entered it on September 20 of the same year, and that day marked the close of the temporal dominion of the Pope of Rome, who ever since has sulked in the Vatican, where, in order more effectually to work upon the sympathies of the people, he professes to be a prisoner. From his retreat, like Bunyan's aged Pope in his cave, he growls out at those who despise his pretensions, "You will never mend till more of you be burnt;" for his one ambition is the restoration of the Papacy to its former power.

Whether this dream will ever be fully realized is not indicated in the prophecy under consideration; yet that, before the end, the power of the Papacy will increase far beyond what it is at the present, is plainly set forth in these words: "I beheld, and the same horn

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made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom." Dan. 7:21, 22.

For several years it seemed as though every vestige of the power of the Papacy was irrecoverably gone; but "the Scripture cannot be broken," and now, although it has no territorial dominion, there is no kingdom on earth that approaches it in power. The Pope rules not only the vast host of Catholics in every land under the sun, nearly all of whom hold their allegiance to him above that which they owe to their civil rulers, but he rules nations. Not alone is his influence supreme in Catholic countries, but governments professedly Protestant look to him for help in difficult places. Germany, which so long opposed him, is now virtually subject to his dictation; England has invited him to help her settle her troubles with Ireland; the Czar of Russia has made overtures to him, as he needs his help in dealing with nihilism. When the papal delegates came to America to bring to Cardinal Gibbons the insignia of his office, a government vessel was sent out to meet them, and, on its return with them on board, the papal flag floated from the mast-head, in the place of the stars and stripes. On the occasion of the jubilee of Pope Leo XIII., Sweden and Italy were the only nations that did not send him presents and congratulations.

The *Christian Union* (January 26, 1888) said that the presentation to Pope Leo XIII. of a copy of the Constitution of the United States, by the President, was "a sensible way of discharging what was, under the circumstances, almost a

matter of national obligation." And it gave, as a reason for this extraordinary statement, the still more extraordinary statement that "the Pope is a temporal prince, and the amenities which are paid to temporal princes are due him." It further said: "It is not impossible that the time may come when the old antagonism of the Catholic and the Protestant may appear insignificant in view of the deeper antagonisms which shall make them essentially one. . . . Stranger things have happened in history than such a change of attitude as would be involved in the following of the Roman Catholic and the Protestant.

About the same time the Rev. Dr. Henry M. Field, editor of the *New York Evangelist* (Presbyterian), said through his paper:-

"The late President Hitchcock [of Union Theological seminary] often said to us when we discussed the dangers to society from socialists and communists, that we might yet come to look upon the Roman Catholic Church as the most conservative power in the country, if, by its influence over the Irish, it should keep them from running into the excesses by which so many of the French and Germans were carried away. . . . Here is a tremendous power exercised over millions of our countrymen, and it is the height of folly and fanaticism to alienate it from us by standing always in an attitude of antagonism."

Other Protestant divines say that Catholicism is the only power that can stay the tide of socialism and anarchy, and openly counsel an alliance between Catholicism and Protestantism. In the *Christian at Work* (April 12 and 19, 1888) Prof. Charles A. Briggs, of Union Theological Seminary, New York, had an article entitled, "Is Rome an Ally or an Enemy, or Both?" in which he noted a few points of difference in matters which he considered non-essentials, but said: "In all matters of worship we are in essential concord with Roman Catholics, and we ought not to hesitate to make an alliance with them so far as possible to maintain the sanctity of the Sabbath as a day of worship," etc. And again:-

"It is true that there is a great deal of immorality in the Roman Catholic Church in some countries, and we think it may be shown that as a rule Protestantism is productive of better morals than Romanism; but this, after all, is a question of more or less, and, to say the least, Protestantism has little to boast of. On all these questions it is of the highest importance that the Roman Catholic Church and the Protestant churches should make an alliance."

As showing the progress toward this alliance, it is necessary only to state that during "Holy Week" of 1888, union services of the Catholic and all the Protestant churches were held in various cities in the United States. Various Protestant journals speak of the Pope as "Holy Father," with him "a long reign and Godspeed in liberalizing policy," and in many ways show their willingness to allow him whatever he may claim.

One more item, and it is a most significant one, must suffice on this point. In "Protestant" Germany, in the city of Cassel, where the majority of churches are Lutheran, a Rev. Thummel was indicted sometime in the year 1888, for attacking the Papacy and calling the Pope antichrist. In moving for nine months' imprisonment for Mr. Thummel, the prosecuting attorney said:-

"The defendant refers (or appeals) to Dr. M. Luther. First, it must be considered that Luther lived three hundred years ago, and that meanwhile the

customs, the tone, and tastes, etc., have changed. If Luther lived to-day, and should say and write the same things that he did then, he would undoubtedly, by reason of section 496 of the Penal Code, be condemned."

History is making rapidly, and the student of prophecy will not have long to wait to see what shall be the end of all these things. Of one thing he may be certain, that "the triumphing of the wicked is short," and when the mother of harlots and abominations of the earth shall say, "I sit a queen, and am no widow, and shall see no sorrow," then shall her plagues come upon her in one day,- death and mourning, and famine, and "she shall be utterly burned with fire." The more rapidly the power and influence of the Papacy revives, the sooner will the Lord consume "that Wicked" with the spirit of his mouth, and destroy it with the brightness of his coming (2 Thess. 2:8); and then "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Dan. 7:27.

April 1, 1889

"The First Dominion" *Bible Echo and Signs of the Times* 4, 7.

E. J. Waggoner

That this earth belongs to the Lord, no one will for a moment call in question. It is his, because he is the Creator. Says the psalmist: "The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein. For he hath founded it upon the seas, and established it upon the floods." Ps. 24:1, 2. When the prophet Daniel interpreted to King Nebuchadnezzar the dream which foretold his abasement, he told the king that he should be driven out from his kingdom, "till thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will." Dan. 4:25. And in Ps. 115:16; we read: "The heaven, even the heavens are the Lord's; but the earth hath he given to the children of men." This means simply that the Heaven is God's dwelling-place (Ps. 11:4), and that over it he has sole control, but that he has made man the tenant of the earth.

When and how the dominion of the earth was given to man, are told in the following verses: "And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Gen. 1:26-28.

A dominion is a kingdom; to have dominion is to have kingly authority. Therefore since the earth was given to man for a dominion, the earth was designed for man's kingdom. To this intent David speaks in the eighth psalm, where he says of man: "For thou hast made him a little lower than the angels,

and hast crowned him with glory and honour. Thou madest him to have dominion over the works of Thy hands; Thou hast put all things under his feet; all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas." Ps. 8:5-8. The apostle quotes this (Heb. 2:7, 8), and makes the additional statement that "now we see not yet all things put under him." This being the case, it must be because man has lost the dominion, for it was certainly given to him. In the words of the apostle, therefore, we have at once a statement of the loss of the dominion first given to man, and a promise of its restoration.

The details of the loss of the dominion which at the first was given to man, are given in the third chapter of Genesis. In the first part of the chapter we learn that the serpent beguiled Eve, and persuaded her to eat of the forbidden fruit, and that she in turn induced Adam to eat. Then God said to Adam, "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." Gen. 3:17-19. And afterwards when Cain had killed his brother, the Lord said: "When thou tillest the ground, it shall not henceforth yield unto thee her strength." Gen. 4:12. From this we learn that it is because of man's disobedience that we do not now see all things put under him.

But when man lost the dominion of the earth, who gained it? Evidently the one to whom he yielded obedience. Peter says that, "of whom a man is overcome, of the same is he brought in bondage." 2 Peter 2:19. And Jesus said: "When a strong man armed keepeth his palace, his goods are in peace; but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armor wherein he trusted, and divideth his spoils." Luke 11:21, 22. Our first parents were overcome by the serpent, "which is the devil, and Satan" (Rev. 20:2), and therefore it was to Satan that they yielded up the dominion which had been committed to them.

That Satan is now the ruler of this earth, instead of man, is shown by the Scriptures. In 2 Cor. 4:4, Satan is spoken of as "the god of this world." Christ said that the wicked are children of Satan (John 8:44); and in Eph. 2:2, "the spirit that now worketh in the children of disobedience," is called "the prince of the power of the air." Satan is "the accuser of the brethren," the one whom the followers of Christ are to "resist steadfast in the faith" (1 Pet. 5:8, 9), and Paul says that "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world." Eph. 6:12. And none can doubt that it was to Satan that Christ referred, when he said, "The prince of this world cometh, and hath nothing in Me." John 14:30.

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"The First Dominion" *Bible Echo and Signs of the Times* 4, 8.

E. J. Waggoner

SATAN AS THE GOD OF THIS WORLD

In the account of our Lord's temptation in the wilderness, we have the most positive evidence that Satan holds the dominion that was given to Adam. The last and greatest temptation is thus described: "Again, the devil taketh Him up into an exceeding high mountain, and showeth Him all the kingdoms of the world, and the glory of them; and saith unto Him, All these things will I give thee, if thou wilt fall down and worship me." Matt. 4:8, 9.

Some may think that Satan lied when he made this promise to Christ, and that he knew that he did not have the power to fulfill the promise, even if he could have induced the Lord to comply with the conditions. There is no doubt but that Satan lied when he said that he would give all the kingdoms of the world to Christ, and that he had no intention of yielding up anything that he had; but if he did not possess the kingdoms of the earth, Christ certainly knew it, and in that case the offer of them to Him would not have been any temptation. When Satan said to Jesus, "If Thou be the Son of God, command that the stones be made bread," there was a real temptation, because Jesus was extremely hungry. When Satan placed Jesus on pinnacle of the temple, and said, "If Thou be the Son of God, cast thyself down," there was a temptation to show His Divine power. And so when Satan showed to Jesus all the kingdoms of the world, offering to give them to Him in return for His homage, there was a temptation, because Satan was offering that which Christ came into the world to redeem. Jesus did not tell say and that he had no right to offer to Him the kingdoms of this world, but simply refuse to accept them upon the conditions imposed, thus tacitly admitting that Satan was "the prince of this world."

In Eze. 28:12-17 we have an unmistakable reference to Satan. No other being could merit the following description: "Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord God; thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold. . . . Thou art the anointed cherub that covereth; and I have set thee so; thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. . . . Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness."

That is a description of Satan before his fall, and also a statement of the reason of this fall. But let the reader take particular notice that the being thus described is called "the king of Tyrus." Verse 12. The wisdom and power of the man who sat upon the throne of tire are described in verses 2-11 of this same chapter (Ezekiel 28), and he is called the "*prince* of Tyrus." In this we have further

inspired testimony to the fact that Satan is "God of the world," working in the children of disobedience. Wicked rulers, like the king of Tyre, are only nominally kings; they are second in power to Satan, who rules through them, and is thus real king. But while Satan has usurped the dominion which God gave to Adam, he does not have unlimited control of this earth. God did not give unlimited and supreme authority over the earth even to man and his out brightness; and so when Satan overcame man, it was not possible for him to get control of the earth to an unlimited degree. This fact Satan acknowledged, when he said to the Lord concerning Job, "Hast not thou made an hedge about him, and about his house, and about all that he hath on every side?" Job 1:10. It still remains true that "the Most High ruleth and the kingdom of men, and giveth it to whomsoever he will."

It was stated, in connection with the reference to the temptation of Jesus, that Satan offered Him that which He came into the world to redeem,-the dominion of the earth, which Adam lost. This will presently be made to appear. When Adam lost the dominion, he also lost his right to live; he forfeited his life to Satan at the same time that he forfeited the earth to him. So it is that Satan is "God of this world," and has also "the power of death." Heb. 2:14. Now, Christ came to redeem what Adam lost. And so when the apostle quotes the words of the psalmist, when he says that God set man over the works of His hands, but that "now we see not yet all things put under Him," he adds: "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that He by the grace of God should taste death for every man." "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death 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 lifetime subject to bondage." Heb. 2:9, 14, 15.

In order that Christ might redeem half men from the curse of death, which came upon them when they yielded to Satan, He had to suffer the same curse. Paul says, "Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree." Gal. 3:13. And so, to redeem the earth, He bore its curse, when the crown of thorns was placed upon His head. Compare Gen. 3:17, 18 and Matt. 27:29. As Christ has, by death, gained the right to destroy the one who has the power of death, that is, the devil, He has also won the right to the dominion which Satan usurped. And so the prophet addresses Christ in the following language: "And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even *the first dominion*; the kingdom shall come to the daughter of Jerusalem." Micah 4:8.

In these words we have the promise of the restoration of the first dominion (see Gen. 1:28), not to Adam, who lost it, but to Christ; the second Adam, who redeemed it. Those who through faith recover themselves out of the snare of the devil, who learned of Jesus to be meek and lower in part, will inherit the earth with Christ, when He shall take possession of it at his kingdom.

Having learned that this earth was designed to be Adam's kingdom, and that he forfeited it, and that Christ has bought the title to it, and will one day call His

own to share it with Him, we shall now trace the chain of evidence from paradise lost paradise restored.

When God pronounced a curse upon our first parents and upon the earth, He also made known the way of escape from that curse. Christ, the deliver, was immediately promised. To Satan, the Lord said, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Gen. 3:15. These words contain the promise of the Messiah, who, although He should be allowed to be bruised by Satan, should thereby gain the right to destroy Satan and all his works.

Time passed, and Satan seemed to get a still firmer hold upon the earth; for "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." "And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth." Gen. 6:5, 12. And all the earth there was but one family who did knowledge and served God; all the rest of mankind were totally given up to the service of the devil. "And God said unto Noah, The end of all flesh is come before Me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth." Gen. 6:13.

So the earth, with all its inhabitants, was destroyed by the flood. Noah and his family alone were saved; and when they came out of the ark, God said to them, as He had said to Adam and Eve, "Be fruitful, and multiplied, and replenish the earth." Gen. 9:1. He did not, as to our first parents, give them dominion over all the earth, for that was impossible; but in order that men might not be exterminated by the beasts, that had become savage by passing under the dominion of Satan, He said: "And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered." Gen. 9:2. Thus did God interpose to live that Satan is power, giving men a chance for life, that they might prepare for the complete possession of the earth when it should be restored.

May 1, 1889

"The Call of Abraham" *Bible Echo and Signs of the Times* 4, 9.

E. J. Waggoner

Soon after the flood, as men began to multiply upon the earth, they again forsook the Lord, and gave themselves fully over to the service of Satan. In a very short time, we find them so filled with rebellious pride that they began to build a city and a tower, thinking that thereby they could protect themselves against any judgments that God might bring upon them. Gen. 2:1-9. This impious attempt was brought to nothing, and the people were scattered abroad upon the face of all the earth, yet they did not forsake the service of Satan. Within about four hundred years after the flood, the people of the earth were once more sunken in idolatry and superstition.

At that time the Lord came to Abraham, one of the descendants of Shem, and said to him: "Get thee out of thy father's house, unto a land that I will show thee; and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing and I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed." Gen. 12:1-3.

The Lord saw in Abraham a willingness to serve him, although all his people were idolaters (Josh. 24:2), and he separated him from them, so that he might not become contaminated by them, but might become the father of a people who should be fitted to inherit the earth. If we closely examine this promise, we shall find that it comprehends a great deal. "In thee shall all families of the earth be blessed" means nothing less than the possession of the whole earth by the descendants of Abraham. But this will appear more clearly as we pass on.

In Gen. 13:14-17, we find the promise renewed more in detail in these words: "And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee."

Here we have strong proof that the promise to Abraham included nothing less than the whole earth, for his seed were to be multiplied as the dust of the earth. The length and the breadth of the land was to be theirs.

At that time Abraham had no child, and in all human probability could never have one. "And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly. And Abram fell on his face; and God talked with him, saying, As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee." Gen. 17:1-5.

Again, when God was about to destroy Sodom, he said: "Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him." Gen. 18:17-19.

This give us to understand that the promise was made to Abraham with so much positiveness, because the Lord knew that he would keep his commandments, and that he would command his children and his household after him to do likewise. From this also we may learn that the promise to his seed was only to those who should serve the Lord.

Once more we find the promise renewed, when Abraham had showed his faith in God by proceeding to offer up his only son, through whom the promise was to be fulfilled. The Lord then called to Abraham, and said: "By myself have I

sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." Gen. 22:16-18.

In the expression "thy seed shall possess the gate of his enemies," we have the promise of conquest. Bear this in mind, while we consider a few other points. In Gal. 3:15-17, we have a scripture that has an intimate connection with the subject under consideration. "Christ hath redeemed us from the curse of the law, being made a curse for us; . . . that the blessing of

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Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith. Brethren, I speak after the manner of men; though it be but a man's covenant, yet if it be confirmed no man disannuleth, or addeth thereto. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say, that the covenant, that was confirmed before of God in Christ, the law. . . cannot disannul, that it should make the promise of none effect." From the above scripture we learn that the seed to whom the promise was made, is Christ,-the same that was promised at the time of the fall.

Now in connection with the promise to Abraham, that his seed should possess the gate of his enemies, read the following words of God the Father to his Son Jesus Christ: "Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." Ps. 2:7-9.

When this shall have been accomplished, then "the meek shall inherit the earth, and shall delight themselves in the abundance of peace;" for the meek are they who have come to Christ and have learned of him, yielding themselves to him to be his servants; and Paul says: "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29. From this, together with the statement that "they which are of faith, the same are the children of Abraham. And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed" (Gal. 3:7, 8), we may conclude, even at this stage of our study, that the promise to Abraham, and to his seed, was nothing less than the promise of the earth to all who, through faith in Christ, should gain the victory over sin. And this is further confirmed by Paul's statement that "the promise that he should be the heir of the world, was not to Abraham, or to his seed through the law, but through the righteousness of faith." Rom. 4:13.

In the twenty-sixth chapter of Genesis we find the promise once more repeated, this time to Isaac; and in the twenty-eighth chapter it is renewed to Jacob.

May 15, 1889

"The Hope of the Promise" *Bible Echo and Signs of the Times* 4, 10.

E. J. Waggoner

Now it is certain that neither Abraham, Isaac, nor Jacob, ever had any share in the inheritance promised to them. When Stephen was before the Jewish Sanhedrim, on trial for his life, he referred to God's call for Abraham to go into the land of Canaan, and said, "*And he gave him none inheritance in it, no, not so much as to set his foot on; yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child.*" Acts 7:5. And this Stephen used as part of his argument that the promise to Israel was yet to be fulfilled. But we shall find that the Lord is not slack concerning his promise.

Not only did Abraham have no inheritance in the land, but Isaac and Jacob were in a like condition. The apostles says: "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise; for he looked for a city which hath foundations, whose builder and maker is God." Heb. 11:8-10.

And the same is true of Abraham's posterity through faith. Verses 13-16. They confessed that they were strangers and pilgrims in the earth, which had been promised to them for an inheritance. They died without having received the promised inheritance, or any part of it; yet their faith was as strong when they died as when the promise was first made. They plainly declared, says Paul, that they looked for a country, and we have already learned that that country was the whole earth; and since they were not disappointed because the country was not given to them in their life-time, it is evident that they understood the promise to embrace the resurrection from the dead. This was plainly declared to be the case by Paul when he testified of his faith before Agrippa. "And 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.* For which hope's sake, king Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you, that God should raise the dead?" Acts 26:6-8.

All who have read the book of Acts know that Paul was persecuted by the Jews because he preached Christ. This was the cause of all the Jewish persecution of Christians. After Peter and John had healed the lame man, at the gate of the temple, and had declared to the Jews that it was done through the power of Jesus of Nazareth, whom they had crucified, and who had risen from the dead, "the captain of the temple, and the Sadducees, came upon them, being grieved that they taught the people, and preached through Jesus the resurrection from the dead." Acts 4:1, 2. And when Paul stood before Agrippa, and uttered the words quoted in the preceding paragraph, he said that he had continued unto that day, "saying none other things than those which the prophets and Moses did say should come; that Christ should suffer, and that he should be the first that

should rise from the dead, and should show light unto the people, and to the Gentiles." Acts 26:22, 23.

The Jews professed to believe the writings of Moses and the prophets, and the apostles preached nothing else. When Paul was accused by the Jews before Felix, he said: "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets; and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust." Acts 24:14, 15.

It is probably a fact that in many instances where men have been persecuted as heretics, the heresy of which they were accused was some doctrine which their accusers would have been obliged to hold if they had been consistent with their profession. In the great majority of cases, the "heretics" in the church have been men who have obeyed and talk about truth of the Bible, and their persecutors have been those, who, by their preaching, were convicted of inconsistency. So the Jews held the doctrine of the resurrection of the dead; but they persecute Paul for preaching it, because it involved the preaching of Christ, whom their pride led them to reject.

Now put these facts with Paul's statement that he stood and was judged for the hope of the promise made of God to the fathers, and it is as plain as language can make it that the promise to the fathers that through Christ they should have a resurrection from the dead, and should by that means enter upon their inheritance. Paul looked forward to the fulfillment of the promise with as ardent hope and as steadfast faith as did Abraham, and it was this that he had in mind when he said that, "denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:12, 13.

This has been no hope of the church in all ages. But in the midst of his deep affliction, the patriarch Job found comfort in the knowledge that his Redeemer lived and should stand in the latter day upon the earth, and that although worms might devour his body, nevertheless in his flesh he should see God. Job 19:23-27. Again, after speaking of the certainty of death and decay, he asked, "If a man die, shall he live again?" and at once answered his own question, saying, "All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee; thou wilt have a desire to the work of Thine hands." Job 14:14, 15. What this change will be, and when it will take place, we are told by the apostle Paul in the following language: "Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. . . . Then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" 1 Cor. 15:51-55.

Isaiah also, after speaking of the desolation of Israel, said: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the

dead." Isa. 26:19. And this will take place at the time spoken of in the following verses, from which Paul quoted when he showed to the Corinthians the mystery of the resurrection from the dead: "And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And He will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of His people shall He take away from off all the earth; for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us; this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." Isa. 25:6-9.

June 1, 1889

"The Rest that Remains" *Bible Echo and Signs of the Times* 4, 11.

E. J. Waggoner

We return once more to Abraham, and the promise to him and his seed. We have learned that the promise was confirmed to him in Christ; and certainly this was the case when a son was promised to him, for the record says, "And he believed in the Lord; and he counted it to him for righteousness." Gen. 15:6. This counting his faith for righteousness was nothing else but the forgiveness of his sins, through Christ. This is plainly declared to be the case, in Rom. 4:3-9. Now at the very time when the promise was thus confirmed to him, the Lord said to him: "Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge; and afterward shall they come out with great substance." Gen. 15:13, 14.

In this text we have the sojourn in Egypt foretold; but we have more than that, for the children of Israel were not in Egypt four hundred years. It was only four hundred and thirty years from the time that the promise was made to Abraham until the giving of the law, immediately after the departure from Egypt. Gal. 3:17. We can easily make up this time thus: From the time that the promise was made, till the birth of Isaac, was twenty-five years. Compare Gen. 12:1-4 and Gen. 21:5. From the birth of Isaac till the birth of Jacob was sixty years. Gen. 25:26. From the birth of Jacob till the going down into Egypt was one hundred and thirty years. Gen. 47:8, 9. Therefore from the promise to Abraham, until the going down into Egypt was (25 + 60 + 130) 215 years. And Josephus says ("Antiquities," chap. 15, par. 2) that the length of the sojourn in Egypt was two hundred and fifteen years, thus making the four hundred and thirty years of Galatians 3:17.

But how about the four hundred years of affliction, which the Lord said that the posterity of Abraham should suffer? It is evident from the text, and also from Acts 7:6, 7, that the four hundred years ended at the exode, the same time when the four hundred and thirty years ended. Thus they must have begun thirty years after the promise was first made to Abraham, or when Isaac was about five years

old. Now in Gal. 4:29 Paul says that "he that was born after the flesh," namely, Ishmael, persecuted Isaac, who was "born after the Spirit;" and this cannot refer to any other time than that when Ishmael "mocked" Isaac, which resulted in the expulsion of Ishmael and his mother. Gen. 21:9, 10. This is the only recorded instance of the persecution of Isaac by Ishmael, and was, as nearly as can be calculated, about thirty years after the promise, and four hundred years before the deliverance from Egypt. So there were one hundred and eighty-five of the four hundred years' affliction, that were endured in the land of Canaan, and in adjoining countries. Yet all this time they were sojourning in a country that was not theirs. Compare Gen. 15:13 and Heb. 11:9.

We pass over the bondage in Egypt, and come to the time of the exode. When Moses was sent down into Egypt to deliver the people, the Lord gave him the following message: "Wherefore say unto the children of Israel, I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments; and I will take you to me for a people, and I will be to you a God; and ye shall know that I am the Lord your God, which bringeth you out from under the burdens of the Egyptians. And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage; I am the Lord." Ex. 6:6-8.

Here the promise to Abraham, which was renewed to Isaac and to Jacob, was renewed again to their descendants. And in pursuance of that same promise, the Lord said to them when they had gone out of Egypt: "Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine; and ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel." Ex. 19:4-6.

Now that this was the same promise that was made to Abraham, we have an explicit statement in the following words, found in Deut. 7:6-8: "For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people; but because the Lord loved you, and *because he would keep the oath which he had sworn unto your fathers*, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt."

When we read the promise recorded in Gen. 22:17 we noted that in the words, "Thy seed shall possess the gate of his enemies," it included rest from oppression. So likewise the promise to the Israelites included not only possession of land, but rest. This will appear from the next article.

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"The Rest that Remains" *Bible Echo and Signs of the Times* 4, 12.

E. J. Waggoner

The promise to the Israelites included not only possession of land, but rest. Thus when Moses allowed two tribes and a half to settle in the country across the Jordan, he said to them: "The Lord your God hath given you this land to possess it; ye shall pass over armed before your brethren the children of Israel, all that are meet for the war, . . . until the Lord have given rest unto your brethren, as well as unto you, and until they also possess the land which the Lord your God hath given them beyond Jordan." Deut. 3:18-20.

Again, just a little while before they refused the land of Canaan, Moses said to them: "For ye are not as yet come *to the rest* and *to the inheritance*, which the Lord your God giveth you. But when ye go over Jordan, and *dwell in the land* which the Lord your God giveth you to inherit, and when *he giveth you rest* from all your enemies round about, so that ye dwell in safety; then there shall be a place which the Lord your God shall choose the cause of his name to dwell there," etc. Deut. 12:9-11. Thus we find that *rest from their enemies* was as much a part of the promise as was the inheritance of the land.

Joshua was the one to lead the people over Jordan into the land of promise; and the record expressly states that before he died the land was divided among the people, "and the Lord gave them rest round about, according to all that he swore unto their fathers; and there stood not a man of all their enemies before them; the Lord delivered all their enemies into their hand." Josh. 21:44.

Yet in the face of this record, the apostle declares that Joshua did not give them rest. For some reason we know not what, the translators of King James Version sometimes gave an incorrect translation in the body of the text, and placed the correct rendering in the margin. So it is in Heb. 4:8. We quote with the correct marginal reading: "For if Joshua had given them rest, then would he not afterward have spoken of another day." The "another day" of this text is the "to-day" of Ps. 95:7-11, when the Lord said through his servant: "To-day if ye will hear his voice, Harden not your heart, as in the provocation, and as in the day of temptation in the wilderness; when your fathers tempted me, proved me, and saw my work. Forty years long was I grieved with this generation, and said, It is a people that do err in their heart, and they have not known my ways; unto whom I swear in my wrath that they should not enter into my rest."

Now, although a very few of those who came out from Egypt did enter into the land of Canaan, and the Lord gave them rest, it is certain that that was not the fulfillment of the promise made to Abraham, because (1) Abraham had no part in it (Acts 7:5): "Neither did Isaac and Jacob, to whom the promise was made, as well as to Abraham; and (2) the apostle speaks of "Gideon, and of Barak, and of Sampson, and of Jephthae; of David also, and Samuel, and of the prophets" (Heb. 11:32), all of whom lived after the days of Joshua; and of them he says: "And these all, having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect." Heb. 11:39, 40.

Here we learn that the promise will not be fulfilled to them until we share it with them; and so the apostle says: "There remaineth therefore a rest to the people of God." Heb. 4:9. At the same time, however, he utters a word of caution, saying: "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it." Heb. 4:1, 2.

From this we learn that the promise of rest was made known to the ancient Jews through the preaching of the gospel. We have already read the statement of Paul, that the gospel was preached to Abraham. Gal. 3:7, 8. But the Jews, as a nation, did not have faith and so they were debarred from the final rest which the Lord promised to Abraham. The same promise is left to us, but we, like them, shall come short of it, unless we have the faith of Abraham.

That the rest here referred to is the rest in the earth when it shall be freed from the curse, is manifest from verses 3-5 of Hebrews 4. The apostle says: "For we which have believed do enter into rest, as he said, as I have sworn in my wrath, if they shall enter [that is, they shall not enter] into my rest; although the works were finished from the foundation of the world. For he spake in a certain place of the seventh day on this wise, and God did rest the seventh day from all his works. And in this place again, If they shall enter into my rest."

The apostle is not making any argument here concerning the Sabbath. He simply refers to the record of Gen. 2:3, in proof of his statement that "the works were finished from the foundation of the world." The earth was designed to be inhabited by man. Isa. 45:18. The dominion of the earth, as it came pure and undefiled from the hand of the Creator, was given to man. Gen. 1:28. And so, on the seventh day, when God rested from all his works, his rest was prepared for his people. That rest, which was simply the possession of the whole earth kingdom, was lost through transgression; yet it is certain that some must enter in (Heb. 4:6) and so the day of salvation" (2 Cor. 6:2) is granted. This is the day that is spoken of in Ps. 95:7, the day secured to us through the grace of our Lord Jesus Christ, as spoken of in Ps. 118:29-24; the day which Abraham saw, and which caused him to rejoice. Gen. 8:56. In this day of grace all who will may become enrolled as children of Abraham, through birth, becoming "heirs of God, and joint-heirs with Christ;" and to them that Lord will say when he comes, sitting upon the throne of his glory: "Come, ye blessed of my father, inherit the kingdom prepared for you *from the foundation* of the world." Matt. 25:34. Compare Heb. 4:3, and the comments upon it.

Thus we learn that "the Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to usward, not willing that any should perish, but that all should come to repentance;" and that "the long-suffering of our Lord is salvation." 2 Peter 3:9, 15. But though the Lord is long-suffering, he will not always delay judgment. Of the antediluvians he said: "My spirit shall not always strive with men." For one hundred and twenty years his Spirit, was seeking to draw them away from sin; and not until it was useless to strive longer did God withdraw his Spirit. His grace that was bestowed upon them proved to be in vain, because the delay in the execution of the sentence upon their evil

works only made them the more determined to do evil. Let us learn a lesson from their fate, and seek the Lord while he may be found.

July 1, 1889

"The Throne of David" *Bible Echo and Signs of the Times* 4, 13.

E. J. Waggoner

Again we return to the children of Israel in the land of Canaan. We pass by the time of the judges, of their apostasies and consequent afflictions, and come to the time when the kingdom had been established, and given to David. The record says that "when the king sat in his house, and the Lord had given him rest round about from all his enemies" (2 Sam. 7:1), the king proposed to build a house for the Lord. The prophet Nathan approved of his project, but afterwards, at the command of the Lord, he told him that he should not build the house. After briefly rehearsing his dealings with the children of Israel, the Lord said: "Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime." 2 Sam. 7:10.

Note this text carefully. When these words were spoken to David, the children of Israel had been in the land of Canaan four hundred years, and at that very time David, as king of all Israel, was in quiet possession of the land, for, "the Lord had given him rest round about from all his enemies;" and yet, ignoring all this, the Lord promised to plant his people in a land of *their own*, and to give them rest from their enemies. What could the Lord have meant by that? Simply this, that the possession of the small territory of the land of Canaan, was not the rest that God designed for his people. Not yet had the promise to Abraham been fulfilled, and the Lord had not forgotten it.

At this time the Lord identified David with the promise, almost as closely as was Abraham. The Lord said to him: "And thine house and *thy kingdom shall be established for ever* before thee; thy throne shall be established for ever." 2 Sam. 7:16. And in praising God for the largeness of his promise, David said: "Then went king David in, and sat before the Lord, and he said, Who am I, O Lord God? and what is my house, that thou hast brought me hitherto? And this was yet a small thing in thy sight, O Lord God; but thou hast spoken also of thy servant's house for a great while to come. . . . Wherefore thou art great, O Lord God; for there is none like thee, neither is there any God beside thee, according to all that we have heard with our ears. And what one nation in the earth is like thy people, even like Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for you great things and terrible, for thy land, before thy people, which thou redeemedst to thee from Egypt, from the nations and their gods? For thou hast confirmed to thyself thy people *Israel to be a people unto thee for ever*; and thou, Lord, art become their God." 2 Sam. 7:18-24.

Starting with this specific promise that David's kingdom should be established forever, and that Israel should be a people forever, we shall very briefly trace the history of that kingdom. We find that it continued prosperous and undivided only

through the remainder of his reign, and through the reign of his son Solomon. When Solomon died, his son Rehoboam succeeded to the throne. 1 Kings 11:43. No sooner was Rehoboam seated upon the throne than the people came to him to learn what would be the policy of his reign, and asking that he would lighten the burdens imposed on them by his father. Following the counsel of the young men, Rehoboam replied: "My father made your yoke heavy, and I will add to your yoke; my father also chastised you with whips, but I will chastise you with scorpions." 1 Kings 12:14.

"So when all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in David? neither have we inheritance in the son of Jesse; to your tents, O Israel; now see to thine own house, David. So Israel departed unto their tents. But as for the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them. . . . So Israel rebelled against the house of David unto this day. And it came to pass, when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel; there was none that followed the house of David, but the tribe of Judah only." Verses 16-20.

This division of the kingdom was effected in the year 975 B.C. It was in fulfillment of a prophecy made to Jeroboam, by Ahijah, which is recorded in the eleventh chapter of 1 Kings. The reason why the greater part of the kingdom was to be taken away from the house of Solomon, was thus stated by the prophet: "Thus saith the Lord, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee; (but he shall have one tribe for my servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel;) because that they have forsaken me, and have worshipped Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in my ways, to do that which is right in mine eyes, and to keep my statutes and my judgments, as did David his father." Verses 31-33.

Thus the kingdom, with the exception of one tribe, was taken from the house of David, on account of Solomon's terrible idolatry; and to Jeroboam the Lord said: "And I will take thee, and thou shalt reign according to all that thy soul desireth, and shalt be king over Israel. And it shall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do that is right in my sight, to keep my statutes and my commandments, as David my servant did; that I will be with thee, and build thee a sure house, as I built for David, and will give Israel unto thee." Verses 37, 38.

But Jeroboam did not heed the words of the Lord. As soon as he came to the throne, he made two calves for the people to worship, so as to keep them from going to Jerusalem to worship the Lord (1 Kings 12:26-30); and although he was reproved by the prophet of the Lord, he "returned not from his evil way," but "made Israel to sin," for which reason the Lord cut him off. Read 1 Kings 13 and 14.

The succeeding kings were no better; for among all the kings of Israel we find not one good man. They were all idolaters, and some of them were men of the vilest character, without a single redeeming trait. The children of Israel sinned

against the Lord "and walked in the statutes of the heathen, whom the Lord cast out from before the children of Israel . . . And they set them up images and groves in every high hill, and under every green tree; and there they burnt incense in all the high places, as did the heathen whom the Lord carried away before them; and wrought wicked things to provoke the Lord to anger. . . . And they caused their sons and their daughters to pass through the fire, and used divination and enchantments,

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and sold themselves to do evil in the sight of the Lord, to provoke him to anger." See 2 Kings 16:7-23.

So in the year 721 B.C., after the kingdom of Israel had continued 254 years, and had made a record of wickedness, which has probably never been exceeded by any nation, the Lord removed them "out of his sight." In that year the king of Assyria took Samaria the capital of the kingdom, "and carried Israel away into Assyria," and filled their places with "men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim." 2 Kings 17:24. From this date the kingdom of Israel has no more a place in history.

July 15, 1889

"The Throne of David" *Bible Echo and Signs of the Times* 4, 14.

E. J. Waggoner

THE JEWISH PEOPLE REJECT CHRIST

The history of the kingdom of Judah was somewhat different. Some of the kings were as wicked as any of the kings of Israel, and some of them were men of eminent piety. There was a succession of apostasies, of judgments, and of repentance and apostasy. Toward the close of its history the prophet Jeremiah said: "Thus said the Lord unto me; Go and stand in the gate of the children of the people, whereby the kings of Judah come in, and by the which they go out, and in all the gates of Jerusalem; and say unto them, Hear ye the word of the Lord, ye kings of Judah, and all Judah, and all the inhabitants of Jerusalem, that enter in by these gates; Thus saith the Lord; Take heed to yourselves, and bear no burden on the Sabbath day, nor bring it in by the gates of Jerusalem; neither carry forth a burden out of your houses on the Sabbath day, neither do ye any work, but hallow ye the Sabbath day, as I commanded your fathers. But they obeyed not, neither inclined their ear, but made their neck stiff, that they might not hear, nor receive instruction. And it shall come to pass, if ye diligently hearken unto me, saith the Lord, to bring in no burden through the gates of this city on the Sabbath day, but hallow the Sabbath day, to do no work therein; then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem; and this city shall remain for ever." Jer. 17:19-25.

A few remarks concerning God's purpose with Israel may be in place here. He chose Abraham because Abraham had a heart to serve him, and would keep the light of God's truth from dying out. He called the Israelites out from Egypt, so that they might serve him; and he made them the depositories of his holy law, in order that they might hold up the standard of truth to the surrounding nations. In numerous places we learn that provision was made that the strangers who wished to serve the Lord could become a part of Israel, and heirs of the promise equally with the descendants of Abraham. If the children of Israel had been true to their high calling, and had not departed from God, or, having departed and repented, had remained faithful, they would ever have continued as a nation. And the text that we have just read indicates that in that case Jerusalem itself would have stood forever as the capital of the kingdom. What transformation it would have undergone to make it suitable for the eternal habitation of the saints, we cannot tell. On the other hand, the following judgment, if they should depart from God, was uttered by Jeremiah: "But if ye will not hearken unto me to hallow the Sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched." Jer. 17:27.

These warnings were not heeded. In Jeremiah chapter 25 and 27, we find the announcement of their captivity, because of their refusal to obey God. This was the complete overthrow of the kingdom of Judah in the reign of Zedekiah. Although, after seventy years of captivity, all who wished were given full liberty to return to Jerusalem, and the city and the temple were rebuilt, no king since that time has ever sat upon the throne of Israel. The Jews were in Babylon till that empire was overthrown by the Medes and Persians, B.C. 538. Cyrus, and Darius, and Artaxerxes, kings of Persia, gave them permission to return to their own land, but they had no king, and they existed only through the sufferance of the kings of Persia. Alexander the Great showed them favours, and to him they acknowledged allegiance. When the empire of Greece was divided at the death of Alexander, they were subject by turns to different kings until finally they turned to the rising Roman power for complete protection, and remained subject to them as long as they had any existence as a nation. But before we speak of their final fate, we must look at a prophecy concerning the kingdom, which was uttered by Ezekiel toward the last of Zedekiah's reign.

After foretelling the invasion by the king of Babylon, the prophet said: "And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, Thus saith the Lord God: Remove the diadem, and take off the crown; this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it; and it shall be no more, until He come whose right it is; and I will give it Him." Eze. 21:25-27.

In this prophecy the history of the world from that time until the end of time is briefly told. When the diadem was removed from the head of Zedekiah, the kingdom passed into the hands of Nebuchadnezzar, king of Babylon. Not simply the narrow limits of the kingdom over which Zedekiah ruled, but all the kingdoms of the earth, or, rather, the dominion of the whole earth, was given to Nebuchadnezzar. See Jer. 27:5-7; Dan. 2:37, 38. Then, said the Lord, "I will

overturn, overturn, overturn it." Three kings reigned in Babylon after Nebuchadnezzar, and then the first overturning took place, and the empire of the world passed into the hands of the Medes and the Persians. See Ezra 1:2. This took place B.C. 538. The Persian Empire, for the Median portion was overshadowed by the Persian element, lasted for 297 years, until B.C. 331. Then the second overturning took place, and the empire of Greece had the universal control in the earth. See Dan. 2:39. After the death of Alexander the empire was divided into four parts, each striving for supreme control; but by the year 168 B.C. the third overturning had taken place, and the world came under the dominion of the Romans. This was to be the last overturning, said the prophet, "until He come whose right it is," when it should be given to Him. The one whose the earth is by right, is Christ, for the Father has said to Him, "Ask of me, and I shall give thee. . . the uttermost parts of the earth for Thy possession." Ps. 2:8. Moreover, Christ has purchased the possession by bearing the curse which came upon it in consequence of Satan's maliciousness, and which constituted the evil one's sole claim to it. Thus He bought Satan's technical and usurped claim, and became sole heir to the whole world.

But the promise to give the dominion to Christ did not have reference to His first advent, as will appear from the following:-

1. At the first advent of Christ the Romans ruled the whole world (Luke 2:1); and that empire continued, powerful and undivided, for nearly four hundred years afterward. Although the Jews rejected Jesus, they had not the power to put him to death, and He was formally condemned and executed by the Romans.

2. Just before His crucifixion, Jesus wept over Jerusalem, saying, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see Me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord." Matt. 23:37-39.

The rejection of the Messiah and filled up the cup of the iniquity of the Jewish nation. "He came unto His own, and His own received Him not." John 1:11. If they had accepted Him, they might, even at that late day, and after so many apostasies, have still remain the chosen people of God, through whom the nations of the world should be enlightened, and around whose standard of the faithful would flock. As Jesus thought of what they might have been if they had received Him, He wept, saying, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." Luke 19:42.

Never again would the tribes go up to Mount Zion, the joy of the whole earth; no longer should the gorgeous temple be called a house of prayer for all nations. When Christ uttered that last cry upon the cross, "It is finished," the veil of the temple was rent in twain from the top to the bottom, showing that their house was left and to them desolate. Less than forty years later (A.D. 70), the Romans besieged Jerusalem and utterly destroy it, fulfilling the words of Christ recorded in Matt. 24:2, and Luke 19:43, 44. This destruction, which marked the uttered

extension of the Jewish people as a nation, also prefigured the final destruction of all that reject the gospel.

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"The Throne of David" *Bible Echo and Signs of the Times* 4, 15.

E. J. Waggoner

"HE IS FAITHFUL WHO HAS PROMISED"

Although the Jewish people as a nation were rejected, God did not forget His promise. Centuries before, He had said to David that his throne shall be established, and the people of Israel should continue forever; and this promise he could not break. Said He: "My covenant will I not break, nor alter the thing that is gone out of My lips. Once have I sworn by My holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before Me. It shall be established for ever as the moon, and as a faithful witness in heaven." Ps. 89:34-38. Later still Isaiah had made the prophetic statement that, "Unto us a child is born, unto us a son is given; and the government shall be upon His shoulder; and His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this." Isa. 9:6, 7.

Here, as in the promise made to Abraham, we find that Christ is the seed. It is through Christ that David's kingdom is to be established forever, and to when the angel Gabriel came to Mary to announce the birth of Jesus, he said said of Him, "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto Him the throne of his father David; and He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end." Luke 1:31-33.

David understood that the promise concerning the establishment of his kingdom was to be fulfilled in this manner. On the day of Pentecost, Peter quoted the words of David in the sixteenth psalm: "Therefore did my heart rejoice, and my tongue was glad, moreover also my flesh shall rest in hope, for Thou wilt not leave my soul in hell; neither wilt Thou suffer Thine Holy One to see corruption," and then he added: "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulcher is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before spake of the resurrection of Christ, that His soul was not left in hell [the grave], neither His flesh did see corruption." Acts 2:29-31. It was this assurance that caused David, like the other patriarchs, to die in full faith that the promise would be fulfilled.

Christ knew full well that the house of Jacob and the throne of David should endure forever even while he was foretelling the utter destruction of the Jewish nation. John 18:36; Acts 1:6, 7. He was now to Heaven, to sit down at the right hand of God. Why He went there, and what He is doing there, will be briefly indicated by a few scriptures. Through the prophet John He said: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my

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Father in his throne." Rev. 3:21. So He has not yet received His kingdom, but also upon His Father's throne, which is a throne of grace (Heb. 4:14-16), procuring pardon and salvation for all who come unto God by Him. It was this work that the prophet Zechariah foretold in these words: "Thus speaketh the Lord of hosts, saying, Behold the man whose name is The BRANCH; and He shall grow up out of his place, and he shall build the temple of the Lord; even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne; and the counsel of peace shall be between them both." Zech. 6:12, 13.

Since Christ sits upon a throne of grace, the kingdom in which He now rules must be a kingdom of grace. This is an entirely different kingdom from the kingdom of glory, and is designed to fit subjects for that kingdom. It is this kingdom of grace that is referred to in Col. 1:12-14; Rom. 14:17; Matt. 12:28; Rev. 1:9.

Those who are in the kingdom of grace may expect to suffer tribulation, because tribulation works patience, and causes the sufferer to know more of the grace of God. But the kingdom of glory will put an end to all tribulation. So Jesus comforts the despised and sorrowing little band of disciples with the words: "Fear not, little flock; for it is your father's good pleasure to give you the kingdom." Luke 12:32.

James says: "Hearken, my beloved brethren, hath not God chosen the poor of this world rich in faith, *and heirs of the kingdom* which he hath promised to them that love him." James 2:5. Here is the kingdom of which those rich in faith are only heirs; it is promised to those that love God, but they do not yet possess it. And to the same intent Peter, after mentioning the Christian graces,-faith, virtue, godliness, patience, brotherly kindness, charity, etc. "Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." 2 Peter 1:10, 11.

Thus we see that the grace of God, which is freely dispensed while Christ sits upon the throne of grace, and by means of which we are enabled to overcome (Heb. 4:14-16), simply fits us for the kingdom of glory, into which an abundant entrance will be ministered to the faithful at the coming of our Lord and Saviour Jesus Christ. Matt. 25:31-34.

While he sits upon His Father's throne, it is as a priest, counseling with his Father for the peace of mankind. David tells until what time he will remain there,

saying, "The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool." Acts 2:34, 35; Ps. 110:1.

When Christ was on this earth, he had not kingly power, except as he was full of grace and truth. As a representative of the kingdom of grace, he had power on earth to forgive sins. "God was in Christ, reconciling the world unto himself." But the kingdom of this world was not His. If he had been possess the kingdom, he would have destroyed his enemies, as he will do when he comes again, after he has received it. At that time he paid tribute to earth the king; when he comes again, it will be as King of kings and Lord of lords.

From all these texts it is evident that Christ did not receive the kingdom at his first advent. Instead of having a kingdom, he had not so much as a place to lay his head. But he has ascended to the right hand of God, there to remain until the kingdom is given to him, and His enemies are made his footstool, when he will return to rid his kingdom of his enemies, and to plant his people Israel in their own land.

The parable of the ten pounds, as recorded by Luke, was given for the purpose of teaching this very thing. Luke 19:11-15. Then follows the accounting with the servants, and the commendation of those who had been faithful; and the parable closes with these words: "But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me." This is so plain as to need no comment. It shows that Christ has gone to heaven to receive the kingdom, and that he will return when he has received it.

In the seventh chapter of Daniel, verses 9, 10, there is a graphic word-picture of the Judgment in heaven, which will determine who are worthy to be raised from the dead, or to be translated, when the Lord comes. As soon as this judgment is over, Christ will receive his kingdom, as we read in the following verses: "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Daniel. 8:13, 14. This is the fulfillment of the words of the angel Gabriel to Mary, when he announced the birth of Jesus, saying: "And the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." Luke 1:32, 33.

The throne of David is the throne that was a promise to Christ; therefore the dominion, the receiving of which is described in Dan. 7:13, 14, must be the kingdom of Israel. It was declared that His everlasting dominion should be over the house of Jacob; yet the prophet, after telling of the destruction of earthly monarchies, says: "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Therefore it must be that all the saints of God will constitute the people of Israel, over whom Christ shall reign. This truth has been referred to before, but now more extended positive Scripture proof is in order.

August 15, 1889

"Continue" *Bible Echo and Signs of the Times* 4, 16.

E. J. Waggoner

"But continue thou in the things which thou hast learned, and hast been assured of, knowing of whom thou hast learned them." Thus wrote the apostle Paul to his son Timothy. There are thousands of honest souls who would be well off if they would but heed that injunction. It would seem to be the most natural thing in the world to do, and yet there are few who do it. If a man has learned a thing, and is assured of it, it would seem as though he would cling to that under all circumstances; the more the clouds and mists gathered about him, the more that darkness covered his way, making it almost impossible to discern anything, the more closely should he cling to those things that he has been assured of.

Usually, however, the contrary is just the case. A person is as well assured of some things as he can possibly be of his own existence, but suddenly he is confronted by something which he does not know how to "harmonize" with what he already has. The new thing may be only a spectre, but it has proved sufficient to frighten him from all that is substantial.

There are a great many who can never become reconciled to the idea that they are not omniscient. They rest content for a while in the things that they are assured of, simply because those things bound their horizon. But when they become conscious that there are things that they do not know, and things that they with their finite minds cannot understand, they give up everything. They will know everything or nothing. Unfortunately, when they have thrown away those things that they know, and are the nearest to knowing nothing, they imagine that they are the nearest to knowing everything.

Henry Ward Beecher tells of a lesson which was once given him in regard to continuing in the things which he knew. When he was a boy, he had a very original teacher in mathematics. One day Henry was demonstrating a problem, when his teacher suddenly interrupted him with an emphatic No! This disconcerted him and he began again at the beginning, but was very soon interrupted by another emphatic contradiction of his statement. Wholly discouraged, he sat down, and the problem was given to another boy, who demonstrated it in the same manner and was met by the same contradictions on the part of the teacher. This boy, however, paid no heed to the interruptions, and completed his demonstration and was commended. "Why," said young Beecher, in an injured tone, "that's just the way I did it." "Yes," replied the teacher, "but you didn't stick to it."

That is the way with many Christians. They go along very smoothly so long as there is no breath of opposition; but as soon as they meet with a sharp contradiction, they don't know what to do. They act as though they thought that nothing can be true unless everybody believes it. It isn't, however, because the things that they are assured of are attacked, that they give up the truth, but because something else is declared or insinuated to be the truth, and they

cannot harmonize the two. Doubts and fanciful theories are presented to them, and they straightway leave the solid ground of truth, to chase the will-o'-the-wisp into the bogs of error. How much better off people would be if they would only heed the apostle's injunction to continue in the things that they are assured of. Is not that the only common sense way of doing?

It is only those who patiently continue in well-doing that God will reward with eternal life. Eternity in the kingdom of God will be continual progression in the truths which have been learned on earth. No man who puts his hand to the plow and looks back is worthy of the kingdom of Heaven; because if he cannot continue for a few years in things that he has been assured of, how can he continue in the same things throughout eternity?

Happy is the man who continues instant in prayer, "watching thereunto with all perseverance," and is thus "steadfast, unmovable, always abounding in the work of the Lord." Have you been assured of one thing? Then cling to it and continue in it, even though it be the only thing you know. Better be assured of one thing, than to be in doubt of every thing. Does somebody say, "Well, I don't know about that"? Then do you reply, "Well, I do know about it." Does somebody taunt you with your ignorance of many things? Tell them that your ignorance of many things shall not overthrow your knowledge of the one thing. Whatever is said and done, "continue thou in the things which thou hast learned, and hast been assured of." Only by so doing can you hope to know any thing more.

Above all things, continue in the knowledge of God. "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men." Titus 3:8. Oh that all who profess faith in Christ might so know him whom they have believed that they would "be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love may grow up into him in all things which is the head, even Christ."

September 1, 1889

"The Divinity of Christ" *Bible Echo and Signs of the Times* 4, 17.

E. J. Waggoner

The first text that we quote is that one so familiar to everyone who knows anything of the Bible, John 1:1: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." That this refers to Christ is evident from verse 4: "In Him was life; and the life was the light of men;" and from verse 14: "And the Word was made flesh, and dwelt among us, full of grace and truth." Indeed, we never heard of anyone who doubted that the evangelist has reference to Christ in this passage. From it we learn that Christ is God. That text alone, if we had no other, is sufficient to establish the divinity of Christ, for the word "divinity" means, "the nature or essence of God." We believe in the divinity of Christ, because the Bible says that Christ is God.

In the book of Isaiah, which is full of prophecies of the Messiah, we find the following words spoken in anticipation of Christ:-

"For unto us a child is born, unto us a Son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." Isa. 9:6.

It would be impossible to find titles which would more completely show the exalted nature of Christ than these: "The mighty God, The everlasting Father." But we read again from the beloved disciple:-

"No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." John 1:18.

This text shows the closeness of the relationship between Christ and the Father. He is "the only begotten Son," and he is "in the bosom of the Father." No matter where Christ may be in person, he is "in the bosom of the Father;" that is a statement that is universally true, showing the unity of the Father and the Son. "He hath declared him." That is, no man has seen God, but they know his character and attributes, because they have seen him set forth in Christ. This truth is well indicated by the words of Christ to Philip:-

"Philip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father?" John 14:8, 9.

So perfectly did Christ represent the Father, that for one to say that he had not seen the Father was equivalent to saying that he had not seen Christ. For this we have the words of Christ himself; therefore those who refuse to accept him as divine, do so simply because they cannot believe his word. Those who do not believe that Christ, as he was here on earth, was divine, do not give him credit for being even an honest man. The very name that was given to

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Jesus-Emmanuel-signifies, "God with us." See Matt. 1:23.

The writer to the Hebrews, speaking of Christ's superiority to the angels, says that it is because "He hath by inheritance a more excellent name than they." Heb. 1:3. What name is it that he has by inheritance? It is, "The mighty God." As the *only begotten Son* of God, He has that name by right. It is most natural that the Son should inherit the name of the Father. That he has this name, is shown still further by the words of the Father himself, who addresses the Son by it. Speaking of God the Father, the apostle says: "But unto the Son he saith, Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom." Heb. 1:8.

Perhaps as strong an argument for the divinity of Christ as can be found in the Bible, aside from positive statements, is contained in Matt. 19:17, for it is Christ's own claim that he was God. It is even more emphatic than John 14:9. A young man, a ruler, came to Christ and said: "Good Master, what good thing shall I do, that I may have eternal life?" and Jesus replied, "Why callest thou me good? there is none good but one, that is God; but if thou wilt enter into life, keep the commandments."

What did Christ mean by his counter question?

Did he mean to reprove the young man for calling him good? Did he mean to disclaim that epithet? Not by any means, for he was absolutely good; he was goodness personified. Paul states that he is "holy, harmless, undefiled, separate from sinners, and made higher than the heavens." Heb. 7:26. There can be no question but that he was good.

He meant to impress upon the young man's mind the fact that the one whom he was addressing as Master was not a mere man, as one of the rabbis, but that he was God. He claimed for himself absolute goodness, and since there is none good but God, he thereby identified himself with God. And with this we may connect the statement of the apostle Paul, that "in him dwelleth all the fulness of the Godhead bodily." Col. 2:9.

The following passages undoubtedly refer to Christ, and give to him all the power and glory of the Godhead:-

"The mighty God, even the Lord, hath spoken, and called the earth from the rising of the sun unto the going down thereof. Out of Zion, the perfection of beauty, God hath shined. Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness; for God is judge himself." Ps. 50:1-6.

This text describes the second coming of Christ. Another somewhat similar is Hab. 3:3-6: "God came from Teman, and the Holy One from Mount Paran. His glory covered the heavens, and the earth was full of his praise. And his brightness was as the light; he had bright beams coming out of his side [margin]; and there was the hiding of his power. Before him went the pestilence, and burning coals went forth at his feet. He stood, and measured the earth; he beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow; his ways are everlasting."

Here we have unmistakable reference to the coming of the Lord. His power and Godhead could hardly be more sublimely presented. Note the words, "He had bright beams coming out of His side; and there was the hiding of his power." It was from the side of Christ that the mingled blood and water flowed, which showed that his heart had been broken for sinners. The wounds of Jesus are the pledge of his love to sinners. From his side flowed the blood which "cleanseth us from all sin." But if that blood is despised, those wounds become as powerful for wrath as for salvation. By his great sacrifice he showed his infinite power to redeem and to destroy. That the sight of the wounds of Jesus will deepen the fear and anguish of sinners is indicated by the words: "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him." Rev. 1:7.

But perhaps the strongest language of all, as showing the divinity and majesty of Christ, is found in Isaiah. The prophet says:-

"In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims; each one had six wings; with twain he covered his face, and with twain he

covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts; the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts." Isa. 6:1-5.

We should not know to whom this refers, if our Saviour himself had not, in John 12:40, 41, quoted Isaiah's words in the tenth verse of this chapter, and applied them to himself. From these texts we have proof not only that the inspired writers call Jesus the Divine Son of God, but that Jesus himself claimed to be God.

September 15, 1889

"The Divinity of Christ" *Bible Echo and Signs of the Times* 4, 18.

E. J. Waggoner

THE WORKS OF CHRIST PROVE HIS DIVINE NATURE

We come to notice some of the works which Christ does as God, and in this we shall find additional proof of his divinity. In one talk with the Jews, he used the following language, which shows his position of equality with the Father: "For neither doth the Father judge any man, but he hath given all judgment unto the Son; that all may honor the Son even as they honor the Father. He that honoreth not the Son, honoreth not the Father which sent him." John 5:22, 23, Revised Version.

The first way in which God is revealed to us as demanding honor, is as Creator. Paul says that the heathen who know not God are without excuse, because God has revealed unto them that which may be known of him; for ever since the creation of the world, the invisible things of God, that is, his eternal power and Godhead, are clearly seen, being understood by the things which are made. Rom. 1:19, 20. Now since Christ is to be honored by all, just as they honor the Father, it follows that he is to be honored as Creator; and so, according to Paul's words to the Romans, the visible creation affords proof of the "eternal power and Godhead" of Christ. Let us note a few texts which speak of Christ as Creator. John 1:1, 2 has already been quoted, showing that Christ is God. Verse 3 says: "All things were made by him, and without him was not anything made that was made."

In Hebrews 1:8-10 we have the record of language which the Father addressed to the Son. The first, in verses 8, 9, in which the Father addresses the Son as God, we have already quoted. But in verse 10 we are told that he said further to him: "Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thy hands." So whenever we look abroad upon the earth, or view the shining heavens, we may know that they show the power and love of our Saviour, the Lord Jesus Christ. Without him was not anything

made. The apostle Paul makes this most emphatic, in his epistle to the Colossians, of Christ, through whose love we have redemption. He says: "Who is the image of the invisible God, the firstborn of every creature; for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him; and he is before all things, and by him all things consist." Col. 1:15-17.

From the words, "the first-born of every creature," some have argued that Christ himself is a created being. But that is not only a hasty conclusion, but one directly opposed to the text itself. Note the following points: 1. The same thing could not be both creature and Creator. But this text affirms in the most emphatic terms, what other texts teach, that Christ is Creator. 2. Verse 16 shows that he was not created, for, "by him were all things created, that are in Heaven, and that are in earth, visible and invisible," etc. Says John, also, "All things were made by him; and *without him was not anything made that was made.*" John 1:3. This excludes Christ from the list of created beings; for everything that was made was made by him. In Rev. 5:13, also, it is stated that "every creature which is in Heaven, and on the earth, and under the earth," gave honor and glory to him. 3. The term "firstborn of every creature" cannot by any possibility indicate that he is a created being, standing related to other creatures simply as first, and highest in rank, because he is "the only begotten Son of God." There is none other in the universe that stands related to God the Father as he does. The term firstborn does not in this case, at least, imply that others were born after him. It only shows his pre-eminence above all things, as stated in verse 18. 4. Verse 17 says that "he is before all things, and by him all things consist." This again separates him from the creation, except as creation's Lord; and this is what the text teaches. In him creation had its beginning, as stated in Rev. 3:14. Creation existed in him, in embryo, as it were; "for it pleased the Father that in him should all fullness dwell." Col. 1:19. No language could more perfectly show the pre-existence and the creative power of Christ, than does the language of Col. 1:15-17.

"By him all things consist." Literally, "by him all things hold, or stay, together." This is equivalent to Heb. 1:3, which speaks of him as "

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upholding all things by the word of his power." He brought all things into existence, and he preserves them in existence. His word caused them to exist, and his word upholds them. In all these things he acts, not independently, but conjointly with the Father. Said he: "I and my Father are one." John 10:30. Not a thought does one have that is not the thought of the other. Their unity in creation is shown in the words, "And God said, Let us make man in our image, after our likeness." Gen. 1:26. This union of the Father and the Son serves to explain why the Hebrew word which is rendered "God" is in the plural number. "No man hath seen God at any time; the only begotten Son which is in the bosom of the Father, he hath declared him." John 1:18. All that we know of God, we learn through Christ. Let no one, therefore, say that in exalting Christ we are in danger of

lowering our ideas of God. That is impossible, for the more exalted ideas we have of Christ, the more exalted must be our ideas of the Father.

October 1, 1889

"The Divinity of Christ" *Bible Echo and Signs of the Times* 4, 19.

E. J. Waggoner

HIS PRE-EXISTENCE, AND EQUALITY WITH THE FATHER

The fact that Jesus is spoken of as the only begotten Son of God should be sufficient to establish a belief in his divinity. As Son of God, he must partake of the nature of God. "As the Father hath life in himself, so hath he given to the Son to have life in himself." John 5:26. Life and immortality are imparted to the faithful followers of God, but Christ alone shares with the Father the power to impart life. He has "life in himself," that is, he is able to perpetuate his own existence. This is shown by his own words when, showing the voluntary nature of his sacrifice for man, he said: "I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." John 10:17, 18.

That Christ is divine is shown by the fact that he receives worship. Angels have always refused to receive worship and adoration. But we read of the Father, that "when he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him." Heb. 1:6. If he is to receive worship from angels, it follows as a matter of course that he should receive worship from men; and we find that even while here on earth, in the likeness of man, he received worship as God. The prophet John thus records the adoration which Christ will finally receive equally with the Father: "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever." Rev. 5:13.

If Christ were not God, this would be idolatry. The great indictment against the heathen is that they "changed the truth of God into a lie, and worshiped and served the creature more than the Creator." Rom. 1:25. It matters not what the position of a creature may be, whether a beast, a man, or an angel, worship of it is strictly forbidden. Only God may be worshiped, and since Christ may be worshiped, Christ is God. So say the Scriptures of truth.

It is hardly necessary, with all this army of testimony, to speak of the pre-existence of Christ. One of the strangest things in the world is that men professing to believe and reverence the Bible, will claim that Christ had no existence prior to his birth of the Virgin Mary. Three texts only will be quoted here to disprove this theory, but

texts which will be quoted later, on another point, will just as fully prove the pre-existence of Christ. The first text is in the prayer of Jesus, on the night of his

betrayal. He said: "And now, Father, glorify thou me with thine own self, with the glory which I had with thee before the world was." John 17:5. We don't know what could be plainer, unless it is the statement that he made the world. John says that "all things were made by him, and without him was not anything made that was made." John 1:3.

But stronger still are the words of the prophet, who foretold the place of the birth of the Messiah, in these words: "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, *from the days of eternity*." Micah 5:2, margin. He who would dispute the pre-existence of Christ, in the face of these texts, would deny that the sun shines at midday, if it suited his notion to do so.

In arguing the perfect equality of the Father and the Son, and the fact that Christ is in very nature God, we do not design to be understood as teaching that the Father was not before the Son. It should not be necessary to guard this point, lest some should think that the Son existed as soon as the Father, yet some go to that extreme, which adds nothing to the dignity of Christ, but rather detracts from the honor due him, since many throw the whole thing away rather than accept a theory so obviously out of harmony with the language of Scripture, that Jesus is the *only begotten Son* of God. He was begotten, not created. He is of the substance of the Father, so that in his very nature he is God; and since that is so "it pleased the Father that in him should all fullness dwell." Col. 1:19. Or, as the apostle states in Col. 2:9, "For in him dwelleth all the fullness of the Godhead bodily." It would be difficult to frame language more expressive of the divine nature.

Some have difficulty in reconciling Christ's statement in John 14:28, "My Father is greater than I," with the idea that he is God, and is entitled to worship. Some, indeed, dwell upon that text alone as sufficient to overthrow the idea of Christ's divinity; but if that were allowed, it would only prove a contradiction in the Bible, and even in Christ's own speech, for it is most positively declared, as we have seen, that he is divine. There are two facts which are amply sufficient to account for Christ's statement recorded in John 14:28. One is that Christ is the Son of God. While both are of the same nature, the Father is first in point of time. He is also greater in that he had no beginning, while Christ's personality had a beginning. Then, too, the statement is emphatically true in view of the position which Christ had assumed. He "emptied himself, taking the form of a servant, being made in the likeness of men." Phil. 2:7, Revised Version. He was "made a little lower than the angels, for the suffering of death." Heb. 2:9. In order to redeem men, he had to come where they were. He did not lay aside his divinity, but he laid aside his glory, and veiled his divinity with humanity. So his statement, "My Father is greater than I," is perfectly consistent with the claim, made by himself as well as by all who wrote of him, that he was and is God.

October 15, 1889

"The Divinity of Christ" *Bible Echo and Signs of the Times* 4, 20.

E. J. Waggoner

CHRIST AS LAWGIVER

Since all must honor the Son even as they honor the Father, they must honor him not only as Creator, but as Lawgiver. Says Isaiah: "The Lord is our judge, the Lord is our lawgiver, the Lord is our king, he will save us." Isa. 33:22. The statement of Christ, that "the Father judgeth no man, but hath committed all judgment unto the Son; that all men should honour the Son, even as they honour the Father" (John 5:22, 23), is in itself evidence that Christ is lawgiver. Only the power that makes the laws can provide for their execution. We shall now proceed to give proof that the law was given by Christ, even as it is his righteousness.

Christ was the leader of the children of Israel from Egypt to Canaan. Perhaps there is no one who does not believe this in a general way; but it is susceptible of very clear proof. We quote first 1 Cor. 10:4, which says that the fathers "did all drink the same spiritual drink; for they drank of that spiritual Rock that went with them [margin]; and that Rock was Christ." This of itself is sufficient to settle the matter. Christ is the Rock upon which the church of God is built, and the Rock that shall grind the enemies of God to powder. Matt. 16:18; Eph. 2:20; 1 Peter 2:4-8; Luke 20:17, 18. He is the Rock upon which those who are lifted from the horrible pit of sin have their goings established. Ps. 40:1, 2; 1 Cor. 3:11. It was he whom Israel rejected when he "lightly esteemed the Rock of his salvation." Deut. 32:15.

This is still more clearly shown by a comparison of Num. 21:5, 6 and 1 Cor. 10:10. The first text tells that "the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread. And the Lord sent fiery serpents among the people, and they bit the people; and much people of Israel died." Here we see that the people spoke not only against Moses, their visible leader, but also against God, their invisible leader. Now in 1 Cor. 10:9 Paul tells plainly against whom they were murmuring. He says: "Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents." So it was Christ who, with the name of God, was leading Israel, and it was against him that they murmured.

Heb. 3:5-11 also teaches the same thing very plainly. One has only to read it with care to see that Christ is the one whose voice the Holy Ghost warns us not to reject as did the fathers who tempted him forty years in the wilderness. We quote:-

"And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; but Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end. Wherefore as the Holy Ghost saith, To-day if ye will hear his voice, Harden not your hearts, as in the provocation, in the day of temptation in the wilderness; when your fathers tempted me, proved me, and

saw my works forty years. Wherefore I was grieved with that generation, and said, They do alway err in their heart; and they have not known my ways. So I swear in my wrath, They shall not enter into my rest."

Since Christ was the leader of ancient Israel from Egypt to Canaan, it follows that Christ was the Angel of the Lord who appeared to Moses in the burning bush, and said:-

"I am the God of thy father, the God of Abraham,

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the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God. And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey." Ex. 3:6-8.

If any should object to this most natural conclusion, on the ground that the one here speaking calls himself "I AM THAT I AM," the self-existent One-Jehovah-we have only to remind him that the Father hath given to the Son to have life in himself (John 5:26), that Christ asserted the same thing of himself when he said, "Before Abraham was, I am" (John 8:5, 6); for which supposed blasphemy the Jews attempted to stone him; and that by the prophet he is most plainly called Jehovah, in the following passage:-

"Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS;" literally, "Jehovah our righteousness." Jer. 23:5, 6.

But to return to the main point, which is that Jesus was the leader of Israel from Egypt, the Redeemer of his people from bondage, as shown by the texts cited. Now connect the introductory words of the Decalogue: "And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me." Ex. 20:1-3. This scripture positively identifies the leader of the children of Israel from Egypt, as the giver of the law from Sinai. If it is said that in the transaction we cannot separate the Father and the Son, we reply that that is just the point we are making. The Father and the Son cannot be separated in any transaction, for they are one. But just as the Son was the one by whom all things were created, so was he the one who declared to the people the law of Jehovah. Thus he is the divine Word. The Son declares the will of the Father, which is also his own will.

The fact that it was the voice of Christ that declared the law from Sinai, may be demonstrated in another way, as follows: "After speaking of the giving of the law, in Heb. 12:18-21, the apostle says: "See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven; whose voice then shook the earth; but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven." Heb. 12:25, 26.

This tells us that the same voice which shook the earth at the giving of the law from Sinai will once again shake the earth, and the heavens also. Now note the following texts, which show what takes place in connection with the second advent:-

1 Thess. 4:16: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first."

That it is Christ's voice that is then heard is shown by John 5:26-29:-

"For as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

So it is the voice of the Son of God that opens the graves. Now we will compare a few more scriptures. In Ps. 2:6-8 we learn that Christ is to rule the heathen with a rod of iron, and to dash them in pieces like a potter's vessel. Isaiah says that "he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked." Isa. 11:4.

In Rev. 19:11-21 we have a description of the going forth of Christ with the armies of Heaven to contend with and destroy the wicked nations of earth; and in Jer. 25:30, 31 this battle is thus described:-

"The Lord shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth. A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations, he will plead with all flesh; he will give them that are wicked to the sword."

Compare with this Rev. 19:15 and Isa. 63:1-6, and read Joel 3:16: "The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake; but the Lord will be the hope of his people, and the strength of the children of Israel." These texts are sufficient to show that the shaking of the heavens and the earth is done by the voice of the One who has the controversy with the nations, and who is to destroy them and deliver his people. We have already seen that the voice that is to shake the heavens and the earth is the same voice that shook the earth at the giving of the law. But it is Christ who is to dash the nations in pieces, and so it is his voice that will shake the earth and also heaven. Therefore it was the voice of Jesus that spoke the ten commandments from the top of Sinai. The law is the truth (Ps. 119:142), and Christ says, "I am the way, the truth, and the life." John 14:6. The ten commandments are God's righteousness (Isa. 51:4-7), and his will (Rom. 2:17, 18); but they represent the righteous will of Christ as much as they do that of the Father; for he and the Father are one.

November 1, 1889

"Glorify God as God" *Bible Echo and Signs of the Times* 4, 21.

E. J. Waggoner

The apostle Paul says of the heathen that they are "without excuse; because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened." Rom. 1:21. We have already seen, from the preceding verse, how they knew God. His eternal power and Godhead are clearly seen by the things that are made. "The heavens declare the glory of God; and the firmament showeth his handiwork." Ps. 19:1. Even the unlearned savage sees in nature evidences of the power and glory of God; and history affords abundant testimony to the fact that the ancient heathen philosophers and priests, although they worshiped idols, and taught the people idolatry, did have knowledge of a supreme Deity. Therefore they were "without excuse." The heathen do not need a second probation, in order that they may have "a fair chance." Not a man has ever lived on this earth to whom enough light has not been given either to save him or to witness to the justness of his condemnation.

"When they knew God, they glorified him not as God." How could they have glorified him as God? The answer is suggested by the verse which tells how they knew him. How did they know God?—By his works. Then it is evident that to glorify him as God, would have been to honor him as Creator. God has "made his wonderful works to be remembered," for it is by remembering them that men remember him. And the one thing which he has given as the memorial of his creative power is the Sabbath. Thus the fourth commandment says: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:8-11.

The fact that Jehovah made the heavens and the earth is that which distinguishes him above all false gods. See Ps. 96:4, 5; Jer. 10:10-13. And the seventh-day rest is the one thing which he has given to enable man to remember that it is he that made all these things, and that he alone is worthy of worship. Therefore it is evident that only by keeping the Sabbath according to God's commandment could the ancients have glorified him as God, and retained their knowledge of him.

The Scriptures state this fact very clearly. In the song for the Sabbath-day (Ps. 92) the psalmist says: "It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High; to show forth thy loving-kindness in the morning, and thy faithfulness every night, upon an instrument of ten strings, and upon the psaltery; upon the harp with a solemn sound. For thou, Lord, hast made me glad through thy work; I will triumph in the works of thy hands. O Lord, how great are thy works! and thy thoughts are very deep. A brutish man knoweth not; neither doth a fool understand this." Verses 1-6. The fool does not consider the works of God's hands, therefore he says in his heart, "There is no God."

When God chose Abraham from among the heathen, as the one to be the father of the faithful, it was because Abraham alone served him. Afterwards he made the Israelites the depositaries of his law, because, of all the nations, they alone cared to know him. All others had lost the knowledge of God, and like Pharaoh could say, "I know not Jehovah." Yet to his own chosen people, who had the knowledge of his wonderful works to the children of men, the Lord said: "Verily my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." Ex. 31:13. The Sabbath alone stood between them and heathenism. If they had kept the Sabbath according to the commandment, they would never have gone into idolatry; when they did join the nations round about them in their corrupt practices, it was only after their neglect of the Sabbath had resulted in their forgetting God, whose mighty power and goodness it commemorated. Thus all the punishment that came upon the Israelites, and all their captivities, were declared to be because they did not keep the Sabbath. Forgetting the Sabbath was a synonym for forgetting God, and indulging in the abominations of the heathen.

Nowhere is this more clearly set forth than in the twentieth chapter of Ezekiel. So plainly does the Lord there show the connection between Sabbath-breaking and the abominations of idolatry, that a simple reading of the passage is about all that is necessary. Speaking of the children of Israel, the Lord says: "Moreover also I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them," ect. Eze. 20:12-21.

From this it is evident that Sabbath-breaking always led to idolatry. The twentieth verse plainly states that the Sabbath was the means by which the Israelites could retain their knowledge of God. They could not by any possibility keep the Sabbath and be idolaters at the same time; neither could they be idolaters so long as they kept the Sabbath as God commanded them.

The Sabbath, therefore, as the safeguard against idolatry, is the mark of true religion. In the proper observance of the Sabbath, we find the highest expression of Christian life. Without the observance of the Sabbath, there can be no real worship of God; for he who does not worship God as the Creator of all things, does not glorify him as God; and the Sabbath is that by which we acknowledge him as Creator.

It is often stated by the people who call themselves National Reformers, that the Sabbath is the only safeguard against heathenism; that if a nation ceases to keep the Sabbath, it will inevitably run into heathenism. This is true, as we have shown; but it is not true as they say it, because by the word "Sabbath" they refer to Sunday; and Sunday, instead of being a safeguard against heathenism, is the "wild solar holiday of all pagan times." There is nothing in the observance of Sunday that can show anything whatever about God. Only the seventh day can be the memorial of creation, for only on that day did God rest, and it was that day only that he blessed and set apart. The first day cannot, as it is claimed, be the memorial of the resurrection of Christ; for it was never appointed as such a memorial, even as it could not appropriately commemorate such an event.

Besides, in baptism we have the divinely appointed memorial of the death and resurrection of Christ.

The form of idolatry which has existed almost universally from the most ancient times, is sun-worship, for which Sunday stands. This was the day dedicated to the sun, and observed by the heathen, not as a Sabbath, but as a day of wild, unbridled, sensual indulgence. And so, as sun-worship, with all its attendant abominations, stands as God's great rival in the allegiance of mankind, Sunday stands opposed to the Sabbath, as the holiday universally observed by men when they ceased to glorify the Creator as God.

Bible Echo and Signs of the Times , Vol. 5 (1890)

January 15, 1890

"Principles and Precepts" *Bible Echo and Signs of the Times* 5, 2.

E. J. Waggoner

The word "law" is derived from the same root as the words "lie" and "lay," and primarily has the same meaning. "A law is that which is laid, set, or fixed, like statute, constitution, from Lat. *Statuere*."-*Webster*. And in harmony with this, the same authority gives as the first definition of the word "law," "a rule of order or conduct established by authority." It is a favorite saying with those who would make void the law of God while professing allegiance to his word, that the ten commandments are good, but that they are adapted only to fallen beings, and hence cannot bind angels nor redeemed saints, nor even people in this world who have been converted. Let us see how such a theory agrees with the definition of law.

We will suppose that the angels are free from law, and that redeemed saints are to have a like freedom. In that case there would be nothing "laid down" for their guidance-no rule or order of conduct established by authority. In fact, there would be no authority, and each one would act independently of all the others. There would then exist in Heaven the same thing that would exist on earth if there were no law, namely, anarchy; for that means "without rule." But "God is not the author of confusion," and therefore such a state of things cannot exist in heaven, and if not in heaven, then of course not among the saints still on earth. The case may be stated thus: 1. When there is no law there is anarchy and confusion; there can be nothing else. 2. Confusion cannot exist among God's people, whether in Heaven or on earth. 3. Therefore, the people of God are always and everywhere subject to his law.

Seeing that it will not do to claim that any beings are absolutely free from law, the enemies of the truth have invented a specious theory, with which, unfortunately, many firm believers in the law of God have been captivated. It is this: "The law," they say, "as it exists in the ten commandments, is adapted only to fallen beings. These commandments hang on the two great principles of love to God and love to man, and it was these principles alone that existed before the

fall, and these alone will be the law for the redeemed." And some there are who claim that these *principles* are all the law there is now for Christians.

It is utterly impossible for anyone to be guided by an abstract principle. Certain principles may have a controlling influence on our lives, but they must be embodied in definite precepts. As an illustration, we will relate a portion of a conversation which we once had with a gentleman who claimed that Christians have nothing to do with the ten commandments. The question was asked him, Is there, then, nothing for Christians to do? *Answer*- "Yes, they must love the Lord." Very good, but how are they to show that they love the Lord? *Answer*- "By doing what he tells them to do." Well, what is it that contains specific statements of what the Lord requires us to do to show our love for him? *Answer*- "Young man, I am older than you are." The reader will wonder, as we did, what bearing this had on the subject. It showed that the man saw that the only possible *answer* was, "The law of God," an answer which would not agree with his theory, hence he

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chose to give none. But the illustration serves to show that principles, to be obeyed, must be embodied in precept.

Says the beloved disciple: "This is the love of God, that we keep is commandments." 1 John 5:3. So when we read that the first great commandment is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." (Matt. 22:37), we know that it means nothing more nor less than that it is our first and highest duty to keep, both in letter and in spirit, all those commandments which define our duty to God. In no other way can we show that we love him.

It will be seen by a very little consideration, that to put a man on the earth with nothing but a general command to love God, and at the same time to expect him to do nothing displeasing to God, would be to assume that the man had infinite wisdom. For God is infinite; and if a man, without being told, finds out what God requires, it can only be because he can comprehend infinity. But this is an impossibility. "Canst thou by searching find out God? canst thou find out the Almighty to perfection?"-No indeed. Then since, as we have conclusively proved, there must be a law for all creatures, and since this law must be definitely expressed, and since, moreover, the whole duty of man is to love God above all things, and his neighbor as himself, we are shut up to the conclusion that the ten commandments always have been and always will be the rule of life for all created intelligences. In direct support of this, Solomon says, "Let us hear the conclusion of the whole matter; fear God, and keep his commandments; for this is the whole duty of man." Eccl. 12:13.

February 1, 1890

"Is It a Sin?" *Bible Echo and Signs of the Times* 5, 3.

E. J. Waggoner

It is no an uncommon thing for those who teach that it is a Christian duty to keep the Sabbath, to be met by the inquiry: "Don't you think you would be doing

a great deal more good if you wrote and preached against sin, instead of saying so much about the Sabbath?"

In order to ascertain whether Sabbath-breaking is a sin or not, we must first determine definitely what sin is. There are certain things which few would hesitate to call sin, but we want a general rule that will cover all cases; a standard that will enable us to tell at once if a certain action is wrong, so that we may not be left to conjecture. Fortunately, we have just such a rule—one that is given by the pen of inspiration. We find it in 1 John 3:4: "Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law." Paul makes the same statement in another form: "For where no law is, there is no transgression." Rom. 4:15: and, "Sin is not imputed where there is no law." Rom. 5:13. And this fact is universally recognized. You cannot convince any man that he is doing wrong unless you first show him a law that he is violating.

Solomon tells us that to fear God and keep his commandments is the whole duty of man. Then it must necessarily follow that the law to which John and Paul refer, the transgression of which is sin, is none other than the law of God—the ten commandments. A few texts will suffice to show the importance of observing that law. As above quoted, it comprises man's whole duty. Eccl. 12:13. It is "perfect, converting the soul." Ps. 19:7. The keeping of the law is the test of our love to God. 1 John 5:3. It is only by keeping it, in connection with faith in Christ, that we are to inherit eternal life in the kingdom of God. Matt. 19:17; Rev. 22:14. On the other hand, we are told that "he that turneth away his ear from hearing the law, even his prayer shall be abomination." Prov. 28:9. Surely no worse fate could befall any man than that God should turn

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with loathing from his entreaty. And we learn that a partial obedience to the law will not suffice to bring the promised reward, or avert the penalty, for partial obedience is disobedience. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." James 2:10. It could not be otherwise; for since God is the author of the whole law, we dishonor him if we do not render obedience to the whole law. If we willfully refuse to keep one of the commandments, we show that we do not keep the other nine out of any special regard to the Lawgiver, but because it is convenient or for our self-interest to do so.

Turning to consider this law, upon the observance of which our eternal destiny depends, we find that the Sabbath commandment is the most honored of them all. The fourth commandment is the one chosen to make known to men who the maker of the law is. It is true that three other commandments contain the word "God," but there is nothing in them to designate who is referred to.

"There be gods many and lords many, but to us there is but one God, the Father, of whom are all things." 1 Cor. 8:5, 6. The fourth commandment expressly declares that this only true God, the Creator of heaven and earth, is its author.

This law is almost universally recognized as the embodiment of all morality, the summary of all law; and the open violation of nearly all of them, especially the first three, and the sixth, seventh, eighth, and ninth, is considered a flagrant sin. The violation of the fifth and tenth is also theoretically considered a sin, although

practically those two commandments are little regarded. But whether men regard the commandments in their lives or not, in theory they are generally ready to admit that they are all binding, with the exception of the fourth. The only reason of which we can think why men should thus lightly regard the fourth commandment, is that its violation is so common. Indeed, the custom of the people is often urged with all seriousness as a sufficient reason for not keeping the Sabbath. The Sabbath commandment is the only one concerning which men argue thus. They do not argue that God will not punish the thief because there are so many who steal; or that false swearing is now pleasing to God because it is so common. But in regard to the fourth commandment, they seem to imagine that they can overawe God with numbers, and convert him to their way of thinking. But sin is sin, whether practiced by few or many. Men become accustomed to sin, so that its heinousness is lessened in their estimation; but it is not so with God.

Who can tell which commandment God regards as the most sacred? It is beyond the power of man. When Christ was asked, "Which is the great commandment in the law?" he did not specify any one, but quoted the two great principles which cover the whole law. We have no assurance that God regards Sabbath-breaking as any less a sin than theft or murder. From the place which he has given the fourth commandment in his law, as the one to show the badge of his authority, his creative power, it would seem that if any distinction were made, Sabbath-breaking would be considered as the greatest of sins. But even if we were able to discriminate between the commandments, and say that one is greater than another, it would not release us from keeping the least commandment; for Christ says, "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called least [*i.e.*, of no account] in the kingdom of heaven." Matt. 5:19. Following the verse in which James says that to offend in one point makes a man guilty of all, we read: "For he that said, Do not commit adultery, said also Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law." James 2:11. The fourth commandment may be supplied in place of the sixth, and we would then read, For he that said, Do not commit adultery, said also, Remember the Sabbath-day to keep it holy. Now if thou commit no adultery, yet if thou break the Sabbath, thou art become a transgressor of the law. The same may be said of any other precept of the decalogue.

Sabbath-breaking, then, is a sin, and those who would be preachers of righteousness must give the Sabbath its proper place in the law of God. We do not teach Sabbath observance to the exclusion of the other commandments, but we exhort men to obey all the law, for that is the standard by which "God shall bring every work into judgment." "And it shall be our righteousness, if we observe to do all these commandments before God, as he hath commanded us." Deut. 6:25.

March 1, 1890

"The Issues of the Present Time" *Bible Echo and Signs of the Times* 5, 5.

E. J. Waggoner

The nearer we approach the end of time, the more momentous are the issues that present themselves. It has always been a great thing to be a follower of God. In every age there have been difficulties in the way of the true believer, due to the fact that he belonged to a class that was greatly in the minority. Since the fall of man, it has been true that "strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matt. 7:14. Added to the natural disinclination of the human heart to follow that which is good have always been the difficulties thrown in the way of Christians by evil men, whom Satan has used as his agents to turn the faithful away from the path of life.

While many look to the Dark Ages as the time of the church's greatest trial, it seems evident that for a brief period just before the coming of the Lord the true followers of Christ will be subjected to trials of faith exceeding those of any other age. Following are some of the reasons which indicate this:-

1. The "little horn"-the papacy-is represented as making war with the saints, and prevailing against them, "until the Ancient of days came, and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom." Dan. 7:22.

2. The two-horned beast, whose great work is to make an image to the papal beast, "exerciseth all the power of the first beast before him,"-that is, in his presence (Rev. 13:12),-and issues sentence of death against all who refuse to worship the image instead of God. Verse 15.

3. The dragon, with whose voice the two-horned beast speaks, is represented as "wroth with the woman,"-the church,-and going "to make war with the remnant of her seed, which keep the commandments of God and have the testimony of Jesus Christ." Rev. 12: 17.

4. The apostle Paul says that "in the last days perilous times shall come." 2 Tim. 3:1. If the last days were to be days of no greater peril than those which precede them, there would be no force in this statement. The fact that the last days are distinguished as "perilous," shows that they are to be such in a pre-eminent degree. And then, after telling of the fierceness and maliciousness of the reprobates who, despise those that are good, the apostle adds: "But evil men and seducers shall wax worse and worse, deceiving and being deceived."

Add to these reasons the fact that Satan is gathering all his forces for a final struggle, knowing that his end is near, and we cannot but conclude that the conflict before God's people, though short, will be terrible. The adversary will seek to drag down to his own ruin as many as possible, and will endeavour accomplish this by the deceitfulness of sin and by the terrors of persecution. Let us note the indications that these forces are rapidly gathering for the conflict. The effort to secure a national Sunday law, which will result in the revival of the methods of the Inquisition, is gaining strength. Moreover, some of the leaders have no hesitancy in declaring that those who presume to differ with them have no rights which ought to be regarded. The persecutions that have already taken

place under the Sunday laws of certain of the United States give an intimation of what will result when national Sunday laws are enacted. These intimations are emphasized by the fact that leading national reformers do not apologize for these persecutions, but uphold them as righteous acts. Yet severe as are the persecutions which await the people of God, these are doubtless not the greatest dangers that lie before them.

The apostle Peter, in his description of the false teachers of the last days, says, "For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error." 2 Peter 2:18. At the present time the way is being prepared as never before, for just such deceptions. Spiritualism, under the form of Christianity, is permeating all the churches. So-called "rationalism" is undermining faith in the Bible as the literal Word of God. The popular taste is for amusements of a questionable character, to say the least. The newspapers teem with reports of immoralities, which are nearly always, by the jocular way in which they are described, made to appear comparatively innocent. Thus the moral sense of the reader is unconsciously blunted; and even when brutal crime is reported in all its hideousness, the frequency of it has a tendency to beget that familiarity which destroys loathing for it. Everywhere are the foundations being undermined, and the way being made more easy for the lusts of the flesh to assert themselves. Read 2 Tim. 3:1-8.

In view of these things, our duty is clear. The injunction in Isa. 58:1, "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins," must be faithfully obeyed, not in a spirit of Pharisaism, but of humility. The world must be warned of impending danger. The peril of persecution, which threatens the faithful commandment-keepers, must be lost sight of in view of the greater peril which threatens those "who know not God, and obey not the gospel of our Lord Jesus Christ." The people must be shown in kindness the inevitable result of religious legislation. Literature upon this subject must be circulated as freely as the literature which seeks to beguile men.

The fraudulent methods of the Sunday-law advocates must be exposed, not in any captious spirit, but in order that the unwary may not be deceived. Error must be met with truth. Bitterness of spirit must be met with meekness and humility. Let each worker ever keep in mind the words of the apostle in 2 Tim. 2:24-26: "And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient; in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will."

But the work is not all to be done for those who are without. The first work must be done for ourselves, by the Spirit of God. The growing skepticism of the age must be guarded against by unswerving devotion to the Word of God, an intelligent love for which is the only safeguard against the sins that so easily beset us. Denying ungodliness and worldly lusts, we must live soberly, righteously, and godly in this present world. And we shall find that the means by

which this is accomplished, will, at the same time, prepare the soul for the persecutions that will follow. He who has proved the power of Christ to destroy the power of sin in the flesh, will not lack for strength to endure tribulation. The soul that stands in the evil day, undaunted by the prospect of imprisonment, hunger, loss of friends and property, and even death, will do so only by depending on Christ, of whose sufferings he will be a partaker; and the time to learn that dependence on Christ is now. The-

"faith that will not shrink.

Though pressed by many a foe;
That will not tremble on the brink
Of poverty or woe."

is the faith that has been gained in the conflict with self. Let the shield of faith be used with "all prayer and supplication in the Spirit, and watching thereunto with all perseverance" (Eph. 6:18), and the result of the present issue will be eternal victory.

March 15, 1890

**"Reasons Against Sunday Laws" *Bible Echo and Signs of the Times*
5, 6.**

E. J. Waggoner

If Sunday were a divine institution, that is, if its observance were a duty which man owed to God, there are two reasons against compelling observance by civil law: 1. It is an insult to God. It says virtually that the Lord's way is not sufficient to meet the requirements of the case without man's interference. God requires heart work, free service freely given, with the source of all good motives, a pure heart, behind the deeds. Anything less than this is not acceptable to him, and law and penalties can never compel love.

2. It is oppressive to those who may not agree with the law-makers. The violator of a Sunday law may be just as conscientious, be just as good a husband, father, neighbor, friend, citizen, in every respect, as the makers of a Sunday law, except in respect of the law under consideration; and in this respect the difference between them is drawn by those, who, being in the majority, are able by the brute maxim, "Might makes right," to lord it over those who are in the minority, and hence politically weaker. They really put themselves in the place of God by dictating to men religious duty. They show the most overweening selfishness in saying to others, You must do thus and so because we wish you so to do. And unrestrained selfishness in political matters always means tyranny. In the first case it is putting man in the place of God, arrogating to him responsibilities and powers belonging only to God; and in the second place it is transgressing the golden rule, "Whatsoever ye would that men should do to you, do ye even so to them." No Christian would have an infidel compel him to be an infidel; why do professed Christians seek to compel the infidel to observe a religious institution repugnant to his conscience? If Sunday observance were a

divine professed Christians seek to compel the infidel requirement, it is wrong to compel it, for the reasons above given.

If Sunday is not a divine requirement, it is equally wicked to enforce it. Man has no right, under the second reason given above, to compel his brother to observe any religious institution which he would not be willing his brother should compel him to observe if the circumstances were reversed. All civil Sunday laws, or Sabbath laws, are wicked, and wicked only.

May 1, 1890

"Why It Is" *Bible Echo and Signs of the Times* 5, 9.

E. J. Waggoner

A man who has been out in a very dark night finds it impossible to see objects distinctly, if he suddenly enters a well-lighted room. It would be just as well, yes, even better, for him if the room were at first only partially lighted, for then his eyes would the sooner accommodate themselves to the changed conditions. So also, a man who has been in a very deep well, or a cave, cannot see when he suddenly finds himself in the blazing sunlight. Everything at first appears in a haze, then the outlines of forms begin to be seen, and finally everything stands out in full relief.

Now let us apply this principle to another case. We claim that the Bible very plainly teaches that the seventh day is the Sabbath, and that no other day is, or can be, the Sabbath of the Lord. But the question comes up, Why did not all the good of past ages believe and teach thus, if it is Bible doctrine? Why did not the Reformers keep the Sabbath? The question is already answered. For centuries the Catholic Church had had supreme sway. Its policy was to keep men in ignorance, especially of the Bible; that was a proscribed book. Wherever one was found, it was burned by the priest, and the possessor treated as a heretic. The priests themselves knew nothing of the Bible. Even the cardinals and archbishops, the men in highest position in the church, were ignorant of its teachings. They were taught to look upon it as a vile book, and to look to the church for their spiritual knowledge.

But night does not always last. God's Spirit was at work in the hearts of men, and that always brings light. There were men who had all the wisdom that schools could bestow. They had been moved to acquire this knowledge by a desire to benefit their fellowmen. And yet in regard to the Bible they were as ignorant as the poorest peasant. But they were anxious to serve God, and Christ says that "if any man will do his will, he shall know of the doctrine." And so these men found the Bible, and, unmoved by the threats of bishops and popes, they translated it and studied it.

The Reformation gave the Bible to the people; but they could not grasp all its truth at once. Its simplest doctrines were so directly opposed to the teachings of the church, that it took a long time for their minds to comprehend them. The one great point then needed, was to make men understand that the Pope had no power to forgive sin, or to give men license to sin, or to remit the punishment due

to sin; works of penance would not suffice to gain the favor of God. "The just shall live by faith," was the watchword of the Reformation. People must first learn to believe that the Bible, not the Pope, could alone point out the way of life.

Some of the Reformers had glimpses of still further truth, but not all. The Reformation had only just begun when Luther and his fellow-laborers died. Many grievous papal errors still existed. Other men followed them, who were moved by the same spirit, and now the light began to dawn more brightly, and more and more of the Bible was made clear to men. They had become somewhat accustomed to its rays of light. Some rested content with the little light they had received, and refused to receive any more. But others looked still farther, and were rewarded by finding new treasures. And now a great flood of light shines forth from the sacred page, and men are beginning to endure the sight. But this could not have been done at once, any more than men who have been long confined in a dark dungeon could look at once upon the sun at noonday. And this answers the question, "Why were these things not found out before?"

June 1, 1890

"The Reasonableness of Faith" *Bible Echo and Signs of the Times* 5, 11.

E. J. Waggoner

The Christian's faith in something that cannot be seen is a source of wonder to the unbeliever, and is often the object of ridicule and contempt. The worldling regards the simple faith of the Christian as an evidence of weakness of mind, and with a complacent smile at the thought of the superiority of his own intellect, he declares that *he* never believes a thing without evidence; *he* never jumps at conclusions, and doesn't believe anything that he cannot see and understand.

The saying that the man who believes nothing that he cannot understand will have a very short creed, is as true as it is trite. There is not a philosopher living who can understand the one-hundredth part of the simple phenomena that he sees every day. Scientists have found out by observation that certain kinds of soil are specially adapted to certain kinds of produce; but nobody can tell why.

As a matter of fact, faith is one of the commonest things. There is no skeptic who does not have faith to a greater or less degree; and in very many cases they go even farther, and manifest simple credulity. But the element of faith underlies all business transactions, and all the affairs of life. Two men make an appointment to meet at a certain time and place, to transact certain business; each has to trust the other's word. The merchant has to exercise faith in his employÈs and his customers. Yea, more, he has to, unconsciously it may be, exercise faith in God; for he will send his ships across the ocean, with confidence that they will return again loaded with merchandise, and yet he must know that their safe return depends on the winds and the waves, which are beyond human control. And even though he never once thinks of the power that controls the elements, he puts confidence in the officers and crew. He will even trust himself

on board of one of the ships, whose captain and crew he never saw, and confidently expect that they will bring him to the desired haven.

One of these men who thinks that it is foolish to trust in a God "whom no man hath seen, neither can see," will go to a little window and lay down a twenty-dollar gold-piece, and in return will receive from a man whom he never saw before, and whose name he does not know, only a little strip of paper which says that he is entitled to a ride to a distant city. He perhaps has never seen that city, and knows of its existence only by the reports of others, yet he steps aboard the cars, gives his bit of paper to another total stranger, and settles down in comfort. He has never seen the engineer, and does not know but that he may be incapable or malicious; yet he is perfectly unconcerned, and confidently expects to be carried safely to the place, the existence of which he knows only by hearsay. More than this, he holds in his hand a piece of paper prepared by some men whom he never saw, which states that these strangers, to whose care he has intrusted himself, will land him at his destination at a certain hour; and so implicitly does this skeptic believe this statement, that he sends word ahead to some other person whom he has never seen, making arrangements to meet him at that specified time.

Still further, his faith is drawn upon in the sending of the message announcing his coming. He steps into a little room, writes a few words on a slip of paper, which he hands to a stranger sitting by a little machine, pays the man half a dollar, and then goes his way believing that in less than half an hour his unknown friend a thousand miles away will be reading the message which he left in the station behind him.

But to all this the skeptic will reply that he does not blindly trust in others, but that he has *reason* to believe that he will be carried safely, that his message will be sent correctly, and that his letter will reach his wife in good season. His faith in these things is based on the following grounds:-

1. Others have been carried in safety, and thousands of letters and telegrams have been correctly sent and promptly delivered. Whenever a letter has been miscarried, it has almost invariably been the fault of the sender.

2. Those men to whom he intrusts himself and his messages, make a business of carrying people and messages; if they should fail to fulfill their agreements, nobody would place any confidence in them, and their business would soon be ruined.

3. He has had the assurance of the Government of the United States. The railroad and telegraph companies receive their charter from the Government, which thereby becomes in a measure responsible for their faithfulness. If they do not do as they agree, the Government can revoke their charter. His confidence in the letter-box was due to the fact that he saw upon it the letters "U.S.M.," and he knew that they mean that the Government has promised safely to deliver any letter placed in the box, if it is properly addressed and stamped. He believes that the Government will fulfill its promises, because if it does not, its existence must soon come to an end. Its existence depends on its power to fulfill its promises, and its integrity in performing them. It is to the interest of the Government to fulfill

its promises, just as much as it is to the interest of the railroad and telegraph companies to fulfill theirs. And all these things form a solid ground for his faith.

Well, the Christian has a thousand-fold more ground for his faith in the promises of God. Faith is not blind credulity. Says the apostle: "Now faith is the substance of things hoped for, the evidence [ground, or confidence] of things not seen." Heb. 11:1. This is an inspired definition, and therefore we may conclude that the Lord does not expect us to exercise faith except on evidence. Now it can readily be shown that the Christian has the same ground for exercising faith in God, that the skeptic has for his confidence in the railroad and telegraph companies, or in the Government; and a great deal more.

1. Others have trusted the promises of God, and have found them to be sure. The eleventh chapter of Hebrews contains a long list of those who have verified the promises of God; who "through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to fight the armies of the aliens. Women received their dead raised to life again."

2. The God whom we trust makes a business of answering prayers, and of protecting and caring for his subjects. "It is of the Lord's mercies that we are not consumed, because his compassions fail not." Lam. 3:22. And "He delighteth in mercy." Micah 7:18. "For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end." Jer. 29:11.

3. The existence of God's government depends on the fulfillment of his promises. The Christian has the assurance of the government of the universe, that every lawful request that he makes will be granted. Government is especially for the protection of the weak. Suppose now that God should fail to fulfill one of his promises to the very weakest and most insignificant persons in the world; that single failure would destroy the entire government of God.

Moreover, those who put their trust in human government, or in any institution of men, are liable to be disappointed. With the best of intentions, mistakes will be made, because men are but fallible. But to the Christian the firm assurance is given: "There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky. The eternal God is thy refuge, and underneath are the everlasting arms." Deut. 33:26, 27. His power is shown in creation. The things that he has made attest His eternal power and Godhead. The more powerful the Government, the greater the confidence in it. Then what more reasonable than that we should have implicit confidence in the God whom nature and revelation combined declare to be omnipotent, eternal, and unchangeable?

If I should express to an infidel my doubts as to the integrity of one of his friends, he would say: "That's because you don't know him; just try him, and you will find him as true as steel." This would be a fair reply; and so we say to the infidel who doubts the promises of God. "O taste and see that the Lord is good; . . . there is no want to them that fear him." Ps. 34:8, 9. What right has anybody to doubt the promises or the power of God before he has given them a

fair trial? And in that case, what right has anybody to doubt God, since everybody is testing his power and goodness every moment of his life?

June 15, 1890

"Real Forgiveness" *Bible Echo and Signs of the Times* 5, 11.

E. J. Waggoner

The Old Testament is full of promises of forgiveness. When one of the people sinned, he was to make the proper sin-offering, and the promise was, "and it shall be forgiven him." Lev. 4:26. So the prophet Isaiah said: "Seek ye the Lord while he may be found, call ye upon him while he is near; let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Isa. 55:6, 7.

Some have thought that pardon before the death of Christ was not real but only typical, though what sort of a thing a "typical pardon" might be, they have not told us. But the pardon which David received was so real as to cause him to exclaim: "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity." Ps. 32:1, 2. The forgiveness which David received was such as took away the sin so that the Lord did not any longer account him guilty. If that was not actual forgiveness, we should like to have someone tell us what more than that actual forgiveness could do for a man.

This blessedness was Abraham's when his faith was counted for righteousness. Abraham was the father of the faithful, for he "against hope believed in hope." He had faith in Christ, who, it had been promised, would be descended from him, when he had no child, and when it was utterly impossible, humanly speaking, that he should ever have one. He is called the father of the faithful, because he exercised stronger faith than any other man who ever lived. But faith nowadays always brings the fullness of pardon, and Abraham's greater faith must have brought the same thing to him. And so it did, as the Scriptures plainly declare.

Abel likewise, by his sacrifice of faith, obtained witness that he was righteous. Heb. 11:4. But if he was righteous, he had been cleansed from sin, for no man can be righteous before his sins are forgiven. Of Enoch we read that he walked with God. That is the same as saying that he was at peace with God; for two cannot walk together except they are agreed. But peace comes only after the faith which brings pardon. Enoch could not have walked with God, if his sins had been upon him; but if his sins were not actually forgiven, then they were actually upon him. Forgiveness must precede a righteous life; therefore to say that there was no actual forgiveness before Christ came, is the same as saying that there were no men who were actually righteous before the resurrection of Christ, but that all were hypocrites. Thus the theory of typical or pretended pardon dishonors both God and men.

There is, however, a real difficulty in the minds of some who have no notion of denying God's word, which declares that from the earliest ages men were actually forgiven, and were actually righteous. That difficulty is this: All the blessings that come to men, come by virtue of what is called the "second covenant," of which Christ is mediator; but that covenant was not ratified until the death of Christ, and Paul says: "For a testament is of force after men are dead; otherwise it is of no strength at all while the testator liveth." Heb. 9:17. Then how was it possible for men before the days of Christ to receive the blessing of forgiveness, which is promised only in the second covenant?

A verse in the fourth of Romans will serve to answer this. The apostle, after telling how Abraham received the righteousness of faith, says that he believed God, "who quickeneth the dead, and calleth those things which be not as though they were." Verse 17. God can make a thing that is not just as real as though it actually existed. How is that? The answer is in Heb. 6:13-18: "For when God made promise to Abraham, because he could swear by no greater, he sware by himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee. And so, after he had patiently endured, he obtained the promise. For men verily swear by the greater; and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us."

The promise which God made to Abraham was confirmed in Christ. His faith was counted for righteousness, by virtue of the Seed which was to come. And although God cannot lie, he confirmed his immutable promise by an oath, and so made it doubly unchangeable. So although all pardon is granted solely by virtue of the blood of Christ, after Christ had been promised it was the same as though he had actually been slain. So sure is the promise of God, that Christ is called "the Lamb slain from the foundation of the world;" for the promise that was made to Abraham was nothing more than the promise made to Adam.

There is but one plan of salvation. "Jesus Christ, the same yesterday, and to-day, and forever," is the center of that plan, and the grace of God through him has been equally abundant in all ages since sin entered into the world. "For the same Lord over all is rich unto all that call upon him."

August 1, 1890

"Saving Faith" *Bible Echo and Signs of the Times* 5, 15.

E. J. Waggoner

"But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above); or, Who shall descend into the deep? (that is, to bring up Christ again from the dead). But what saith it? 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. 10:6-9.

May we accept these words, especially the statement in the last verse, as literally true? Shall we not be in danger if we do? Is not something more than faith in Christ necessary to salvation? To the first of these questions we say, Yes, and to the last two we say, No, and refer to the Scriptures for corroboration. So plain a statement cannot be other than literally true and one that can be depended on by the trembling sinner.

As an instance in proof, take the case of the jailer at Philippi. Paul and Silas, after having been inhumanly beaten, were placed in his care. Notwithstanding their lacerated backs and their manacled feet, they prayed and sang praises to God at midnight and suddenly an earthquake shook the prison, and all the doors were opened. It was not alone the natural fear produced by feeling the earth rock beneath him nor yet the dread of Roman justice if the prisoners in his charge should escape, that caused the jailer to tremble. But he felt in that earthquake shock a premonition of the great judgment, concerning which the apostles had preached; and, trembling under his load of guilt, he fell down before Paul and Silas, saying, "Sirs, what must I do to be saved?" Mark well the answer; for here was a soul in sorest extremity and what was sufficient for him must be the message to all lost ones. To the jailer's anguished appeal, Paul replied, "Believe on the Lord Jesus Christ, and thou shalt be saved." Acts 16:30, 31. This agrees exactly with the words which we quoted from Paul to the Romans.

On one occasion the Jews said unto Jesus, "What shall we do that we might work the works of God?" Just the thing that we want to know. Mark the reply: "This is the work of God, that ye believe on him whom he hath sent." John 6:28, 29. Would that these words might be written in letters of gold and kept continually before the eyes of every struggling Christian. The seeming paradox is cleared up. Works are necessary, yet faith is all-sufficient, because faith does the work. Faith comprehends everything and without faith there is nothing.

The trouble is that people in general have a faulty conception of faith. They imagine that it is mere assent and that it is only a passive thing to which active works must be added. But faith is active and it is not only the most substantial thing but the only real foundation. The law is the righteousness of God (Isa. 51:6, 7), for which we are commanded to seek (Matt. 6:33), but it cannot be kept except by faith, for the only righteousness which will stand in the Judgment is "that which is through the faith of Christ, the righteousness which is of God by faith." Phil. 3:9.

Read the words of Paul in Rom. 3:31. "Do we then make void the law through faith? God forbid; yea, we establish the law." Making void the law of God by man is not abolishing it; for that is an impossibility. It is as fixed as the throne of God. No matter what men say of the law, nor how much they trample upon it and despise it, it remains the same. The only way that men can make void the law of God is to make it of none effect in their hearts by their disobedience. Thus in Num. 30:15, a vow that has been broken is said to have been made void. So when the apostle says that we do not make void the law through faith, he means that faith and disobedience are incompatible. No matter how much the law-

breaker professes faith, the fact that he is a law-breaker shows that he has no faith. But the possession of faith is shown by the establishment of the law in the heart, so that the man does not sin against God. Let no one decry faith as of little moment.

But does not the apostle James say that faith alone cannot save a man and that faith without works is dead? Let us look at his words a moment. Too many have with honest intent perverted them to a dead legalism. He does say that faith without works is dead and this agrees most fully with what we have just quoted and written. For if faith without works is dead, the absence of works shows the absence of faith; for that which is dead has no existence. If a man has faith, works will necessarily appear and the man will not boast of either one, for by faith boasting is excluded. Rom. 3:27. Boasting is done only by those who trust wholly in dead works or whose profession of faith is a hollow mockery.

Then how about James 2:14, which says: "What doth it profit, my brethren, though a man say he hath faith and have not works? Can faith save him?" The answer necessarily implied is, of course, that it cannot. Why not? Because he hasn't it. What doth it profit if a man say he has faith, if by his wicked course he shows that he has none? Must we decry the power of faith simply because it does nothing for the man who makes a false profession of it? Paul speaks of some who profess that they know God but who deny Him by their works. Titus 1:16. The man to whom James refers is one of this class. The fact that he has no good works-no fruit of the Spirit-shows that he has no faith, despite his loud profession, and so of course faith cannot save him; for faith has no power to save a man who does not possess it.

November 1, 1890

**"How Righteousness Is Obtained" *Bible Echo and Signs of the Times*
5, 21.**

E. J. Waggoner

"But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference; for all have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness; that he might be just, and the justified of him which believeth in Jesus. Where is boasting then? It is excluded. By what law? Of works? Nay; but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law. Is he the God of the Jews only? Is he not also of the Gentiles? Yes, of the Gentiles also; seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith. Do we then make void the law through faith? God forbid; yea, we establish the law." Rom. 3:21-31.

After reading the above, read thoughtfully the preceding verses of the chapter, in order that the connection may be kept. Remember that the main point already made in the chapter is that all men-both Jews and Gentiles-have sinned in the sight of God; all are amenable to the law of God, and all are condemned by it; and therefore it is impossible for any to be justified by it. It cannot declare those righteous who have broken it, and its requirements are so pure and lofty that no fallen man has strength to fulfill them. Therefore no man can obtain any righteousness by the law; and yet without holiness-perfect conformity to the law-no man can see the Lord. Heb. 12:14. But some will see the Lord (see Rev. 22:3, 4), therefore they must get holiness in some other way than by the law. How this can be is the problem, since the law is the complete and perfect expression of the righteousness of God. The scripture at the head of this article solves the problem. Let us note it carefully.

"But now the righteousness of God without the law is manifested." Ah! That gives hope. But, hold! Are we not in danger of being led astray? Dare we trust in a righteousness that is obtained apart from the law? Well, since we can't get anything from the law itself, we shall have to get it apart from the law if we have any at all. But don't be alarmed, for remember that this righteousness which we are to get without or apart from the law, is "the righteousness of God." Why, that's just what the law is! Exactly; there can be no real righteousness that is not the righteousness of God, and all that righteousness is set forth in his law. Where and how we are to get it we shall see presently; but note first that it is "witnessed by the law and the prophets." It is such righteousness as the law will give its sanction to. Now where is it to be obtained?

"Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe." And so we have the strongest evidence that we shall not be put to shame before the law, if we can only obtain this righteousness. For we know that Christ, as part of the Godhead, is equal with the Father. He is the Word, and is God. As the Word, the manifestation of Him whom no man hath seen, he spoke the law with his own voice. He spoke it "as one having authority," "for in him dwelleth all the fullness of the Godhead bodily." Therefore if we get the righteousness of God through Jesus Christ, it is evident that we shall have the righteousness which the law requires, because we get it from the Fountain-head. Our righteousness comes from the same source that the righteousness of the law does.

How do we get it?-By faith. How else could we get it? Since it is impossible for any to get righteousness by the deeds of the law, it is evident that it must come by faith, as a gift. And this is in keeping with the statement that "the gift of God is eternal life, through Jesus Christ our Lord." Someone says that it doesn't seem possible that we could get righteousness in this way. But think a moment; "sin" and "righteousness" simply denote our relation to God. Now if there is a way by which he can, consistently with his justice, count us righteous, he has a right to. Who shall say that he may not do what he will with his own?

"God was in Christ, reconciling the world unto himself." 2 Cor. 5:19. In giving his only begotten Son for the world, it was the same as though he gave himself;

he did give himself. And since the Just died for the unjust (1 Peter 3:18), God can be just and count as righteous the one who will have faith in Jesus.

"Where is boasting then? It is excluded. By what law? Of works? Nay; but by the law of faith." The term "law" as used in this verse has no reference to a code, or to any set rules laid down. It must be considered rather as having the sense of "principle." We are justified, not on the principle of works, but on the principle of faith. "Therefore we conclude that a man is justified by faith without the deeds of the law." No other conclusion can be arrived at from what has gone before. By the deeds of the law there can no flesh be justified, for all have sinned, and those who obtain righteousness obtain it freely as a gift, through the graciousness of God. This excludes boasting. No one can boast of what he has done, for he has done nothing of which a good man would boast. Only good deeds are worthy to be boasted of; but the goodness that we have is given us by the Lord, and so we cannot boast of that. As Paul says elsewhere: "For who maketh thee to differ from another? And what hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory, as if thou hadst not received it? 2 Cor. 4:7. There is no chance for boasting except in the cross of our Lord Jesus Christ.

Note also that the righteousness by faith of Jesus Christ is "unto all and upon all them that believe." On the word rendered "unto," Prof. James R. Boise has this excellent note: "Not simply *unto*, in the sense to, towards, up to, as the word is commonly understood; but *into* (in the strict and usual sense of *eis*), entering into the heart, into the inner being of *all those who have faith*." This is exactly in accordance with God's promise in the covenant: "I will put my law in their inward parts, and write it in their hearts." Jer. 31:33. The righteousness that comes by faith is not superficial; it is actual; it is made a part of the individual.

And let no one lose sight of the grand fact that not for a moment can anybody escape from the law. The law is ever present. The gospel does not absolve from obligation to it; on the contrary, the gospel emphasizes our obligation, in that it exists for the sole purpose of bringing us into a state of perfect obedience to the law. The man who imagines that faith leads away from the law, does not know what faith is, nor what it is for. Faith can be exercised only toward Christ, who is its author and finisher. He alone has been set forth as the object of faith. But he has been set forth only "that we might be made the righteousness of God in him." 2 Cor. 5:21. Says Paul again: "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 2:10. The antinomian is not the man who has genuine faith in Christ. He cannot be, for if he has Christ, he must have the law; for Christ is the embodiment of the law.

December 1, 1890

"Principles and Precepts" *Bible Echo and Signs of the Times* 5, 23.

E. J. Waggoner

The word "law" is derived from the same root as the words "lie" and "lay," and primarily has the same meaning. "A law is that which is laid, set, or fixed, like

statute, constitution, from Lat. *Statuere*."-Webster. And in harmony with this, the same authority gives as the first definition of the word "law," "a rule of order or conduct established by authority." It is a

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favorite saying with those who would make void the law of God while professing allegiance to his word, that the ten commandments are good, but that they are adapted only to fallen beings, and hence cannot bind angels nor redeemed saints, nor even people in this world who have been converted. Let us see how such a theory agrees with the definition of law.

The case may be stated thus: 1. When there is no law there is anarchy and confusion; there can be nothing else. 2. Confusion cannot exist among God's people, whether in Heaven or on earth. 3. Therefore, the people of God are always and everywhere subject to his law.

Says the beloved disciple: "This is the love of God, that we keep his commandments." 1 John 5:3. So when we read that the first great commandment is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." (Matt. 22:37), we know that it means nothing more nor less than that it is our first and highest duty to keep, both in letter and in spirit, all those commandments which define our duty to God. In no other way can we show that we love him.

Suppose for a moment that a man were placed here on earth with nothing to serve as a rule of life except the statement that he must love God supremely and his neighbor as himself. He sets out with a firm determination to do his whole duty. But ere long he is found doing something which God abhors. We will suppose that he is adoring the sun and moon. When reprov'd for this, he might well reply, "I did not know that I was doing anything wrong; nothing was said to me about this matter. I had a feeling of love and gratitude to God, and did not know how to manifest it in any better way than by paying homage to the most glorious of his created works." By what law could the man be condemned? He could not justly be condemned, because the will of the Creator on that point had not been made known to him, and he could not reasonably be expected to know the will of God if it had not been revealed.

It will be seen by a very little consideration, that to put a man on the earth with nothing but a general command to love God, and at the same time to expect him to do nothing displeasing to God, would be to assume that the man had infinite wisdom. For God is infinite; and if a man, without being told, finds out what God requires, it can only be because he can comprehend infinity. But this is an impossibility. "Canst thou by searching find out God? canst thou find out the Almighty to perfection?" No indeed; the creature that could know the mind of God any further than it was directly revealed by him, has never existed.

Then since, as we have conclusively proved, there must be a law for all creatures, and since this law must be definitely expressed, and since, moreover, the whole duty of man is to love God above all things, and his neighbor as himself, we are shut up to the conclusion that the ten commandments always have been and always will be the rule of life for all created intelligences. In direct support of this, Solomon says, "Let us hear the conclusion of the whole matter;

fear God, and keep his commandments; for this is the whole duty of man." Eccl. 12:13. This settles the matter, at least for the present time. John also says that the love of God is to keep his commandments; but it will be our duty to love God to all eternity; therefore it will always be our duty to keep the commandments of God. And it makes it no less a duty because it becomes our highest pleasure. To the natural man, duty is irksome; the object of making him a new creature in Christ, is that it may be a pleasure for him to do his duty. Paul says that God sent his Son in the likeness of sinful flesh, thus condemning sin in the flesh, in order that the "righteousness [requirements] of the law might be fulfilled in us." Rom. 8:3, 4. The object of the gospel is to make us like unto Christ, who said, "I delight to do thy will, O my God; yea, thy law is within my heart." Ps. 40:8.

In addition to the above, we offer the words of the prayer which Christ has commanded us to pray to God: "Thy kingdom come. Thy will be done in earth, as it is in Heaven." Matt. 6:10. Now the will of God is his law. See Rom. 2:17, 18; Ps. 40:8. We are taught by this prayer, then, that when the kingdom of God is established on this earth, God's law will be kept here even as it is now kept in Heaven. And David says by inspiration, that the angels that excel in strength "do his commandments, hearkening unto the voice of his word." Ps. 103:20. That is, they are anxious and delight to keep God's commandments. Duty is with them a pleasure. And when God's kingdom comes, we also, if permitted to become subjects of it, will delight to do God's will, and will keep all his commandments, of which "every one" "endureth forever." We shall then do perfectly what we now are (or should be) striving to do in spite of the weakness of the flesh.

December 15, 1890

"Christ Will Come" *Bible Echo and Signs of the Times* 5, 24.

E. J. Waggoner

That Christ will come again is just as sure as that he once came and went away. Hear his own words: "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14:1-3.

Now it is certain that Christ did go away. Forty days after his resurrection he talked with his disciples, and renewed to them the promise of the Holy Spirit; "and when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight." Acts 1:9. Now listen to the words that were immediately spoken by two heavenly messengers: "And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1:10, 11.

He was taken up, and a cloud received him out of sight; and he is coming in like manner. With this agree the words written by John: "Behold, he cometh with clouds; and every eye shall see him." Rev. 1:7.

This coming has not yet taken place. No one has seen him descending with clouds. Salvation is yet freely offered to the inhabitants of earth; but when he comes salvation will be complete. It will be utterly impossible for this coming to take place and everybody not know it, for "every eye shall see him," when "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise." 1 Thess. 4:16.

Bible Echo and Signs of the Times , Vol. 6 (1891)

June 15, 1891

"The Christian a Debtor" *Bible Echo and Signs of the Times* 6, 12.

E. J. Waggoner

"I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also."

The apostle Paul had no sympathy with those who would say, "The world owes me a living." For such persons he had only the sharpest rebuke. His command was "that if any would not work, neither should he eat." 2 Thess. 3:10. In the language quoted above, we have the sentiment of the true missionary—one who has given his life to the service of others.

But Paul did not take any credit to himself for his labor for others. He considered that he was simply working out a debt. To the Corinthians he wrote: "For though I preach the gospel, I have nothing to glory of; for necessity is laid upon me; yea, woe is me if I preach not the gospel." 1 Cor. 9:16.

In the very beginning of his epistle to the Romans, Paul declared himself a servant of Jesus Christ. As we have already learned, this means that he was the life-long bond slave of Christ, yet his service was a willing service of love. He had given himself wholly to Christ, and was so closely identified with him that he was counted as a son and a brother. This is the position of every Christian. "Ye are not your own; for ye are bought with a price." 1 Cor. 6:19, 20. First of all, then, the Christian owes himself and all that he has to Christ, because Christ has bought him with his own blood.

But the fact that we owe ourselves to Christ, and that if we acknowledge that obligation we are to identify ourselves so completely with him that the service will not be ours but his (1 Cor. 15:10), makes us debtors to all men. For Christ "died for all;" and in carrying out his work for men, he assumed an obligation to all men, although no man had of right any claim upon him. Paul says that although he was in the form of God, he "made himself of no reputation, and took upon him the form of a servant." Phil. 2:6, 7. And we are expressly exhorted to have this mind in us. Jesus himself said: "Whosoever will be great among you, let him be

your minister; And whosoever will be chief among you, let him be your servant; even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Matt. 20:26-28.

Christ gave his life "for the life of the world" (John 6:51); therefore everyone who yields himself to Christ, to become identified with him and his work, becomes, like him, a servant, not alone of the Lord Jesus, but of all for whom he became a servant. In other words, the Christian is Christ's servant; but as Christ's work is for the world, he who becomes a sharer of that work must become the servant of the world. Paul felt this to the utmost. He felt that he owed service to everybody that was in need; and so he did. The servant owes his service to the one who pays for it. Christ had bought the service of Paul by the sacrifice of himself; and when Paul recognized that debt to Christ and gave himself to the discharge of it, the Lord turned his service in the direction in which he himself labored. The only way to be a servant of Christ, is to serve those for whom he died. Wesley had some of the same spirit that Paul had, when he said, "The world is my parish."

The second great commandment in the law is, "Thou shalt love thy neighbor as thyself." Our neighbor is everyone with whom we come

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in contact, who is in need. Says Paul: "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." Gal. 6:10. "As we have opportunity." That indicates that we are to seek occasion of serving men, and so Paul did.

To the Romans Paul said in another place: "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification. For even Christ pleased not himself." Rom. 15:1-3. Thus again we learn that the work of Christ is to be the example for us; and he "went about doing good." Acts 10:30. Again Paul says: "Bear ye one another's burdens, and so fulfill the law of Christ." Gal. 6:2.

The trouble with too many who profess to be followers of Christ is that they do not feel any great sense of obligation. Sometimes they talk about "getting a burden" for the work, but what is that burden? It is nothing else but a sense of the debt which we owe to Christ, and consequently to the world. If a man owes a great deal of money, and has no means with which to pay it, he will necessarily feel as though he had quite a load upon his shoulders—a burden. So all that is necessary to enable a man to have a burden for souls, is for him to realize how much Christ has done for him.

The one to whom much is forgiven will love much. Paul felt himself to be the chief of sinners, and so when he felt the pardoning love of God, he felt that he owed much service. And he never forgot how much had been forgiven him, nor how great was his dependence upon God, and so he always felt the burden of debt resting upon him. Those who have felt the burden of their sins, and who know that they are removed, will not have to strive to get a burden for souls. They will feel like Paul, that necessity is laid upon them, and it will be the joy of their lives to discharge that obligation.

July 1, 1891

"Exposition of 2 Cor. 3:7-11" *Bible Echo and Signs of the Times* 6, 13.

E. J. Waggoner

Some stumble over the first clause of 2 Cor. 3:7,-"The ministration of death, written and engraven in stones," but the Scriptures furnish means for the complete exposition of this. Paul cannot mean that the *ministration* was written and engraven in stones, for that would be impossible, because the *ministration* was the service of the priests. Then it must be that he means that death was written and engraven in stones. But some will say, "This makes nonsense of the text." Let us see. It is very easy to ascertain what was written and engraven in stone. Ex. 31:18 says that the Lord "gave to Moses, when he had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God." "And Moses turned, and went down from the mount, and the two tables of the testimony were in his

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hand. The tables were written on both their sides; on the one side and on the other were they written. And the tables were the work of God, and the writing was the writing of God, graven upon the tables." Ex. 32:15, 16. These two tables were broken, and after Moses had, by the command of the Lord, made two other tables, he said, "And he [the Lord] wrote on the tables, according to the first writing, the ten commandments, which the Lord spake unto you in the mount, out of the midst of the fire, in the day of the assembly." Deut. 10:4. These texts show that it was the ten commandments, and the ten commandments alone, that were written and engraven in stones; and therefore by the word "death," in 2 Cor. 3:7, Paul must refer to the ten commandments.

But is it allowable to speak of the ten commandments as "death"? Are they death to anybody? The law is the cause of death to every sinner that shall perish, and so by metonymy it is called death. So when Paul describes his conviction as a sinner, he says of the law, "And the commandment, which was ordained to life, I found to be unto death." Rom. 7:10. We have found, then (1) that the law, which was the basis of the covenant, was death to all, and (2) that the ministration concerning that violated law offered no relief, but in itself tended to death.

Notwithstanding all this, there was a wonderful glory connected with the old covenant and its service. The giving of the law was attended with glory the like of which has never been seen on earth before or since, and will not be until the Lord shall come in the glory of his Father with all his angels. When Moses returned from the mount, his face was so glorified that the people could not look at it; and the glory of the Lord was present in the sanctuary to so great a degree that the priests were forced to obscure it with a cloud of incense, lest they should die.

Now let us briefly outline the new covenant. Paul says that this was established upon "better promises." Its terms are found in Heb. 8:8-12, which reads thus:-

"For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah; not according to the covenant that I made with their fathers, in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people; and they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord; for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more."

We find here the same condition as in the old covenant,-the people are to obey the law of God. But this covenant is established on "better promises" than the first, in that the Lord promises to forgive their sins, to write the law in their hearts, and to remember their iniquities no more. These things are all accomplished by virtue of Christ, who is the mediator of the new covenant. Heb. 8:6; 9:15. "The blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7), by securing the remission of past sins (Rom. 3:24, 25), and enabling us to walk in harmony with the law. Gal. 2:20; Eph. 2:10; Heb. 13:20, 21.

The law, then, is the basis of both covenants; hence it could not be done away with the old covenant, else there could be no new covenant. The terms of the new covenant leave no doubt on this point, and Christ's connection with it brings the fact out still more clearly. Thus Christ is the minister of this new covenant (Heb. 8:1, 2) and is now performing the ministration in the true sanctuary in Heaven. Heb. 9:24. His ministration has reference to the law, for he came to save sinners (1 Tim. 1:15), and he is offering his blood to save men from sin. Rom. 3:24; 1 John 1:7; Matt. 1:21. This redemption we get through faith (Rom. 3:24), and faith establishes the law. Rom. 3:31. The law itself, having been violated, brings death; Christ redeems us from its curse (Gal. 3:13), and thus becomes our life. Col. 3:4.

Now note the contrast between the two covenants: The first had the ministration of death, because everything connected with it tended to death; the violated law was death to the sinner, and the earthly ministration freed no one from that condemnation. The second covenant has the ministration of the Spirit, because "the Lord is that Spirit" (2 Cor. 3:17), and where the Spirit of the Lord is, there is liberty and life. Gal. 6:8. But although there is no death in the second covenant, there is in the rejection of it, for the law is still death to sinners, and all who are opposed to Christ are sinners, and condemned to death; so Paul says that the letter of the new covenant kills. The reason is that holding the mere letter of the new covenant,-the performance of the gospel ordinances while not receiving Christ in the heart,-is really a rejection of Christ. Of the Lord's Supper, Paul says that he who does not discern the Lord's body, eats and drinks damnation to himself. 1 Cor. 11:9. He is in the same condition as though he had never heard of the new covenant. But in every case, whether of the sinner under the old covenant, or of one who rejects the new, it is the law that causes his death.

In the text under consideration Paul contrasts the two ministrations as to glory. If the ministration which could not cleanse from sin, was glorious, the ministration of the Spirit, which gives freedom from sin, must be more glorious. "If the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory." And so much more glorious is the ministration of the second covenant than that of the first, that in comparison the first covenant seems to have had no glory. Why the ministration of the second covenant should be so much more glorious than that of the first, is because it is established upon "better promises," and Christ is its minister.

"For if that which is done away was glorious, much more than which remaineth is glorious." 2 Cor. 3:11. Now what was done away? The answer must be that it is that which was glorious. Verse 9 states that it was the ministration of condemnation that was glorious. Then it must be the ministration of condemnation that was done away; that which remains is the ministration of the Spirit. By no possibility can verse 11 be made to refer to the law, because it contrasts something done away with something that remains. And we have found that the law is the basis of both covenants, and therefore it cannot have been done away; but the ministration of the old covenant as well as the covenant itself was done away, as was indicated by the fading glory upon the countenance of Moses. But it needs no abstract reasoning to show that it is the tabernacle service, and that alone, to which the apostle refers in verse 11 as being "done away," for he says, "if that which is done away was glorious," showing by the "if" that he had before called attention to something glorious; and the only thing which he has so designated in this connection, is the ministration of death. Verse 7.

We think that any read who carefully follows this brief exposition will be able to see for himself, on reading 2 Cor. 3:7-11 that the apostle is simply contrasting the glory of the service of the two covenants, and that the law of God is not under consideration at all, except by an incidental allusion which goes to show its permanent character.

August 1, 1891

"Intellect Not Sufficient" *Bible Echo and Signs of the Times* 6, 15.

E. J. Waggoner

As to the truthfulness of Paul's description of the heathen, in the first chapter of Romans, there can be no question. The testimony of ancient heathen writers themselves confirms it. Licentiousness of every description was not only permitted by the law, but was practiced alike by the common people and philosophers, and was even enjoined upon the people as a religious duty. The temples of the heathen were houses of debauchery. The gods which they manufactured for their worship, as Jupiter and Venus, were simply the reflection of their own evil natures; and since they thus deified the lusts of their own hearts, it was inevitable that they should sink into deeper sin.

We often hear it said that the scenes of cruelty and vice that were enacted by the heathen in their worship and in their social life are not possible in this enlightened age; but such persons forget that the civilization of Greece and Rome was fully equal to that of Europe and America, if not superior; yet the people were heathen, and most abominable was their idolatry. But like causes produce like effects. If their unthankful, vain imaginations, because of their great inventions, lifted them up so that they entirely separated themselves from God, and were left to work out the evils that were in their own natures, the same thing will occur now under the same circumstances. The possession of intellectual activity is no safeguard against immortality, when the Giver of that intellect is forgotten. The only guard against the grossest immorality is a humble acknowledgment of God.

September 1, 1891

**"How Righteousness Is Obtained" *Bible Echo and Signs of the Times*
6, 17.**

E. J. Waggoner

How much of a man's life must be just?—All, every moment; for the just shall live by faith. But by the deeds of the law shall no act be just. This is a hard saying, but one that must be believed, for it is what the Bible says. No deed that we can do can be just by the law only. By faith alone can a man or any act of his be just. The law judges a man by his works, and the law is so inconceivably great that no human act can rise to its height. There must, therefore, be a Mediator through whom justification shall come. And that justification properly belongs to him to whom it is granted by reason of his faith.

The heart unrenewed is desperately wicked. Only evil can come from a wicked heart. To bring forth good deeds there must be a good heart, and only a good man can have a good heart. But, as all have sinned and come short, therefore all the deeds of humanity are vitiated.

The law itself is the standard of perfect righteousness, but Christ is the truth, the way, and the life. In Christ is the perfect righteousness of the law, and the grace to bestow the gift of his righteousness through faith. And of this the prophets themselves are witnesses, for they preached justification through Christ, by faith.

When a man seeks to justify himself by his deeds, he only heaps imperfection upon imperfection, until, like Paul, he counts them all as loss, knowing that there is no righteousness but that which is of Christ by faith.

There is but one thing in this world that a man needs, and that is justification—and justification is a fact, not a theory. It is the gospel. That which does not tend to righteousness is of no avail, and not worthy to be preached. Righteousness can only be attained through faith; consequently, all things worthy to be preached must tend to justification by faith.

"For all have sinned, and come short of the glory of God." It is well understood that no act of ours can make right that which is past, but it is just as

true that we cannot be justified in any present act any more than we can render the past perfect. We need the righteousness of Christ to justify the present just as much as to make perfect the imperfect deeds of the past.

In the case of the publican and the Pharisee, the one who put no trust in his own works went down to his own house justified, but he who desired to assume righteousness in himself failed of justification. Everyone can have it who will ask for it, but each must come to the level of all other sinners, and there receive it with the rest, saying, "God be merciful to me a sinner."

"Being justified freely by his grace through the redemption that is in Christ Jesus." What is "redemption"? It is a free gift to us, but it has been paid for. The blood of Christ has paid for it. We are exhorted to consider his greatness, that we may know that although the thing to be done is beyond our comprehension, the power which is to accomplish it is also beyond our knowledge.

"To declare his righteousness" for the putting away of our sins. It is he that puts away our sins, and if we but yield ourselves to him, they will be remitted utterly. Christ grants no indulgences, but his righteousness remits the sins that are past, and keeps the heart free from sin in the present, so long as his righteousness fills that heart.

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Faith is the beginning of all wisdom; it lies at the foundation of all knowledge. The child would never learn anything if it did not believe what it is told. Now, that being so in physical things, why can we not be as reasonable in spiritual things?

Redemption comes through the creative power of Christ, and that is why I love to think that he is the Creator of all things; for he who created the worlds out of nothing, and who upholds all things by the word of his power, can by that same word create in me a clean heart, and preserve that which he has created. To him is all power, and also all glory.

"It is God which worketh in you both to will and to do of his good-pleasure."
"Do we then make void the law through faith? God forbid; yea, we establish the law."

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January 15, 1892

"From Faith to Faith" *The Bible Echo* 7, 2.

E. J. Waggoner

"Therein [in the gospel] is the righteousness of God revealed from faith to faith; as it is written, The just shall live by faith."

This expression has been the subject of much learned discussion by theologians, and very few of them are agreed as to its meaning. The fact that learned men are disagreed in regard to it, need not frighten us from it with the thought that it cannot be understood, for we read that things hidden from the wise and prudent are revealed unto babes. If we are but simple enough to accept the

obvious Scripture meaning, as explained by the Scriptures, we need not be in darkness.

One of the greatest causes of the failure of many people to understand the book of Romans, and indeed any other portion of Scripture, is a failure to hold to first principles and Bible definitions. Men attempt to define some terms according to their theological training, and find it hard work to make them fit. Then if they at one time accept the Bible definition of a term, they do not adhere to it, but give it some other meaning the next time they meet with it. This can lead to nothing else but confusion.

The term, "the righteousness of God." We have already seen that it is an expression indicating God's character, and that his character is set forth in the Ten Commandments. They sum up the whole duty of man, which is to be like God. The law, having been transgressed, cannot, as a matter of course, be perfectly represented in any person's life, and so the gospel was devised, that man might in Christ find the perfect righteousness of the law. The gospel is the power of God unto salvation to everyone that believeth, because it makes manifest the righteousness of God. The verse teaches that the righteousness of God is revealed from one degree of faith to a higher degree of faith, and consequently that righteousness must ever be on the increase. This is shown by the quotation which the apostle makes to prove his statement. It must be that the righteousness of God is revealed from faith to faith, he argues, because it is written, "The just shall live by faith." The force of this is found in the fact that the Christian life, which is the result of faith, is progressive. The Christian life is a continual growth. Peter says: "Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." 2 Peter 3:17, 18. The only way to keep from falling from that which we have, is to grow. David says of the righteous man that "he shall be like a tree planted by the rivers of water." Ps. 1:3. This means continual growth.

We read of the path of the just, that it "shall be as the shining light, that shineth more and more unto the perfect day." Prov. 4:18. But "the just shall live by faith;" therefore it must be that their faith increases.

To the Hebrews, the apostle wrote: "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection." Heb. 6:1. And in the epistle to the Philippians Paul said: "Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Phil. 3:12-14. Here is set forth a continual reaching out for some higher attainment. The calling of God in Christ Jesus, is a calling to holy or righteous living, for we read: "But like as he which called you is holy, be ye yourselves also holy in all manner of living; because it is written, Ye shall be holy; for I am holy." 1 Pet. 1:15, 16, Revised Version.

This righteousness to which we are called, and for higher attainments in which we must constantly press, is obtained only by faith, as Paul expresses his desire to be found in Christ, not having his own righteousness, but that which is through the faith of Christ, the righteousness which is of God by faith. Phil. 3:9. Therefore, since righteousness comes only by faith, and it must increase, it follows that faith must also increase. So it was not a vain prayer which the disciples uttered, when they said, "Lord, increase our faith." Luke 17:5.

That faith is susceptible of growth, is plainly declared by the Scriptures. Paul had hope that when the faith of the Corinthian brethren was increased, he should be helped by them to preach the gospel in the regions beyond them. 2 Cor. 10:15, 16. To the Thessalonians he wrote that he prayed exceedingly night and day, that he might see them, and might perfect that which was lacking in their faith. 1 Thess. 3:10. And still later he wrote: "We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth." 2 Thess. 1:3.

Their faith grew, and as a consequence their charity abounded. Charity, or love, is the fulfilling of the law. It is the manifestation of the righteousness of God, and is a result of true faith, for faith works by love, and the only righteousness which will be accepted when the Lord comes is that which is by the faith of Christ, "the righteousness which is of God by faith." Such being the teaching of Scripture, there is no reason why we should not understand Rom. 1:17 just as it reads: The righteousness of God is revealed, or manifested, from faith to faith.

One or two notable instances recorded in Scripture will illustrate this. The apostle records that "by faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace." Heb. 11:31. This case has been a cause of stumbling to some who have not given careful thought to it. It is well known that Rahab lied to the men sent by the king of Jericho to seize the spies (see Joshua 2:2-6), and they imagine that in saving her God placed a premium on lying, and that it is right sometimes to lie. Neither is true. Rahab was saved, not because of her lie, but because of her faith. She, in common with all the people of Jericho, had heard how the Lord dried up the waters of the Red Sea, and how he had led the Israelites; but she alone, of all the inhabitants of Jericho, believed that the hand of the Lord was in the matter, and that he had given the land of Canaan to the Israelites. She had simple faith, but was totally ignorant of God's law. In the code of heathen morality, lying was accounted a virtue, and she knew nothing better. But her faith made it possible for her to be saved, and brought her into a place where she could learn righteousness. As a natural consequence her faith in God would increase when she learned more of Him. In her case we have a clear instance of the revelation of the righteousness of God from faith to faith.

The same thing is true of Cornelius. He feared God with all his house, and gave much alms, and "prayed to God always." As a consequence, an angel was sent to him, directing him

to send for Peter, who should tell him what he ought to do.

The sum of the whole thing is that it is faith that brings God near to us. If we first believe that He is, He will reveal Himself to us more fully. If we rejoice in that light and walk in it, our faith will be increased, and that will bring more light. As with Rahab, so with all. God does not grant us a blessing because we are righteous, but in order that we may become righteous. When our faith brings us to Christ, it is that we may learn of Him. To our faith we add virtue and knowledge. But as faith comes by hearing, and hearing by the word of God, it follows that the more we really know-accept-of the word of God, the greater will be our faith. And so, increasing daily in faith, the just go on from strength to strength, until the dawning of the perfect day ushers them into the immediate presence of God.

February 1, 1892

"Unprofitable Servants" *The Bible Echo* 7, 3.

E. J. Waggoner

A very important lesson is conveyed by our Lord's illustration in Luke 17:7-10. It is not among Catholics alone that it is considered possible to perform works of supererogation. There are very many who, by their actions at least, hold that they can place God under obligations to them. Love of approbation, and the overvaluing of one's own deeds, are so universal that there are very few who do not at times have some traces of that disposition. With some the idea obtains that God keeps a debit and credit account, charging each individual with his evil deeds, and giving him credit for all his good deeds, and that if the good overbalance the evil, then God owes him a reward. With this idea, more or less clearly defined, most worldlings flatter themselves that their case will be all right at the last.

Many professors often imagine that God is under some obligation to them, and they manifest it in various ways. If they have given somewhat liberally to the cause of God, and have not been prospered as they think they should be, they withhold their gifts. They do not propose to work for the Lord unless they can receive at once large returns on the investment. Others find it difficult when times are hard to make as good a living for their families as they desire, and so they say, "We cannot afford to keep the Sabbath." As much as to say, "If God does not furnish me with everything I want, he need not expect my services." Still others look for their reward in appreciation of their work by their brethren. If their efforts are not estimated at their true value, they become discouraged, and refuse to work because they are not appreciated.

Now against all feeling of this kind, our Lord utters a rebuke. Summing up the case, he says: "So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants; we have done that which was our duty to do." The truth is that the obligation is upon the side of man. The fact that God created us and preserves us alive, places man under obligation to give his whole service to God. Jeremiah says, "It is of the Lord's mercies that we are not consumed." Every moment of man's life places him

under greater obligation to God than he can ever hope to fulfill. And as this mercy is extended to all, it is not alone the professed Christian who owes service to God. Sinners are under as much obligation to God as though they had made a profession to serve him. But if we repent, and obey the commandments of God in every particular, how does the case stand then? We are still unprofitable servants. God is none the richer for our service. There is a vast amount of sin that we have committed in the past, and as we can do no more than our duty from day to day, we are still largely in debt. Were it not that Christ has been set forth "for the remission of sins that are past, through the forbearance of God," the best of men would fail to obtain heaven.

And so after all that has been done, eternal life must be "the gift of God, through Jesus Christ our Lord." A proper appreciation of this would serve to keep us humble, and prevent many mistakes made on account of our self-sufficiency. Let us be careful lest we become lifted up because of the faith that we have, and so lose the grace of God which is promised to the humble. The more real faith we have in Christ the more will we acknowledge our entire dependence upon him, and our own utter weakness. Let us heed these words of the apostle: "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith." Rom. 12:3.

February 15, 1892

"Christ the End of the Law" *The Bible Echo* 7, 4.

E. J. Waggoner

In Rom. 10:4 we read as follows: "For Christ is the end of the law for righteousness to everyone that believeth." Before showing what this text means, it may be well to briefly show what it does not mean. It does not mean that Christ has put an end to the law; because (1) Christ himself said concerning the law, "I am not come to destroy." Matt. 5:17. (2) The prophet said that instead of destroying it, the Lord would "magnify the law, and make it honorable." Isa. 42:21. (3) The law was in Christ's own heart. "Then said I, Lo, I come; in the volume of the book it is written of me, I delight to do thy will, O my God; yea, thy law is within my heart." Ps. 40:7, 8. And (4) since the law is the righteousness of God, the foundation of his government, it could not by any possibility be abolished. See Luke 16:17.

The reader must know that the word "end" does not necessarily mean "termination." It is often used in the sense of design, object, or purpose. In 1 Tim. 1:5 the same writer says: "Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned." The word here rendered "charity" is often rendered "love," and is so rendered in this place in the New Version. In John 5:3 we read: "This is the love of God, that we keep his commandments;" and Paul himself says that "love is the fulfilling of the law." Rom. 13:10. In both these texts the same word (*agapa*) is used that occurs in 1 Tim. 1:5. Therefore we say that this text means, Now the design of the

commandment (or law) is that it should be kept. Everybody will recognize this as a self-evident fact.

But this is not the ultimate design of the law. In the verse following the one under consideration Paul quotes Moses as saying of the law that "the man that doeth those things shall live by them." Christ said to the young man, "If thou wilt enter into life, keep the commandments." Matt. 19:17. Now since the design of the law was that it should be kept, or, in other words, that it should produce righteous characters, and the promise is that those who are obedient shall live, we may say that the ultimate design of the law was to give life. And in harmony with this thought are the words of Paul, that the law "was ordained to life." Rom. 7:19.

But "all have sinned and come short of the glory of God," and "the wages of sin is death." Thus it is impossible for the law to accomplish its design in making perfect characters and consequently giving life. When a man has once broken the law, no subsequent obedience can ever make his character perfect. And therefore the law which was ordained unto life, is found to be unto death. Rom. 7:10.

If we were to stop right here, with the law unable to accomplish its purpose, we should leave all the world under condemnation and sentence of death. Now we shall see that Christ enables man to secure both righteousness and life. We read that we are "justified freely by his grace through the redemption that is in Christ Jesus." Rom. 3:24. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5:1. More than this, he enables us to keep the law. "For he [God] hath made him [Christ] to be sin for us, who knew no sin; that we might be made the righteousness of God in him." 2 Cor. 5:21. In Christ, therefore, it is possible for us to be made perfect-the righteousness of God,-and that is just what we would have been by constant and unvarying obedience to the law.

Again we read: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. . . . For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8:1-4.

What could not the law do? It could not free a single guilty soul from condemnation. Why not?-Because it was "weak through the flesh." There is no element of weakness in the law; the weakness is in the flesh. It is not the fault of a good tool that it cannot make a sound pillar out of a rotten stick. The law could not cleanse a man's past record, and make him sinless; and poor, fallen man had no strength resting in his flesh to enable him to keep the law. And so God imputes to believers the righteousness of Christ, who was made in the likeness of sinful flesh, so that "the righteousness of the law" might be fulfilled in their lives. And thus Christ is the end of the law.

To conclude, then, we have found that the design of the law was that it should give life because of obedience. All men have sinned and been sentenced to death. But Christ took upon himself man's nature, and will impart of his own

righteousness to those who accept his sacrifice, and finally, when they stand, through him, as doers of the law, he will fulfill to them its ultimate object, by crowning them with eternal life. And so we repeat, what we cannot too fully appreciate, that Christ is made unto us "wisdom, and righteousness, and sanctification, and redemption."

September 15, 1892

"Living by Faith" *The Bible Echo* 7, 18.

E. J. Waggoner

In Rom. 1:17 the apostle Paul makes the following statement: "For therein is the righteousness of God revealed from faith to faith; as it is written, The just shall live by faith." This statement is the summing up of what the apostle has to say about the gospel. The gospel is the power of God unto salvation, but only "to every one that believeth;" in it the righteousness of God is revealed. The righteousness of God is the perfect law of God, which is but the transcript of his own righteous will. All unrighteousness is sin, or the transgression of the law. The gospel is God's remedy for sin; its work, therefore, must be to bring men into harmony with the law,-to cause the workings of the righteous law to be manifested in their lives. But this is wholly a work of faith,-the righteousness of God is revealed from "faith to faith,"-faith in the beginning, and faith to the end,-as it is written, "The just shall live by faith."

This is true in all ages since the fall of man, and will be true until the saints of God have his name in their foreheads, and see him as he is. It was from the prophet Habbakuk (2:4) that the apostle quoted the statement. If the prophets had not revealed it, the first Christians could not have known of it; for they had only the Old Testament. To say that in the most ancient times men had but an imperfect idea of faith in Christ, is to say that there were no just men in those times. But Paul goes right back to the very beginning and cites an instance of saving faith. He says: "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous." Heb. 11:4. He says of Noah, also, that it was by faith that he built the ark to the saving of his house; "by the which he condemned the world, and became heir of the righteousness which is by faith." Heb. 11:7. We say that their faith was in Christ, because it was faith unto salvation, and besides the name of Jesus "there is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

There are too many who try to live the Christian life on the strength of the faith which they exercised when they realized their need of pardon for the sins of their past life. They know that God alone can pardon sins, and that he does this through Christ; but they imagine that having once been started they must run the race in their own strength. We know that many have this idea, first, because we have heard some say so, and second, because there are such multitudes of professed Christians who show the working of no greater power than their own. If they ever have anything to say in social meeting, besides the ever-recurring

formula, "I want to be a Christian, so that I may be saved," they tell only of a past experience, of the joy they had when they first believed. Of the joy of living for God, and of walking with him by faith, they know nothing, and he who tells of it speaks a strange language to them. But the apostle carries this matter of faith clear through to the glorious kingdom, in the following most forcible illustration:-

"By faith Enoch was translated that he should not see death; and was not found, because God had translated him; for before his translation he had this testimony, that he pleased God. But without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Heb. 11:5, 6.

Note the argument to prove that Enoch was translated by faith: Enoch was translated because he walked with God, and had the testimony that he pleased God; but without faith it is impossible to please God. That is enough to prove the point. Without faith not an act can be performed that will meet the approval of God. Without faith the best deeds that a man can do will come infinitely short of the perfect righteousness of God, which is the only standard. Wherever real faith is found it is a good thing; but the best of faith in God to take away the load of the sins of the past will profit a person nothing unless it is carried right through in ever-increasing measure until the close of his probation.

A CAUSE OF FAILURE

We have heard many people tell how hard they found it to do right; their Christian life was most unsatisfactory to them, being marked only by failure, and they were tempted to give up in discouragement. No wonder they get discouraged; continual failure is enough to discourage anybody. The bravest soldier in the world would become faint-hearted if he had been defeated in every battle. Sometimes these persons will mournfully tell that they have about lost confidence in themselves. Poor souls, if they would only lose confidence in themselves entirely, and would put their whole trust in the one who is mighty to save, they would have a different story to tell. They would then "joy in God through our Lord Jesus Christ." Says the apostle, "Rejoice in the Lord always; and again I say, Rejoice." Phil. 4:4. The man who doesn't rejoice in God, even though tempted and afflicted, is not fighting the good fight of faith. He is fighting the poor fight of self-confidence and defeat.

All the promises of final happiness are to the overcomer. "To him that overcometh," says Jesus, "will I give to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. 3:21. "He that overcometh shall inherit all things," says the Lord. Rev. 21:7. An overcomer is one who gains victories. The inheriting is not the overcoming; that is only the reward for overcoming. The overcoming is now; the victories to be gained are victories over the lusts of the flesh, the lusts of the eyes, and the pride of life,- victories over self and selfish indulgences. The man who fights and sees the foe give way, may rejoice; nobody can keep him from rejoicing, for joy comes spontaneously as the result of seeing the enemy give way. Some folks look with dread upon the thought of having to wage a continual warfare with self and

worldly lusts. That is because they do not as yet know anything about the joy of victory; they have experienced only defeat. But it isn't so doleful a thing to battle constantly, when there is continual victory. The old veteran of a hundred battles, who has been victorious in every fight, longs to be at the scene of conflict. Alexander's soldiers, who under his command never knew defeat, were always impatient to be led into the fray. Each victory increased their strength, which was born only of courage, and correspondingly diminished that of the vanquished foe. Now how may we gain continual victories in our spiritual warfare? Listen to the beloved disciples:-

"For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith." 1 John 5:4.

Read again 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.

Here is the secret of strength. It is Christ, the Son of God, the one to whom all power in Heaven and earth is given, who does the work. If he lives in the heart to do the work, is it boasting to say that continual victories may be gained? Yes it is boasting; but it is boasting in the Lord, and that is allowable. Says the psalmist, "My soul shall make her boast in the Lord;" and Paul says: "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Gal. 6:14.

The soldiers of Alexander were reckoned invincible. Why? Was it because they were naturally stronger and more courageous than all their enemies? No; but because they were led by Alexander. Their strength was in his leadership. Under another leader they would often have been defeated. When the Union army was fleeing, panic-stricken, before the enemy at Winchester, the presence of Sheridan turned their defeat into victory. Without him the men were a quaking mob; with him at their head they were an invincible army. If you had listened to the remarks after the battle, of the soldiers who served under those and similar leaders, you would have heard the praises of their general mingled with all their rejoicing. They were strong because he was; they were inspired by the same spirit that he had.

October 1, 1892

"Christian Growth" *The Bible Echo* 7, 19.

E. J. Waggoner

The Christian life is a continual growth. Peter says: "Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." 2 Peter 3:17, 18. The only way to keep from falling from that which we have, is to grow. David says of the righteous man that "he shall be like a tree planted by the rivers of water." Ps. 1:3. This means continual growth.

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This last text contains the whole of the argument that we have made. Their faith grew, and as a consequence their charity abounded. Charity, or love, is the fulfilling of the law. It is the manifestation of the righteousness of God, and is a result of true faith, for faith works by love, and the only righteousness which will be accepted when the Lord comes is that which is by the faith of Christ, "the righteousness which is of God by faith." Such being the teaching of Scripture, there is no reason why we should not understand Rom. 1:17 just as it reads: The righteousness of God is revealed, or manifested, from faith to faith.

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comes by hearing, and hearing by the word of God, it follows that the more we really know-accept-of the word of God, the greater will be our faith. And so, increasing daily in faith, the just go on from strength to strength, until the dawning of the perfect day ushers them into the immediate presence of God.

October 15, 1892

"The Unconquerable Life" *The Bible Echo* 7, 20.

E. J. Waggoner

"In Him was life, and the life was the light of men. And the light shineth in the darkness, and the darkness of apprehended it not." John 1:4, 5, R.V. The marginal rendering, "overcome," gives us the exact meaning of the text, and conveys a message of great comfort to the believer. Let us see what it is.

CHRIST is the light of the world. See John 8:12. But His light is His life, as the text quoted states, he says, "I am the light of the world; he that followeth Me shall not walk in darkness, but shall have the light of life." The whole world was in the darkness of sin. This darkness was due to lack of knowledge of GOD; as the apostle Paul says that the Gentiles are "darkened in their understanding, alienated from the life of GOD because of the ignorance that is

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in them because of the hardening of their heart." Eph. 4:18.

Satan the ruler of the darkness of this world, had done his utmost to deceive man as to the true character of God. He had made the world believe that GOD was like a man-cruel, vindictive, and passionate. Even the Jews, the people whom GOD had chosen to be the bearers of light to the world, had departed from GOD, and while professedly separate from the heathen, were enveloped in heathen darkness. Then CHRIST came, and "The people which sat in darkness sought a great light, and to them which sat in the region and shadow of death, to them did light spring up." Matt. 4:16. R.V. His name was EMANUEL, GOD with us. "GOD was in CHRIST." GOD refuted the falsehoods of Satan, not by loud arguments, but simply by living His life among men, so that all might see it. He demonstrated the power of the life of GOD, and the possibility of its being manifested in men.

The life which CHRIST lived was untainted by sin. Satan exerted all his powerful arts, yet he could not affect that spotless life. Its light always shown with

unwavering brilliancy. Because Satan could not produce the least shadow of sin in the life, he could not bring it within his power, that of the grave. No one could take CHRIST'S life from Him; He voluntarily laid it down. And for the same reason, when He had laid it down, Satan could not prevent Him from taking it up again. Said He: "Therefore doth my Father love me, because I lay down My life, that I might take it again. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This commandment have I received of My FATHER." John 10:17, 18. To the same intent are the words of the apostle Peter concerning Christ: "Whom GOD hath raised up having lost to the pains of death; because it was not possible that He should be holden of it." Acts 2:24. Thus was demonstrated the right of the Lord Jesus CHRIST to be made a high priest "after the power of an endless life." Heb. 7:16.

This endless, spotless life CHRIST gives to all who believe on Him. "As thou hast given Him power over all flesh, that He should give eternal life to as many as thou hast given Him. And this is life eternal, that they might know Thee the only true GOD, and Jesus CHRIST, whom thou hast sent." John 17:2, 3. CHRIST dwells in the hearts of all those who believe on Him. "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. See also Eph. 3:16, 17.

CHRIST, the light of the world, dwelling in the hearts of His followers, constitutes them the light of the world. Their light comes not from themselves, but comes from CHRIST, who dwells in them. Their life is not from themselves, but it is the life of CHRIST manifest in their mortal flesh. See 2 Cor. 4:11. This is what it is to live "a Christian life."

This living light comes from GOD in a never-failing stream. The psalmist exclaims: "For with Thee is the fountain of life; in Thy light show we see light." Ps. 36:9. "And He showed me a pure river of water of life, clear as crystal, a proceeding out of the throne of God and of the Lamb." Rev. 22:1. "And 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." Rev. 22:17.

"Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day." John 6:53, 54. This life of CHRIST we eat and drink by feasting upon His Word, for He added, "It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are Spirit, and they are life." Verse 63. CHRIST dwells in His inspired Word, and through it we get His life. This life is given freely to all who will receive it, as we read above; and again we read that Jesus stood and cried, saying, "If any man thirst, let him come unto Me and drink." John 7:37.

This life is the Christian's light, and it is that which makes him a light to others. It is his life; and the blessed comfort to him is that no matter how great the darkness to which he has to pass, no darkness has power to put out that light. That light of life is his as long as he exercises faith, and the darkness cannot

affect it. But all, therefore, who professed the truth of the Lord, have the confidence that can say, "Rejoice not against me, O mine enemy; when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me." Micah 7:8.

November 15, 1892

"Can We Keep the Sabbath?" *The Bible Echo* 7, 22.

E. J. Waggoner

There are thousands throughout the United States and in Europe who are ready at once to answer this question in the affirmative, for they know by experience that it is possible. Indeed, the question really admits of only one answer, and that is, "Yes; we can if we want to." But there are many persons who imagine that they cannot keep the Sabbath, and for their benefit I propose to consider some of the so-called reasons which they give. This article is not intended for those who, in order to avoid the acknowledgment that the seventh day is the Sabbath, plead that the world is round, that time has been lost, and other flimsy objections against the Sabbath. It is only for those who acknowledge the truth of the Bible, are fully convinced that the seventh day is the Sabbath of the Lord, and know that it is the duty of all men to keep it, but fancy that they are so situated that it would be impossible for them to do so. I say they fancy, for it is not so in fact. No individual was ever yet placed in such a position that he could not do what was certainly his duty to do. He might find it difficult, and perhaps unpleasant, but never impossible.

"I would like to keep the Sabbath," says one, but my business will not let me." Well, if this is really the case, then get some other business that will not hinder. If you saw that your present business was greatly injuring your health, and would cause your death in a few months, unless abandoned, you would lose no time in changing your occupation. But by disobeying GOD you lose his favor, and this will bring eternal death.

"But I could not live if I were to keep the Sabbath." This is of the same stamp as the reason given above, and is offered alike by those who are in prosperous business, and those who labor for their daily bread. How do you know that you could not live? Are there not thousands who are keeping the Sabbath, and do not they live? Ask those who have tried it, and see what testimony they bear. It is true, you may not be able to amass quite so much property, but "what is a man profited if he gain the whole world, and lose his own soul?"

But let us consider this matter further. You say you cannot live if you keep the Sabbath. Are you sure that you can if you do not keep it? Have you any guarantee that your life will be continued indefinitely? Do those who violate GOD'S law live any longer on an average than those who keep it? You certainly know of no one who is not subject to death. The psalmist says: "What man is he that liveth, and shall not see death? shall he deliver his soul from the hand of the grave?" Ps. 89:48. "It is appointed unto men once to die," and this without any distinction in regard to age or belief. Then why do you assume that you will be exempt if you do not keep the Sabbath.

"But," our friend will doubtless reply, "I expect, of course, to die sometime in the natural course of events, whether I keep the Sabbath or not; what I mean is, that I shall not be able to earn a living for myself and family." Well, you profess to believe the Bible; let us see what it says in regard to this matter. "Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) 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. Could any promise be plainer than this? If it does not mean just what it says, it does not mean anything. And GOD is fully able to fulfill this promise. Just consider what a vast estate he has. Here is a description of it: "For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains: and the wild beasts of the field are mine. If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof." Ps. 50:10-12. Surely you need have no fear of starving, if you serve such a Master as that.

Listen to another promise: "Trust in the LORD, and do good; so shalt thou dwell in the land, *and verily thou shalt be fed.*" Ps. 37:3. There you have the promise; now listen to the testimony of one who had an opportunity to know, as to how this promise is fulfilled: "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." Verse 25. You can verify this in your own experience if you choose. Who are they that form the great army of tramps, that wander through the country begging bread? Are they Christians, as a class? Are they those who have sunk their property in the service of GOD? I think no one ever saw a tramp that was noted for his piety. An active worker in the Young Men's Christian Association says that of the hundreds who have applied for charity to the institution with which he is connected, all are irreligious persons, and that he has never known a regular attendant of church to apply for alms. Truly, "the blessing of the LORD, it maketh rich, and he addeth no sorrow with it."

December 1, 1892

"Can We Keep the Sabbath?" *The Bible Echo* 7, 23.

E. J. Waggoner

A quite common objection that people urge against keeping the Sabbath is that it is peculiar, and that very few people observe it. There are two classes of people who make use of this argument. The first class attempts to make capital out of it against the Sabbath, and argue that since the Sabbath is observed by so very few people, it cannot be right, assuming that the majority must be right. The second class believe that the seventh day is the Sabbath of the LORD, but have not the courage to live out their convictions of duty. They say, "If everybody else would keep the Sabbath, I would be glad to do so too."

The first class might easily be convinced if they wished to be. Let us see to what absurdity the theory that the majority must be right will lead us. Less than

four hundred years ago it was the universal belief that the earth was flat, and that it was stationary. For hundreds of years no one had thought of questioning this belief; and when, finally, a few bold spirits ventured to advance the idea that the earth is spherical, and that it moves, they were regarded as fanatics and dangerous heretics. But the proof that the earth is round was convincing, and now all enlightened nations hold to that belief. Now if it be true that the majority must be right, we must conclude that several centuries ago the earth was really flat, but that, as people advanced in knowledge it gradually assumed its present shape. Many other conclusions equally absurd must be accepted if we hold to the theory that whatever is popularly believed is right. But the advocates of that theory rarely urge it on any subject except the Sabbath. The truth is that the opinions of men have no effect whatever on facts. Men's opinions change, but the truth is always the same.

Those who dare not venture out alone to obey the truth, may have their faith strengthened by considering some cases that are on record. Paul says in Rom. 15:4, that "whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope."

The eleventh chapter of Hebrews contains a list of notable men. We are referred to Noah, who "walked with GOD" in an age when the "wickedness of man was great in the earth," and "every imagination of the thoughts of his heart was only evil continually." It must have been no slight effort for Noah to face the world with such an unpopular truth as that the world was to be destroyed by a flood. No doubt he was jeered at in a most unmerciful manner, and considered a fool, but the event proved the wisdom of his course. Had he waited for people enough to accept the truth for that time to make it respectable, before commencing to build the ark, he would have been drowned with the rest.

Abraham is another individual who is held up as an example of faith. I think we do not generally realize the full extent of the sacrifice that he made when he obeyed the command, "Get thee out of thy country, and from thy kindred, and from thy father's house, and unto a land that I will show thee." His father's family, as we learn from Joshua 24:2, 3, were idolaters. No doubt he had to endure much opposition and ridicule from his relatives, for thus leaving them and going away with apparently no object whatever, without even knowing where he was going. No one who starts out to obey GOD in these times can have a darker prospect to all outward appearances, than Abraham had. Had he drawn back, instead of becoming the father of all the faithful, his name might never have appeared among them. Other instances might be cited indefinitely.

Who does not honour those moral heroes? and who has not wished that he might be even like them, and be accounted worthy to share in their reward? Well, who is there that cannot? They were men, subject to weaknesses and temptations the same as men are nowadays. They lived in the world, associated with their fellow-men, and transacted business, the same as men do now. How, then, did they become so honored of GOD?-Simply because they were willing to be regarded as peculiar; they thought more of GOD'S approval than they did of the applause of men. For this we hold them in high esteem, yet we shrink from

doing what we commend in them. We may, however, be like them if we will, for their cases are recorded, as Paul says, simply for our encouragement.

We shall find, if we study carefully, that the Bible says much in favor of *peculiar* people. The Jews were brought out from Egyptian bondage that they might serve the Lord, and be a peculiar people. Paul says in Titus 2:14 that CHRIST "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." The apostle here speaks especially to those who are "looking for that blessed hope, and the glorious appearing of the great God and our Saviour JESUS CHRIST." It seems, then, that the people of God need not hope to become popular in these days any more than

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in the past. Christ was very unpopular: "He came unto his own, and his own received him not." John 1:11. Very few believed on him, and they were of the most despised class, and at the last even these forsook him, while he suffered the most bitter persecution. And what does he say to his disciples? If they have persecuted me, they will also persecute you." Those, then, who are waiting for truth to become popular before accepting it, will wait in vain.

One thought in regard to this expression, "peculiar people." The idea is not meant to be conveyed that people are to strive to make themselves conspicuous by their peculiarity. The people of GOD are peculiar simply because they are "zealous of good works," in a time when men (professed Christians) are "lovers of their own selves," "despisers of those that are good," etc. 2 Tim. 3:1-5. CHRIST was peculiar in this respect, yet he was a pattern of humility. This people are to be like him; not despised on account of individual peculiarities, but because of their steadfast adherence to truth. "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." John 15:18, 19.

One thought more: If we keep the commandments of GOD, we are GOD'S servants. If we refuse to obey him, whose servants are we?—We certainly must be the servants of Satan. There is no neutral ground. "To whom ye yield yourselves servants to obey, his servants ye are to whom ye obey." Now suppose you continue in sin, and sin is nothing else but the transgression of the law (1 John 3:4), what is your prospect for living? Here is it: "For the wages of sin is death." Rom. 6:23. "The soul that sinneth it shall die." Eze. 18:20. You say you cannot live if you keep all GOD'S commandments; GOD says you cannot live if you do not keep them. If your statement were true, you would only lose this present life, and many men in times past have lost their lives for the truth of GOD, and we honor them for it; but if you disobey GOD, you will lose eternal life. Jesus says: "For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it." Matt. 16:25. Satan may promise well, but he has nothing but the treasures of this world to offer, and they are all forfeited, so that he has really nothing to offer you. How different is the service of GOD. The apostle says: "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." 1 Tim. 4:8. But the promises of GOD and happiness to

those who fear GOD are almost innumerable. Not a tithe of them has been given. Surely those mentioned are sufficient to enable anyone to trust GOD.

Who is not willing to suffer with CHRIST? When he endured so much for us, can we not endure a little for him? If it were possible for us to get to heaven without any suffering, would we not feel ashamed to say that we had never suffered for him? We have also this to comfort us, that whenever we suffer for the truth, he suffers with us, and accounts all injury done to his people as done to himself. And to crown all, we are assured that "if we suffer we shall also reign with him," and that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

The Bible Echo, Vol. 8 (1893)

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"Like as a Father" *The Bible Echo* 8, 2.

E. J. Waggoner

"Like as a father pitieth his children, so the Lord pitieth them that fear Him."
Ps. 103:13.

This text is one of the most precious and comforting to be found in the Bible. It has encouragement alike for old and young. But expressive as the text is, it is doubtful if any ever grasp the fulness of its meaning. Most people doubtless think of a father's

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love and pity for a good child, but that is not what is referred to. The Scriptures themselves afford us a striking example of fatherly pity, which should always be considered in connection with this verse. It is the case of the man who wrote the text.

Absalom was a wayward son. Now much of this waywardness was due to his father's indulgence, we need not now stop to inquire. The fact is that he was thoroughly selfish. There is no evidence to show that he had any real love for anything except himself. Yet his father loved him. When Absalom killed his brother Amnon, and fled, "David longed to go forth unto Absalom." The soul of David was consumed with longing for his son. Finally Absalom was recalled from exile and received the kiss of forgiveness, and lived in the presence of his father. Surely he could not ask for more than this. But then it was that the hatefulness of his disposition began really to show itself.

"And it came to pass after this, that Absalom prepared him chariots and horses, and fifty men to run before him. And Absalom rose up early, and stood beside the way of the gate: and it was so, that when any man that had a controversy came to the king for judgment, then Absalom called unto him and said, Of what city art thou? And he said. Thy servant is of one of the tribes of Israel. And Absalom said unto him, See, thy matters are good and right: but there as no man deputed of the king to hear thee. Absalom said moreover, Oh that I were made judge in the land, that every man which hath any suit or cause might

come unto me, and I would do him justice. And it was so, that when any man came nigh to him to do him obeisance, he put forth his hand, and took him and kissed him. And on this manner did Absalom to all Israel that came to the king for judgment; so Absalom stole the hearts of the men of Israel." 2 Sam. 15:1-6.

David was a good and just king. He ruled in the fear of GOD. But Absalom would not give him an opportunity to redress the grievances of his people, for he would stop them before they could make their case known to the king. Then by his wicked lies he would steal their hearts away from the king, and fix them upon himself. After Absalom had pursued this course until he thought he could depend upon the people's following him, he came to his father, and with a lying pretence of wishing to pay a vow to GOD, secured leave to go to Hebron. There he consummated his rebellion against his father. He sent spies all through the tribes of Israel saying, "As soon as ye hear the sound of the trumpet, then ye shall say, Absalom reigneth in Hebron. And Absalom sent for Ahithophel the Gibeonite, David's counsellor. . . . And the conspiracy was strong: for the people increased continually with Absalom." 2 Sam. 15:12.

Then the old king had to flee for his life from the face of his son. With a few who still clung to him, he left the city on foot. In David's palace in Jerusalem, Absalom plotted to take away his life. "Moreover Ahithophel said unto Absalom, Let me now choose out twelve thousand men, and I will arise and pursue after David this night; and I will come upon him while he is weary and weak handed, and I will make him afraid; and all the people that are with him shall flee: and I will smite the king only; and I will bring back all the people unto thee; the man whom thou seekest is as if all returned: so all the people shall be in peace. And the saying pleased Absalom well." 2 Sam. 17:1-4. This advice so gladly received by Absalom shows his heartlessness. His only desire was to kill his father. The only reason why he did not act upon it was that he was led to believe that there was a more sure way of taking the life of the king. GOD defeated the counsel of Ahithophel. Then Absalom raised a great army and went out to take the life of his father, who had never showed him anything but love.

So much for Absalom. But how did the king still feel toward his rebellious son? Listen to him as he stands by the gate as the people go out to meet the army of Absalom: "And the king commanded Joab and Abishai, and Ittai, saying, Deal gently for my sake with the young man, even with Absalom. And all the people heard when the king gave all the captains charge concerning Absalom." Not a thought of revenge entered into the king's heart. Only love for his wicked son was there. In spite of the king's request, Absalom was slain. Very tenderly and delicately was the news broken to David. "And the king was much moved, and went up to the chamber and wept; and as he went, thus he said. O my son Absalom, my son Absalom! would God I had died for thee, Absalom, my son, my son!" And "the king covered his face, and the king cried with a loud voice, O my son Absalom. O Absalom my son, my son!"

Stop a little, and think of such wonderful love after all that Absalom had done to him. And this was the man who wrote. "Like as a father pitieth his children, so the Lord pitieth them that fear him." Does not that text mean much more when we consider these circumstances? It is GOD Himself who gives us this illustration of

his love for us; for his Spirit caused the story of David and Absalom to be recorded, and his Spirit inspired the words in the one hundred and third psalm.

David's love for Absalom could not save his life. How different the case with GOD! He is able to do all that is in his heart. His love was so great towards his rebellious children that He did actually give Himself. "God commendeth his love toward us, in that while we were yet sinners CHRIST died for us. Much more then, being now justified by his blood, we shall be saved from wrath through Him. For if when we were enemies we were reconciled to God by the death of His Son, much more being reconciled, we shall be saved by His life." Rom. 5: 8-10. Such love as this is beyond human comprehension. It is that passes knowledge, and yet it may be known by all who will receive it. It does not exhaust itself in vain longings for its object, but it accomplishes definite results. It saves the soul from death, by saving it from its rebellion. It sheds itself abroad in the heart of the sinner, turning his rebellion inato love. "We love Him, because He first loved us." And we can confidently trust this love: for since GOD bestowed it so freely upon us when we were rebels, what may we not expect when we have become friends through it?

"What shall we then say to these things?" "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in CHRIST JESUS our LORD."

February 1, 1893

"Be of Good Courage" *The Bible Echo* 8, 3.

E. J. Waggoner

A discouraged man is not good for anything. This is well understood in all the affairs of life. In election campaigns we find the party manager sending out the most cheering news, and insisting that victory is sure. Even though there are adverse circumstances, they will say nothing about them, but keep the minds of the people encouraged with the thought of victory. They know that this is their only hope of success. If the people should be allowed to think that the issue is doubtful, they would become discouraged, and then they would not make any efforts.

In going into battle the most during tunes are played by the bands, so that the soldiers may be filled with the thoughts of victory. Alexander's soldiers were said to be indefensible; but the only reason of their continued victories was that they were continually of good courage they were no braver than other men, but they were filled with the idea that their commander could not lose a battle, and therefore they had no fear of defeat. And because they expected to win, they did win.

So in the Christian life we are exhorted to be of good courage, because only in that lies our hope of victory. And if our courage is good there can be no doubt of victory. It is no pain confidence that we are to have, but confidence that comes from the certainty of victory. It is not confidence in ourselves, but in GOD. "Finally,

my brethren, be strong in the Lord, and in the power of His might." Eph. 6:10. "Thou, therefore, my son, be strong in the grace that is in CHRIST JESUS." 2 Tim. 2:1.

And why strong in Him? He Himself gives the reason. "These things I have spoken unto you, that in Me ye might have peace. In the world ye shall have tribulation; but be of good cheer; I have overcome the world." John xvi. 33. He has overcome the world; therefore everyone that trust in Him will also overcome the world. In Him the victory is already gained. "This is the victory that hath overcome the world, even our faith." 1 John v. 4, R.V. CHRIST has spoiled principalities and powers, so that when we meet them in His strength, they have no power against us. So we may well be of good courage, knowing that in the LORD there is no possibility of defeat. If any are not of good courage, if they doubt, it is because they do not have confidence in the power of the Leader, in whom alone there is victory.

"Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the LORD, for as much as ye know that your labour is not in vain in the LORD." 1 Cor. 15:5-8.

February 15, 1893

"Baptism—Its Significance" *The Bible Echo* 8, 4.

E. J. Waggoner

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Matt. 28:19.

And He said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. Mark 16:15, 16.

In these two texts we have the importance of baptism sufficiently set forth. Let us learn from the Scriptures what it signifies, and in so doing we shall show its nature and the necessity for it.

That baptism does not consist merely in an outward form is indicated in 1 Cor. 12:13: "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." It is true here as elsewhere that "the body is of CHRIST;" and that this is the body into which we are baptized, is positively stated in Gal. 3:27, where we read, "For as many of you as have been baptized into CHRIST have put on CHRIST."

Since it is by baptism that we become united to CHRIST,—"put on CHRIST,"—a very important question is, At what point do we come into contact with CHRIST? That is, At what stage in the ministry of CHRIST do we become united to him? The answer to this gives the key to the entire subject of baptism. This question is answered in Rom. 6:3, 4, as follows:—

"Know ye not, that so many of us as were baptized into JESUS CHRIST were baptized into his death? Therefore we are buried with him by baptism into death;

that like as CHRIST was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

The death of CHRIST, then, is that by which we become united to Him. It is, so to speak, the marriage ceremony, by which we declare our union with CHRIST. Paul says, "I have espoused you to one Husband, that I may present you as a chaste virgin to CHRIST." 2 Cor. 11:2. Just as in ordinary marriage two persons are united, so that they are no longer two, but "one flesh," so in putting on CHRIST we become one with Him. Paul, after declaring that a man shall leave father and mother, and shall cleave unto his wife, and they two shall be one flesh, adds, "This is a great mystery; but I speak concerning CHRIST and the church." Eph. 5:32. But in this union with CHRIST it is his personality that dominates: we yield to Him because swallowed up in Him-so that the one person is not us but CHRIST.

Baptism signifies the death and resurrection of CHRIST. But it signifies more than a simple recognition of that fact. It signifies our acceptance of that sacrifice, and that we actually share his death and resurrection. If we ever are glorified with CHRIST, we must suffer with him. Rom. 8:17. We must share the fellowship of His sufferings, being made conformable to his death, and must also know the power of His resurrection. Phil. 3:10. Let us trace the course of this great transaction.

"All have sinned, and come short of the glory of God." Rom. 3:23. Because all have sinned, judgment has come upon all men to condemnation. This condemnation is to death, for the wages of sin is death. See Rom. 5:12, 18; 6:23. Every man that does not believe in CHRIST is condemned already. John 3:18. Sentence of death has already gone forth upon us, and our life is forfeited. In yielding to Satan, we have sold ourselves to him, and have received nothing in exchange. The Scripture says, "Ye have sold yourselves for naught." Isa. 52:3. Therefore we really have no life. This life that men live does not belong to them; they have given it, with themselves, into the power of Satan. And because sinners are condemned to death,-have forfeited their life,-the Scripture says that "he that believeth not the Son shall not see life." John 3:36. He never has any life of his own.

But the same scripture that says, "Ye have sold yourselves for naught," says also, "Ye shall be redeemed without money." CHRIST is the Redeemer. And because "the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death 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." Heb. 2:14, 15. CHRIST came to seek and to save that which was lost. He came to give life to those who had forfeited their life to Satan. He, the stronger than the strong, came and entered into the prison-house of Satan, that He might redeem his captives.

"Ye shall be redeemed without money." "Knowing that ye were redeemed not with corruptible things, with silver or gold, from your vain manner of life handed down from your fathers; but with precious blood, as of a lamb without blemish and without spot, even the blood of CHRIST." 1 Peter 1:18, 19, Revised Version. Money could not purchase a single life. Life must be given for life; and the only

life that could redeem a forfeited life is the life of CHRIST. He could buy us back only by giving his life for ours. That means that He gave His life to us, if we accept Him. He has life in Himself. He could lay down His life and take it again. When He lay in the grave, "it was not possible that He should be holden of it." Acts 2:24. Herein He differed from man. If man should give up his life in payment of the forfeit, he would have nothing left. But CHRIST, whose life is of greater worth than that of all created beings, can give up His life and still have as much life left. Having paid the forfeit, He can give life to us in place of ours. If we accept His life, we are sure of life, no matter what becomes of this life.

But in order to get His life, which is proof against the power of Satan, we must acknowledge that our life is lost, and that there is no righteousness in us, with which to give anything toward its redemption. Knowing that this life is not ours anyway, we must be willing to surrender it into the hands of CHRIST, in order that we may receive His life in exchange. This is most reasonable. It is a question of whether we will give our life to Satan, and get nothing in exchange, or to CHRIST, and get His life instead. It would seem as though everybody ought to decide without a moment's hesitation; yet it is a struggle for everyone to give up this forfeited life for CHRIST'S. It is not pleasant to die, and they would fain put it off as long as possible, or even persuade themselves that they will not have to give up life at all. The reason for this is that giving up this life means giving up all that pertains to it. All that is of self must go with the life. Says the apostle Paul: "They that are of CHRIST JESUS have crucified the flesh with the passions and the lusts thereof." Gal. 5:24, Revised Version.

March 1, 1893

"Baptism—Its Significance" *The Bible Echo* 8, 5.

E. J. Waggoner

This giving up of our life in order to get CHRIST'S life instead, is variously spoken of as yielding ourselves to become His servants, submitting ourselves to GOD, etc. The question arises, How do we submit ourselves to GOD? It is simple. Look at your life: see what things pertain solely to the present, natural life, those things that you do by nature. Take a survey of the things that you are addicted to, which you know are not Christ-like, but which cause you condemnation, even by your own heart. Now you have doubtless done this: you have also repeatedly tried to overcome them and put them away, but have not been able to do so. But you sincerely desire to be rid of them.

So at last the surrender is made. We give ourselves to the LORD, and take Him instead. How do we get Him? We cannot tell anything about the process: we only

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know that it is by faith. "Ye are all the children of GOD by faith in CHRIST JESUS." Then we are buried with Him by baptism unto death, thus signifying the putting off of the old life, the crucifying of the old man, and the taking of CHRIST'S life, in whom we rise to walk in newness of life.

If ye then be risen with CHRIST, seek those things which are above, where CHRIST sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with CHRIST in GOD. Col. 3:1-3.

But by the grace of GOD I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of GOD which was with me. 1 Cor. 15:10.

Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin. Rom. 6:6.

That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after GOD is created in righteousness and true holiness. Eph. 4:22-24.

Therefore if any man be in CHRIST, he is a new creature; old things are passed away; behold, all things are become new. And all things are of GOD. 2 Cor. 5:17, 18.

Do not these scriptures state as plainly as can be that in becoming CHRIST'S we take His life in exchange for ours? It is not simply that CHRIST gave His life to purchase us, but that He gave His life *to us*; our life has been forfeited, and we are virtually dead,-dead in trespasses and sins, and He gives His life to us that we may actually have life. Henceforth, then, it is to be the life of CHRIST that meets the temptations of Satan, and labours to do the Father's will. But JESUS CHRIST is the same yesterday, to-day, and forever; therefore the life which is given to us will present the same characteristics that the life of CHRIST presented when He was on the earth in person; His life in us must be as strong to do and to resist as it was when He lived in Judea.

How can we live this life?-Just as we received it-by faith. Read carefully and remember the following texts:-

If ye then be risen with CHRIST, seek those things which are above, where CHRIST sitteth on the right hand of GOD. Col. 3:1.

Now if we be dead with CHRIST, we believe that we shall also live with him; knowing that CHRIST being raised from the dead dieth no more; death hath no more dominion over him. For in that He died, He died unto sin once; but in that He liveth, He liveth unto GOD. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto GOD through JESUS CHRIST our LORD. Rom. 6:8-11.

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.

For in Him dwelleth all the fulness of the Godhead bodily. And ye are complete in Him, which is the head of all principality and power; in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of CHRIST; buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of GOD, who hath raised Him from the dead. Col. 2:9-12.

This is the order of the new life: Having accepted CHRIST'S life, we remember that the future life is to be His, not ours. Then the same spirit of self-renunciation that led us to accept CHRIST must be ever present with us to lead us to hold Him. We must pray not only for a clean heart to be created in us, but also for a steadfast spirit to be renewed within us. And how do we hold Him?-Just the same as we accepted Him and were raised with Him; through faith in the working of GOD, who raised Him from the dead. That is, with an intense longing that His life shall be manifest in ours, we lay hold of it through our faith in the power that raised CHRIST from the dead. We know that the same power that raised Jesus from the dead can quicken us, for that is why CHRIST was raised from the dead. He "was delivered for our offenses, and was raised again for our justification."

This is that which Paul means when he expresses the desire, "that I may know Him, and the power of His resurrection." Phil. 3:10. It is what he wishes for us when he prays, "that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power to usward who believe, according to the working of His mighty power, which he wrought in CHRIST, when He raised Him from the dead." Eph. 1:18-20.

There can be no greater exhibition of power than that which is required to raise the dead. It is creative power. And this is the power which is given to us in CHRIST, the acceptance of which we acknowledge when we are buried with Him by baptism into His death, and are raised in Him. How true it is that "His divine power hath given unto us all things that pertain unto life and godliness." 2 Peter 1:3. And it is the manifestation of the power of CHRIST'S life in our lives that gives us a sure hope of eternal life with Him. For says the apostle:-

Blessed be the GOD and Father of our LORD JESUS CHRIST, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of JESUS CHRIST from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of GOD through faith unto salvation ready to be revealed in the last time." 1 Peter 1:3-5.

May 1, 1893

"What Is the Gospel?" *The Bible Echo* 8, 9.

E. J. Waggoner

This question is answered in a few words by the apostle Paul, in Rom. 1:16, 17: "For I am not ashamed of the gospel of CHRIST; for it is the power of GOD unto salvation to every one that believeth; . . . for therein is the righteousness of GOD revealed from faith to faith: as it is written, The just shall live by faith." But, although the question is answered in so few words, the answer comprehends so much that it will take all eternity to unfold the depth of its meaning.

The above text sets forth two points for our consideration: 1. Salvation from sin; and 2. The power of GOD exerted to accomplish that salvation. We will briefly consider them in order.

The apostle says that the gospel is the power of GOD unto salvation, because therein the righteousness of GOD is revealed. This shows that is the revelation of the righteousness of GOD, that bring salvation. That salvation has reference solely to sin, is shown in the fact that it is the revelation of the righteousness of GOD that saves. Now, since on righteousness is sin (1 John 5:17), and sin is the transgression of a law (1 John 3:14), it is evident that righteousness is obedience to law of GOD. The following text also show it: "Thou shalt call his name JESUS; for He shall save his people from their sins." Matt. 1:21. "This is a faithful saying, and worthy of all acceptation, that CHRIST JESUS came into the world to save sinners." 1 Tim. 1:15.

Since sin is the transgression of a law, it is evident that to save one from sin, or from the transgression of a law, is the same thing as making and keeping him obedient to law. Therefore the gospel is the revelation of the power of GOD to work righteousness in man-to manifest righteousness in their lives. The gospel, therefore, proclaims GOD'S perfect law, and contemplates nothing less than perfect obedience to it. Let it not be overlooked that it requires no less a power than the power of GOD, to exhibit righteous acts in the lives of men. Man's power is a wholly inadequate. This is easily seen when we recognise what the righteousness is, that is to be revealed in the life. The text says that it is "the righteousness of GOD." The righteousness of God is set forth in His law. Isa. 51:6, 7. Now who can do of the righteousness of GOD? That is, who can do acts that are righteous as those that GOD does?-Evidently only GOD Himself. The law of GOD sets forth GOD'S way. Ps. cxix. 1, 2. But the LORD says, "As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Isa. 4:9. Therefore man's effort to keep the commandments of GOD must fall as far short as the earth is Lord and the heavens.

Man is fallen; the work of the gospel is to raise him to a place at the right hand of GOD. But can man lift himself from earth to heaven? A man can as easily raise himself from the ground to the sun, by placing his hands under the soles of his feet and lifting, as he can raise himself by his own actions to the height of the requirement of GOD'S commandments. Everyone knows that when a man tries to lift himself by placing his hands under his feet, he is only holding himself down, and that the harder he lives, the more he presses downward. So with all of a man's effort to make himself what GOD'S law demands. He is only adding to his guilt, for "all our righteousnesses are as filthy rags." Isa. 64:6. That which man does himself is from self; that is, it is selfishness; and selfishness has no place in the plan of salvation. That which is of self is of Satan; it is wholly evil. See Mark 7:21-23. The gospel proposes to save man from himself; therefore the man who proposes to do either wholly or in part by himself the work that GOD requires, proposes to do the best can to thwart GOD'S plan. Many do this the ignorantly, but the result is the same. It was because the Jews were ignorant of GOD'S righteousness that they went about to establish their own righteousness. Rom.

10:1-3. Whoever realises the infinite depth and height and breadth of the character of GOD, which is summed up in His law, will readily see that nothing short of the power of GOD can produce that character in man. Only GOD Himself can do the works of GOD. For a man to assume that he himself is able to do GOD'S righteous works, is to make himself equal with GOD; and that is the very "mystery of iniquity" itself.

June 15, 1893

"The Work of the Gospel" *The Bible Echo* 8, 12.

E. J. Waggoner

The work of the gospel is to put GOD'S righteous works in the place of man's and righteousness. It is to work in man the works of GOD, and to cause him to think the thoughts of GOD. It is to save him from all unrighteousness, to deliver him from "this present evil world," to redeem him from all iniquity; that is the result; by what means is it to be accomplished?-By the power of GOD. We must know, then, what that power is, and how it is applied.

Immediately following the statement that the gospel is the power of GOD unto salvation, the apostle tells us how we may know the power. "For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead." Rom. 1:20. That is, GOD'S power is seen in the things that He has made. Creation reveals the power of GOD, for His power is creative power. The fact that GOD creates is that which distinguishes Him as it the one true GOD. The psalmist says: "For the LORD [JEHOVAH] is great and greatly to be praised; He is to be feared above all gods. For all the gods of the nations are idols [nothing]; but the LORD made the heavens." Ps. 96:4, 5.

Again we read: "But the LORD is the true GOD, He is the living GOD, and an everlasting king; at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation. Thus shall ye say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens. He hath made the earth by his power, He hath established the world by his wisdom, and hath stretched out the heavens by his discretion. When He uttereth his voice, there is a multitude of waters in the heavens, and He causeth the vapours to ascend from the ends of the earth; He maketh lightnings with rain, and bringeth forth the wind out of his treasures." Jer. 10:10-13.

Ps. 33:6, 9, tells us how the LORD made the heavens and the earth: "By the word of the LORD were the heavens made; and all the host of them by the breath of His mouth." "For He spake, and it was; He commanded, and it stood fast." It was made *by his word*. When GOD speaks, the very thing itself exists in the words which describe or name the thing. Thus it is that He "calleth those things which be not as though they were." Rom. 4:17. If man should call a thing that is not as though it were, it would be a lie; but not so when GOD so speaks,

for his very word causes it to be. When He speaks the word, there the thing is. "He spake, and it was."

The same way that creates also upholds. In Heb. 1:3 we read that CHRIST, who created all things, upholds all things "by the word of his power." Also the apostle Peter tells us that "there were heavens from of old, and an earth compacted of water and amidst [*through*, margin,] water, by the word of GOD; by which means the world that then was, being overflowed with water, perished; but the heavens that thou art, and the earth, *by the same word* have been stored up for fire, being reserved against the day of judgment and destruction of ungodly men." 2 Pet. 3:5-7, Rev. Ver. The creative power of the word of GOD is seen in the preservation of the earth and the heavenly bodies, and in the growth of all plants. To the same effect are the words of the Lord by the prophet Isaiah: "To whom then will ye liken me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number; He calleth them all by names by the greatness of His might, for that He is strong in power; not one faileth." Isa. 40:25, 26.

The reason why this is so is found in the fact that the word of GOD is living; being the breath of GOD, it has the incorruptible nature of GOD, so that its power never diminishes. The fortieth chapter of Isaiah is wholly devoted to showing the power of GOD, a sample of which we have just quoted. The word by which all these things are upheld is the spoken of in verses 7, 8: "The grass withereth, the flower fadeth; because the spirit of the LORD bloweth upon it; surely the people is grass. The grass withereth, the flower fadeth; but *the word of our GOD shall stand for ever.*" The apostle Peter quotes these words, and adds: "*This is the word which by the gospel is preached unto you.*" 1 Peter 1:25.

Thus we are brought around again to the statement that the gospel is the power of GOD unto salvation. But the power of GOD is shown in creating and upholding the earth; therefore the gospel is the creative power of GOD exercise for the salvation of man from sin. So the apostle says: "If any man be in CHRIST, he is a new creature; old things are passed away; behold, all things are become new. And all things are of GOD." 2 Cor. v. 17, 18. "For we are His workmanship, created in CHRIST JESUS under good works, which GOD hath before ordain that we should walk in them." Eph. 2:10. The work of redemption is the work of producing a new creation-new men, new heavens, and new earth-by the same word that created all things in the beginning.

(Concluded next number.)

July 1, 1893

"The Power Given to God's People" *The Bible Echo* 8, 13.

E. J. Waggoner

What greater encouragement can GOD give us than this, namely, that the power that works in us that which is well-pleasing in the sight of the Lord, is the power that made the heavens and the earth, and which upholds them! Need there be any discourage it? To carry out this thought, as set forth in the

Scriptures, would require a volume; but we will read a few texts that will set us on the track of contemplating GOD'S power in creation, and rejoicing in it.

The psalmist says: "GOD hath spoken once; twice have I heard this; that power belongeth unto GOD. Also unto Thee, O LORD, belongeth mercy." Ps. 62:11, 12. Here we see the mercy of GOD coupled with his power. Now read through the whole of the fortieth chapter of Isaiah, and as you read the description of GOD'S wonderful power, bear in mind the first verse: "Comfort ye, comfort ye my people, saith your GOD." And then at the close read: "He giveth power to the faint; and to them that have no might He increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall; but they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." By what power?-By the power that created the earth from nothing, and which preserves it. What is the comfort of GOD'S people?-It is the knowledge that there GOD is mighty in power, even to creating and upholding the universe.

Read also Col. 1:9-18, and note how redemption and the creation of all the universe are linked together. We have redemption through the blood of CHRIST, because "

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by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by Him, and for Him; and He is before all things, and by Him all things consist. And He is the head of the body, the church." Surely the church ought to be strong, when it is connected with so powerful a head. It is only as men to unbelief become disconnected with the head, that they are weak.

Verse 11, of the passage referred to, reads thus: "Strengthened with all might, according to His glorious power, unto all patience and long-suffering with joyfulness." In the revision this is more literally rendered thus: "Strengthened [margin, *made powerful*] with all power, according to the might of his glory." Now read Ps. 19:1: "The heavens declare the glory of GOD; and the firmament showeth his handiwork." That is, the heavens declare the power of the glory of GOD, by which we are strengthened in the conflict with sin and Satan.

Now turn to Ps. 111:2-4, and read: "The works of the LORD are great, sought out of all them that have pleasure therein. His work is honourable and glorious; and his righteousness endureth for ever. He hath made his wonderful works to be remembered; the LORD is gracious and full of compassion." Yes, the LORD is gracious and compassionate according to the power exhibited in the works of his hands. "He that trusteth in the LORD, and mercy shall compass him about." And that mercy is equal to the power that made the heavens and the earth. Yea, it is that power; for GOD Himself, the mighty GOD, is love.

But what shall we say more? Time would fail us to recount the power and the mercy of GOD. When we meditate on the law of GOD, as we are exhorted to do day and night, and find therein such wondrous things that are sold faints at the thought that all that righteousness must be exhibited in our lives, let us also lift up our eyes to the heavens, and look upon the earth beneath, and then with rejoicing say: "Our help is in the name of LORD, who made heaven and earth."

Ps. 124:8. Yea, let all who suffer according to the will of GOD, "commit the keeping of their souls to Him in well-doing, as unto a faithful Creator." 1 Peter 4:19. Remember that He knew upholds all things by the word of his power, is "able to keep you from falling, and to present you faultless before the presence of his glory, with exceeding joy." Jude 24.

"Beneath his watchful eye
His saints securely dwell;
That hand which bears all nature up
Shall guard his children well."

"Now unto Him that is able to do exceeding abundantly above all that we ask or think, *according to the power that worketh in us*, unto Him be glory in the church by Christ Jesus throughout all ages, world without end. Amen." Eph. 3:20, 21. Surely, happy is that people, whose GOD is JEHOVAH."

July 15, 1893

"The Resurrection of Christ" *The Bible Echo* 8, 13.

E. J. Waggoner

Taken as a simple matter of history, there is nothing better attested than the fact of the resurrection of CHRIST. It was well known to all the people who lived at that time, and was a matter of common report. When the apostles spoke to the Jews, they talked of the resurrection of Jesus as something that did not need to be proved, but as that of which everybody was well informed. When Paul stood before Festus and King Agrippa, and spoke of the resurrection of Christ, Festus tried to make light of the matter, but the apostle replied that he was not mad, but spoke forth the words of truth and soberness, and then added: "For the king knoweth of these things, before whom

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also I speak freely; for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner." Acts 26:26.

The fact is that the Jews never disbelieved that Jesus had risen from the dead after the crucifixion. This is shown by their action after the resurrection. An angel had come down from heaven, and had rolled the stone away from the sepulchre. Before the dazzling light of his countenance, the guards had fallen to the earth as dead men. Then JESUS came forth, and met his disciples, who went to tell the rest of the brethren. "Now when they were going, behold, some of the watch came into the city, and showed unto the chief priests all the things that were done. And when they were assembled with the elders, and had taken counsel, they gave large money to the soldiers, saying, Say ye, His disciples came by night, and stole Him away while we slept. And if this come to the governor's ears, we will persuade him, and secure you." Matt. 28:11-14.

Who that knew anything about Roman discipline would ever believe such a story as that? What Roman soldier would ever dare acknowledge that he had slept on guard, if it were really so? The story was absurd, on the face of it; for although in spite of the sure death that always follows detection, a single soldier

sometimes sleeps on guard, it is not possible that an entire guard should fall asleep at the same time. But the story which the Roman guard was bribed to tell was its own best refutation. For the very fact that they were not put to death, although they told that they had slept while on guard, and had allowed their charge to be stolen from them, is evidence that nobody really believed the story. The very means used to discredit the resurrection, established the truth of it.

IMPORTANCE OF THE RESURRECTION

To bear witness of the resurrection of Christ was the one work of the apostles and their co-workers. This appears more fully than anywhere else in the account of Paul's case, which Festus gave to Agrippa. After telling about the desire of the Jews to have judgment against Paul, and of his own demand that they appear against him in a regular manner, he said that when the accusers came, "They brought none accusation of such things as I supposed; but had certain questions against him of their own superstition, and of one JESUS, which was dead, whom Paul affirmed to be alive." Acts 25:18, 19. That was the sum of the whole matter. The Jews said that Jesus was dead, and Paul affirmed that He was alive. To the mind of the heathen ruler it seemed a most foolish, trifling controversy. What difference did it make to him or to anybody else, whether Jesus were alive or dead?

Ah, the heathen ruler did not know that that simple question was the greatest thing in the world; that on it hung everything, even the destiny of the whole world. For as the apostles and disciples preached, they did not speak of the resurrection of JESUS as a mere fact of history, but they dwelt upon the results of that event. That which angered the rulers of the Jews was that they "preached through JESUS the resurrection from the dead." Acts 4:2. Without the resurrection of JESUS there could be no life for man. The Apostle Paul puts the matter thus: "Now if CHRIST be preached that He rose from the dead, how say some among you that there is no resurrection of the dead? Now if there be no resurrection of the dead, then is CHRIST not risen; and if CHRIST be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of GOD; because we have testified of GOD that He raised up CHRIST; whom He raised not up, if so be that the dead rise not. For if the dead rise not, then is not CHRIST raised; and if CHRIST be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in CHRIST are perished. If in this life only we have hope in CHRIST, we are of all men most miserable. But now is CHRIST risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead." 1 Cor. 15:12-20. All our hope comes from the resurrection of JESUS CHRIST. So the Apostle Peter blesses GOD that He has "begotten us again unto a lively hope by the resurrection of JESUS CHRIST from the dead." 1 Peter 1:3.

Notice that in the discourse of Paul concerning the resurrection he says not only that if CHRIST be not risen those who have fallen asleep in Him are perished, but that "ye are yet in your sins." The resurrection of JESUS assures

the resurrection of men from the dead, only because it brings the forgiveness of sins. The hope of the resurrection is simply the hope that comes from righteousness received through faith in CHRIST, "who was delivered for our offences, and was raised again for our justification." Rom. 4:25. The Apostle Peter connects the "lively hope" to which GOD has begotten us by the resurrection of JESUS CHRIST from the dead, with the fact that we are "kept by the power of GOD through faith unto salvation."

August 1, 1893

"The Power of the Resurrection" *The Bible Echo* 8, 15.

E. J. Waggoner

The Apostle Paul's earnest desire was to "win CHRIST, and be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of CHRIST, the righteousness which is of GOD by faith; that I may know Him, and the power of His resurrection, and the fellowship of his sufferings, being made conformable unto his death." Phil. 3:8-10. And in his prayer for us he desired "that the GOD of our LORD JESUS CHRIST, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him; the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power, which He wrought in CHRIST, when He raised Him from the dead, and set Him at his own right hand in the heavenly places." Eph. 1:17-20.

The power of CHRIST is the power of the resurrection. Paul declares that the Gospel of GOD is "concerning His Son JESUS CHRIST, which was made of the seed of David according to the flesh, and declared to be the SON of GOD with power, according to the Spirit of holiness, by the resurrection from the dead." Rom. 1:3, 4. It was by the Spirit that CHRIST was quickened, or made alive (1 Peter 3:18); and the Spirit has the power of giving life, because it is the Spirit of holiness. See Rom. 8:10. Life and righteousness are identical, as we learn from Rom. 8:6: "To be spiritually minded is life and peace;" and also from Gal. 3:21, which tells us that if there had been a law given which could have given life, righteousness would have come by it. The Spirit of GOD, therefore, gives life to the dead, because it gives righteousness to sinners.

In order to see that this is what is to be learned from the resurrection of CHRIST, read again the quotation from the first chapter of Ephesians, and then follow on with the second chapter: "And you hath He quickened [made alive], who were dead in trespasses and sins; . . . but GOD, who is rich in mercy, for his great love wherewith He loved us, even when we were dead in sin, hath quickened us together with CHRIST (by grace are ye saved), and hath raised us up together and made us sit together in heavenly places in CHRIST JESUS." Eph. 2:1-6. Therefore we know the power of the resurrection of CHRIST only by experiencing the same power in the forgiveness of sins, and in overcoming sin.

Thus we share even now in the resurrection of CHRIST, and that is the assurance of the future resurrection at his coming.

Read also the same thing in the Epistle to the Colossians: "Ye are complete in Him, which is the head of all principality and power; in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of CHRIST; buried with Him in baptism, wherein also ye are risen with Him through the faith of the working [operation] of GOD, who hath raised Him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath He quickened made alive together with Him, having forgiven you all trespasses." Col. 2:10-13. All tell the same thing: the forgiveness of sins comes by the resurrection of CHRIST, not as a historical

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event that took place eighteen hundred years ago, but as a present thing, which we are to experience day by day with Him. Thus we may see how the resurrection of CHRIST is to be the one theme of Christian preaching now as well as in the days of the apostles. We are to be reminded of it, not by the formal observance of a day once a year, which has never been commanded, but by going through the process daily.

August 15, 1893

"Witness of the Resurrection" *The Bible Echo* 8, 16.

E. J. Waggoner

The resurrection of CHRIST is to be the one theme of Christian preaching now as well as in the days of the apostles. We are to be reminded of it, not in the formal observance of a day once a year, which has never been commanded, but by going through the process daily.

This shows us how we, as well as the apostles, may be witnesses of the resurrection of CHRIST. For we are to be witnesses as well as they. A witness is one who tells what he knows, if he is a true witness. Otherwise his testimony is good for nothing. He is not to bear witness to what has been told him, but to that of which he himself is personally assured, by his own experience. If only one man knows a certain thing from his own personal knowledge, and he tells a dozen other men, and the whole thirteen then go into court and testify to that fact, there are not thirteen witnesses, but only one. The one man has simply repeated his testimony thirteen times. The case is no stronger for the testimony of the twelve men who repeated what had been told them. They might better have held their peace. So it is with the witnesses of the resurrection of CHRIST. He who tells it because somebody else has told him, is not a witness, and might better say nothing about it. If pressed closely, all that he can say is that somebody told him so.

But is it possible for anybody in these days to be able to give testimony concerning the resurrection of CHRIST, of the same nature as testimony that is required in earthly courts? Most certainly. Can it be thought that GOD requires less positiveness in His witnesses than earthly judges in those who appear

before them? Not by any means. How can they give such testimony? Simply by knowing CHRIST, and the power of His resurrection. The question is, Does JESUS live, or is He yet dead? All know that He died: may we know that He is alive again? Most assuredly. The experience of the Apostle Paul may be that of every one. The Jews said that CHRIST was dead, and Paul affirmed that He was alive. They are brought before the court on that point. How does Paul demonstrate that CHRIST is now alive? Thus: "I am crucified with CHRIST; nevertheless I live; yet not I, but CHRIST liveth in me." Gal. 2:20. That is sufficient. That is as good testimony as could be given in any court. A man is said to be dead. I say he is alive. The question is, "How do you know?" and I reply, "He lives at my house, and is my constant companion." That is the evidence to-day to the world, that CHRIST is risen from the dead. On this testimony alone can unbelievers be convinced.

The Christian's hope, therefore, is seen to be a certainty, and not a doubtful thing. If they know that CHRIST is risen, they know just as well that they too will be raised from the dead. Thus CHRIST has brought life and immortality to light through the Gospel. The Gospel makes known CHRIST as the risen SAVIOUR, who is alive for evermore. His life is manifested in the mortal flesh of those who believe on Him. They pass from death unto life with Him. Nevertheless they are mortal. To sleep in the grave is their sure lot, unless prevented by the coming of the Lord. But as they live by faith, and not by sight, they hold fast their faith. So, whether waking or sleeping, their life is hid with CHRIST in GOD. The Spirit of GOD which is given them is their life, and their assurance of immortality. The life is theirs now, but the immortality will be bestowed only at the coming of the LORD.

"Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in

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a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." 1 Cor. 15:51-53. "For if we believe that JESUS died and rose again, even so them also which sleep in JESUS will GOD bring with Him. For this we say unto you by the word of the LORD, that we which are alive and remain unto the coming of the LORD shall not prevent [go before] them which are asleep. For the LORD Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of GOD; and the dead in CHRIST shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the LORD in the air; and so shall we ever be with the Lord." 1 Thess. 4:14-17.

It is a very common thing for people to regard truth as of two kinds-essential and non-essential, important and unimportant. This is a great mistake. All truth is one, and cannot be divided into classes. Every point of truth is of equal importance with every other point. Truth is of God, for JESUS CHRIST whom He has sent is the truth. But the riches of CHRIST are unsearchable. He is infinite, therefore the truth is infinite. But there can be no comparison of infinities. To the

human mind, at least, all infinities are equal. So the only thing necessary to be determined is whether or not a thing is true. If it is, then no matter how unimportant it may seem to human understanding, we may be sure that it cannot be ignored without sin.

In a perfect machine the smallest bolt is as important and necessary as the largest shaft, for the reason that without the bolt the shaft would be useless. So in GOD'S perfect word the smallest matter is as important as what are called the great things. GOD has not wasted his time on non-essentials. He does not speak that which is of no importance. "Every word of GOD is pure; He is a shield unto them that put their trust in Him. Add thou not unto his words, lest He reprove thee, and thou be found a liar." Prov. 30:6, 7.

September 1, 1893

"The Reign of Peace" *The Bible Echo* 8, 17.

E. J. Waggoner

The greatest and most common mistake among men is to judge GOD by themselves. The Lord's reproach to man is, "Thou thoughtest that I was altogether such an one as thyself." Ps. 1:21. But the facts in the case are stated in these words: "For my thoughts are not your thoughts, neither are your ways my ways saith the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Isa. 55:8, 9.

That is the reason that men have such erroneous ideas about the government of GOD. They judge GOD'S method of governing by what they know of human governments, and therefore we hear such expressions as these, "If GOD rules this world why does He not put a stop to all this poverty and misery?" Or, "Why doesn't He make everybody good? if He rules, and is omnipotent, why does He allow anybody to be lost?" or, allowing that He does reign, they conclude that He is neither good nor merciful, because He allows sin and misery to exist. Thus many infidels rail against the LORD, and many poor, overworked men and women echo the sentiment, because they do not know the Lord, but form their opinions of Him by themselves.

The fact is that if GOD were to do what the people say He ought to do, they themselves would add hate to their indifference to Him. Men shout for liberty, and execrate tyranny, and then murmur against GOD because He is not a tyrant. They refuse to serve Him, because He does not deprive them of their liberty, and make them not only slaves, but mere machines.

GOD is a "GOD of peace." Heb. 13:2. His reign is a reign of peace. The Apostle Paul says, "Let the peace of GOD rule in your hearts." Col. 3:15. He rules by peace. This is different from anything known among men, and we shall see the significance of it presently. JESUS CHRIST, the Son of the living GOD, is the "Prince of peace;" "and of the increase of his government and peace there shall be no end." Isa. 9:6, 7. His gospel is "the gospel of peace." Eph. 6:15.

GOD'S thoughts concerning man are "thoughts of peace, and not of evil." Jer. 29:11. And his ways are peace. When He speaks, He speaks peace. "I will hear what GOD the Lord will speak; for He will speak peace unto his people and to his saints." Ps. 85:8. Of the work of the Father and of the Son upon the throne, the prophet says: "Thus speaketh the LORD of Hosts, saying, Behold the man whose name is The BRANCH; and He shall grow up out of His place, and He shall build the temple of the LORD; even He shall build the temple of the LORD; and He shall bear the glory, and shall sit and rule upon His throne; and He shall be a priest upon His throne; and the counsel of peace shall be between them both." Zech. 6:12, 13.

Thus we see that the GOD of peace, and the Prince of peace, "who is our peace," are sitting upon the throne together, and their counsels together are counsels of peace. Their thoughts toward men are thoughts of peace, and they speak peace. The word of the ruler is law, and therefore the law of GOD is a law of peace. Everything in connection with his government is peace.

The peace of GOD is an active quality. It is peace that rules. "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto GOD. And the peace of GOD, which passeth all understanding, shall keep your hearts and minds through CHRIST JESUS." Phil. 4:6, 7. It is impossible to describe peace that passes all understanding, and the only way that men can know it is to receive it at the hands of the LORD, for He says: "Peace I leave with you, my peace I give unto you." John 14:27. And yet, although we are not able to fathom its depth, we may know the nature of it from the Word of GOD.

September 15, 1893

"Evolution and the Gospel" *The Bible Echo* 8, 18.

E. J. Waggoner

Years ago, when the subject of evolution began to be generally discussed, the prevailing idea was that it was wholly an infidel scheme in opposition to the Bible. Now, however, things have greatly changed, and we find that evolution is believed and defended by the greater number of religious teachers, and is regarded as an essential part of religion. Indeed, the minister who does not believe in evolution to some extent, is considered greatly behind the times. They feel that it would be dangerous to their reputation as scholars, if they should not agree with the men who have given their whole lives to the study of science.

Besides, it is claimed that no mere "layman" has any right to express an opinion upon matters purely scientific. The lordly position is taken that the dictum of "scientists" ought to be received without question by common men. But as evolution has to deal with the very fundamental teachings of the Bible, that is the same as saying that none but a privileged class may form a just opinion on all matters of faith. This is the very spirit of the papacy, which will not allow that common people can decide matters of faith for themselves, but that they must accept the decision of their leaders. But this is a thing that GOD never designed

that any man should do. No man on earth has a right to assume the control of another man's judgment and conscience, and no man has any right to allow another man to so control him.

"The head of every man is CHRIST." 1 Cor. xi. 8. The promise of the new covenant is, "They shall all know Me, from the least to the greatest." Heb. 8:11. No man on earth is or ever was wise enough and good enough to stand in the place of CHRIST to any other man; and no man on earth is so poor and uneducated that he needs another man to stand between him and the LORD, to interpret the will of GOD to him.

When CHRIST was on earth, "the common people heard Him gladly," for the reason that they could understand Him. Even the children pressed around Him to catch the gracious words that came from His lips. Those same words are in the Scriptures. In them CHRIST is speaking to the humble, believing soul as clearly and as plainly as when He was in Judea. The Bible is the living word of the living GOD. It is able to make a man "wise unto salvation;" to make him "perfect, thoroughly furnished unto all good works." And it reveals CHRIST, who is "the fulness of GOD." Therefore it is a complete revelation, and perfectly adapted to all time. It is inexhaustible.

Now while it is true that the ordinary man cannot follow the scientists through all the mazes of argument by which they reach their conclusions, and it is fortunate that he cannot, it is true that he can take those conclusions when they are stated in plain English, and by comparing them with the Bible can tell whether or not they are true. If this were not true, then there would be no other alternative but an infallible pope,

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for it is evident that the people cannot trust every man who may want to teach them. Scientific teachers, like purely religious teachers, differ greatly, and so there must be an infallible teacher to decide among them. But the Lord has provided for this, not in the person of any man, but in the Holy Spirit, which is freely given to all who believe. Thus no man is left to follow blindly the dictum of some other man.

AUTHORITATIVE STATEMENTS OF EVOLUTION

In the month of April, Professor Henry Drummond delivered a course of lectures in Boston, U.S.A., before the Lowell Institute of that city, taking the Evolution of Man as his subject. Those lectures were quite fully reported in the current numbers of the British Weekly, from which we shall quote. Professor Drummond is a religious teacher of prominence, and is also a teacher of science, so that in his utterance we have the latest and best theories of evolution from a religious point of view. Let the reader decide whether it is possible for a man to be a believer in the theory of evolution and a believer in the Bible at the same time.

The Professor began his first lecture by saying that he proposed to introduce his hearers to "a few of the more recent facts bearing upon the account of man." That when the evolutionist speaks of the "ascent of man," he refers to the man

spiritually as well as physically, is shown by the following statement concerning man:-

"Should his pedigree prove to be related in undreamed-of ways to that of all other things in nature, 'all other things' have that to gain by the alliance, which philosophy and theology have often wished to dower them with, but could never lawfully do. Every step in the proof of the oneness in an evolutionary process of this divine humanity of ours, with all lower things in nature, is a step in the proof of the divinity of all lower things. If evolution can be proved to include man, the whole scheme of nature from that moment assumes a new significance. The beginning can then be interpreted from the end, and the end from the beginning. All that is found in the product must be put into the process."

This is in direct contradiction of the Bible, which declares that "GOD hath made man upright; but they have sought out many inventions." Eccl. 7:29. These "inventions" are not the discoveries of good things, but the products of the "inventors of evil things," (Rom. 1:30), on which the LORD takes vengeance. Ps. 99:8. Evolution speaks of man as ascending; the Bible speaks of him as having fallen. Which is true? And remember that evolution is entirely independent of faith. It applies to all men and to all things alike. So that while the Bible teaches that men have fallen, and that only through faith in CHRIST can they rise, evolution teaches that man has never fallen, but has always been ascending.

Evolution, however, discounts the Bible entirely. If, as Professor Drummond says, "the beginning must be interpreted from the end, not the end from the beginning," then the record of the creation and fall of man, as related in Genesis, is of no use to us. According to evolution, therefore, even as set forth by a professed Christian teacher, the Bible is not a guide to us, but is to be interpreted by human science. In that case, there would be really no need for the Bible, since the science which interpreted the Bible must be amply sufficient of itself, and the study of the Bible would become merely an unnecessary pastime.

Take the above statement, that "all that is found in the product must be put into the process," and put it with the following: "Men begin to see undeviating ethical purpose in this world, a tide, than from eternity has never turned, making for perfectness. In that vast procession of nature, that vision of all things from the first of time, moving from low to high, from incompleteness to completeness, from imperfection to perfection, the moral nature recognises in all its height and depth the eternal claim upon itself." What do they teach? This, that man is his own saviour. Not only that, but that every man will be saved; evolution is universalism. Still more, they teach that everything that is in all men is good; for if there is from the beginning a steady tide working in all nature, making for perfectness and all that is in the product must be put into the process, then it follows that perfectness has been in all men from the very beginning. That is just what evolution means,- an unfolding. Therefore all that the Bible says is evil in man, evolution says is only undeveloped good; and that is simply the teaching of Spiritualism. So evolution is Spiritualism. But let us note further.

Mr. Drummond says:-

"The supreme message of science to this age is that all nature is on the side of the man who tries to rise. Evolution, development, progress are not only on

her programme, these are her programmes. For all things are rising, all worlds, all planets, all stars and suns. An ascending energy is in the universe, and the whole moves on with one mighty idea and anticipation. The aspiration in the human mind and heart is but the evolutionary tendency of the universe becoming conscious. Darwin's great discovery, or the discovery which he brought into prominence, is the same as Galileo's-that the world moves. The Italian prophet said it moves from west to east; the English philosopher said it moves from low to high. And this is the latest and most splendid contribution of science to the faith of the world."

With the above, contrast the following declarations of men who spoke as they were moved by the Holy Ghost; "Thou, LORD, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands; they shall perish; but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed." Heb. 1:10-12.

"For the creature was made subject to vanity, not willingly, but by reason of Him who hath subjected the same in hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of GOD. For we know that the whole creation groaneth and travaileth together in pain until now." Rom. 8:20-22.

"But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken away." Isa. 64:6.

Immediately after the last quotation from Professor Drummond, that the discovery of evolution-the movement from low to high-come the following words: "The discovery of a second motion in the earth has come into the world of thought only in time to save the world from despair."

What does that mean? It can mean nothing but that the gospel, which has been in the world for ages, gives man no hope, but on the contrary has plunged the race into despair. The gospel provides a perfect salvation for all, if they will accept it; yet a professed Christian says that evolution, which means the salvation of all in spite of themselves, is the only thing that stands between man and despair. Can there be any doubt that evolution is only one manifestation of antichrist?

Which shall we take as a basis for our faith-the "latest contribution of science," or the word of the LORD?

October 1, 1893

"Evolution and the Gospel" *The Bible Echo* 8, 19.

E. J. Waggoner

WHAT IS MAN?

"And GOD said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and

over the cattle, and over all the earth, and over every creeping thing that creepeth upon the face of the earth. So GOD created man in His own image, in the image of GOD created He him; male and female created He them." Gen. 1:26, 27. "And the Lord GOD formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Gen. 2:7. "For Thou hast made him a little lower than the angels, and has crowned him with glory and honour." Ps. 8:5. The Revision has it, "Thou hast made him but little lower than GOD." This is what the LORD says; what does evolution say? Read the following:-

"Nature husbands all it gains. A momentum won is never lost. Each platform reached by the human embryo in its upward course represents the embryo of some lower animal which in some mysterious way has played part in the pedigree of the human race, which may itself long since have disappeared, from off the earth, but is now and for ever built into the inmost being of man. These lower animals, each in its successive stage, have stopped short in their development; man has gone on."

Why this contradiction should occur in evolution; why the dog and the monkey should not go on developing into men, and finally into gods, the evolutionists do not explain. But read farther:-

"The single cell, the first definite stage which the human embryo attains, is still the adult form of countless millions both of animals and plants. Just as in modern America the millionaire's mansion-the evolved form-is surrounded by labourers' cottages,-the simple form,-so in nature, living side by side with the many celled higher animals, is an immense democracy of unicellular artisans. These simple cells are perfect living things. The earth, the water, and the air, teem with them everywhere. They move, they eat, they reproduce their like. But one thing they do not do-they do not rise. These organisms have, as it were stopped short in the ascent of life. And long as evolution has worked upon the earth, the vast numerical majority of plants and animals are still at this low stage of being. So minute are some of these forms, that if their one-roomed huts were arranged in a row, it would take twelve thousand to form a street a single inch in length. . . . Yet as there was a period in human history when none but cave-dwellers lived in Europe, so there was a time when the highest forms of life upon the globe were these microscopic beings. It is a general scientific fact, however, that over the graves of these myriad aspirants the animal man has risen."

If there were any such thing as the evolution of which the Professor speaks, then these microscopic beings would in turn become men, just the same as those others did in the ages past. The acknowledged fact that the microscopic forms "do not rise," should be sufficient to show the baselessness of the whole evolution fabric. Indeed, Professor Drummond, for all of his positiveness in regard to evolution, admits that "part of this embryological argument is at present founded on analogy," and still further, that "evolution is after all a vision." It is a creature of the imagination. The Professor says that "No one asks more of evolution at present than permission to use it as a working theory. Without some hypothesis no work can ever be done." But the work that is done with this hypothesis is only evil. A fact is surely more valuable for working than an

hypothesis; and the Bible furnishes as with facts, with which righteousness may be worked.

THE ORIGIN OF EVIL

The Bible says that "by one man sin came into the world, and death by sin." Rom. 5:12. What does evolution say?

Let it be remembered that the argument is that man has in his structure the characteristics of all the lower animals out of which he has been evolved. Contrary to the common supposition, however, Professor Drummond says that "it is not to be supposed that man is descended from any existing ape." In fact, the Professor is impartial in his distribution of honours, and gives all the animals a chance. The fishes come in also, the fact that in man there is a connection between the ear and the throat being evidence to his mind that man has brought the remnants of gills as a legacy from his fish ancestors. With this statement the reader can understand what follows on the problem of evil:-

"If man inherits the gill slits of a shark, is it unscientific to expect that he will also inherit the spirit of a shark? . . . If man inherits the head of a tiger or a bear, shall not some blood of the tiger or the bear run in his veins? and if the temptation is to let these loose in his family life, are the means for helping him to check it a thing of laughter? It is not to be supposed that his animal past has left nothing more in man than material relics. A father leaves his son his money, his home, his business, his material likeness, it may be, and physical constitution. But these are nothing. His chief legacy is his mind and soul. What mind and soul, what disposition and nature an animal has, that it has partly left in man."

Does the reader detect any lack of harmony between this statement and that of the Scripture? The Bible tells us that the serpent, "which is the devil and Satan," beguiled Eve, and that she induced Adam to partake of the forbidden fruit. Adam was not deceived, therefore his was the greater sin. Thus "by one man sin came into the world." But evolution, according to the latest and best exposition, tells us that sin came into the world of human beings through all the lower animals. Which will the reader accept?

Do you think that this is not a very serious matter, after all? Then consider the further statement that "the problem really is not how sin came into the world, but how to get it out," and the statement that if science can even in part diagnose the disease, that is a step toward removing it. "If we saw how vestiges disappeared in the animal world, that knowledge might accelerate the disappearance of evil."

Thus we see that the gospel is wholly ignored as a means of salvation. The disappearance of evil becomes simply a matter of training and education and environment. But the Bible tells us that JESUS CHRIST has been set forth for the remission-the sending away-of sin. It is by faith, and not simply by education and training. "There is none other name under heaven given among risen, whereby we must be saved." Acts. 4:12. It is not possible for a man to be an evolutionist and at the same time believe the Bible. The very name contradicts the Bible narrative of the fall of man, and thereby denies the necessity for the Gospel. Our views on evolution will doubtless be thought very antiquated. That may be the

case; we shall not stop to dispute it, but simply to ask a candid decision of the question as to whether evolution does not contradict the Bible.

THE CHARGE AGAINST EVOLUTION

The charge is this: that it is one of the devil's means of undermining the gospel, or rather to undermine the sense of need of the gospel, on the part of men. The only result of its teachings can be an increase of wickedness. And this danger is augmented by the fact that so many men in high position in the church have taken up with it.

How does it tend to evil? In this way: As noted above, it teaches that everything naturally tends to rise. It teaches that the perfection which is sure to be seen at the last, exists in every man; so that everything in man is really good, and that evil is only undeveloped good. Therefore there cannot possibly be any incentive on the part of those who are consistent in their belief of evolution, to lay hold of the gospel of CHRIST.

Moreover evolution if true would do away with the possibility of any judgment day, or of any punishment for sin. For just as the jelly-fish is not to blame for being a jelly-fish, and the undeveloped cell is not to blame for being only a cell, so, if evolution were true, the man who is all deformed by evil habits is not to be held responsible for

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them. This is the direct teaching of Spiritualism, which is only evolution under another name.

Evolution, by directly contradicting the Bible, lessens its hold upon men; indeed, it cuts them entirely loose from it. Thus they have no safeguard against sin; for the word of GOD hidden in the heart is the only protection against sin. The record of the fall of man, as given in the Bible, being declared untrue, the necessity for the sacrifice of CHRIST is also denied, and thus the entire gospel is cast aside as a myth. The Bible teaches that the gospel is the power of GOD unto salvation, to every one that believes; but evolution teaches that it itself is the power of nature unto salvation of every one, whether he believes or not.

It virtually teaches that whatever is is right. Evolution being the law of nature, and all the good that can ever be developed in man, being in him all the time, it follows, as Spiritualists tell us, that all a man has to do is to follow the inclinations of his own heart. But "out of the heart of men proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, an evil eye, blasphemy, pride, foolishness; all these evil things come from within, and defile the man." Mark 7:21-23. Therefore the man who with all his heart believes in the theory of evolution will act out all the evil that Satan can suggest to him. Surely, "He that trusteth his own heart is a fool."

October 15, 1893

"Religious Boycotts" *The Bible Echo* 8, 20.

E. J. Waggoner

Although in modern times the boycott has been used more frequently in connection with political and business matters, it originated in religious differences. We can mention only a few instances. In the fourth century the Trinitarian controversy arose in Alexandria. Arius, a presbyter of that city, held views contrary to those held by Alexander, the bishop of the city. It is perhaps safe to say that neither party was correct, since the controversy was over the nature of GOD, which cannot be defined by man. But that is a matter that does not affect our subject. Following is a portion of a letter that Alexander wrote to his brother bishops:-

"I beseech you, beloved brethren, to avoid those who have thus dared to act against CHRIST, who have publicly held up the Christian religion to be to ridicule, and have eagerly sought to make a display before judicial tribunals, and who have endeavoured to excite a persecution against us, at a period of the most entire peace, and who have enervated the most unspeakable mystery of the generation of CHRIST. Unite unanimously in opposition to them, as some of our fellow-ministers have already done."

It may not be amiss to note here that opposition to CHRIST was not the sole, nor by any means the greatest, offence of the Arian party, in the eyes of Alexander. In the same letter in which he urged his fellow-ministers to boycott them, he gave this as the sum of their offence: "They not only set their battle in array against the Divinity of CHRIST, but ungratefully insult us." The doctrinal views held by the dissenters might have been tolerated; but when by the persistent advocacy of them they insulted the bishops, the bounds of endurance were passed. That is the real secret of all the religious persecution that has ever been practiced. Compare Alexander's statement with that quoted in our last number from the *Advance* in which the resolution to open the gate of the World's Fair on Sunday was called a "defiant action," not a defiance of GOD, but a "stupid defiance of the decent opinion of mankind."

In course of time the views held by Arius and his friends were condemned by the Council of Nice, which was convened and supported by the Emperor Constantine, and was therefore able to speak with "authority." Sozomen says:-

"The Emperor punished Arius with exile, and dispatched edicts to the bishops and people of every country, denouncing him and his adherents as ungodly, and commanding that their books should be destroyed, in order that no remembrance of him or of the doctrine which he had broached might remain, whoever should be found secreting his writings, and who should not burn them immediately on the accusation should undergo the penalty of death, and suffer capital punishment. The emperor wrote letters to every city against Arius those who had received his doctrines.

"He threatened with punishment those who should venture to speak well of the exiled bishops, or to adopt their sentiments."

It will be seen that when any party can secure the aid of the government in their boycott, it can be made very effectual.

Coming down to later times, we find Charles the Fifth declared a general boycott against Martin Luther. Here is the substance of it:-

"The Almighty having confided to us for the defence of our holy faith more extensive dominion and rule than He hath given to any of our predecessors, we propose to employ all or part to preserve our holy empire from been polluted by any heresy."

"The Augustine Monk, Martin Luther, regardless of our exhortations, has madly attacked the holy Church, and attempted to destroy it by writings full of blasphemy. . . .

"We have therefore dismissed from our presence this Luther, whom all reasonable men count a madman, or possessed by the devil; and it is our intention that, so soon as the term of his safe-conduct is expired, effectual measures be forthwith taken to put a stop to his fury.

"For this end, and on pain of incurring the penalty of treason, we hereby forbid you to receive the said Luther from the moment the said term is expired, or to harbour, or to give him meat or drink, or by word or act, publicly or in private, to aid or abet him. We further enjoin you to seize, or cause him to be seized, wherever he may be, and to bring him before us without delay, or hold him in durance until you shall be informed how to deal with him, and have received the reward due to your co-operation in this holy work.

"As to his adherents, you are enjoined to seize upon them, putting them down, and confiscating their property."

The boycott, although under another name, has always been a favourite weapon of the papacy. It first connected it with professed Christianity. It was Augustine who laid down the rule that has ever since been followed. In his treatise on the "Correction of the Donatists," he said, "It is indeed better (as no one ever could deny) that men should be led to worship GOD by teaching, than that they should be driven to it by fear of punishment or pain; but it does not follow that because the former course produces the better man, therefore these who do not yield to it should be neglected." And then he proceeds to argue from the Bible for persecution. He says, "Why therefore should not the church use force and compelling her lost sons to return, if the lost sons compelled others to their destruction?" That is to say, that whatever course is followed by wicked men ought to be followed by the church.

That force may rightly be used in matters of religion, is a cardinal doctrine of the Papacy, as is shown in the "Syllabus of Errors," issued by Pope Pius IX. the 24th section of which declares it to be an error to teach that "the church has not the power of availing herself of force, or any direct or indirect temporal power."

"Christian Warfare" *The Bible Echo* 8, 20.

E. J. Waggoner

The Christian life is a life of warfare. "We wrestle," says the apostle Paul, "against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Under the most favourable circumstances the conflict is a severe one, and no one can afford to waste

strength in misdirected efforts. Very serious mistakes are often made by people who are eager to do valiant service in the cause of Christ, but do not know the method of successful Christian warfare.

This can only be learned from the Bible. In this, as in everything else, it is important that we follow implicitly the instructions of the Captain of our salvation. From His instructions we learn that our work there is to be a warfare of resistance. "Resist the devil," is the Divine injunction, "and he will flee from you." We do not have to seek out the devil and attack him; we are not to try to overthrow him, but to prevent him from overthrowing us.

Neither is it of any use to try to cleanse the earth of the evils which the "prince of this world"-the devil-has planted upon its face. GOD designs that we should live in this world in the midst of evils. In the divine economy even these things have a purpose. JESUS did not pray that the evil should be taken from the world, or that his disciples should be taken from it, but that they should be kept from its power to harm them. GOD aims at the development of individual Christian character. This is the whole present purpose of His gospel, and the object for which our efforts should be put forth in His service. GOD Himself, in his own time, will overthrow Satan and cleanse the earth of its evil, and we can safely leave such matters in his hands.

But our divine Captain has not merely said "Resist." There is a right way in which to resist, and there is a wrong way. And the first step in this resistance, as He has instructed us, is a submission. We surrender in order to gain the victory! "Submit yourselves therefore to GOD; resist the devil, and he will flee from you." James 4:7. Submission to GOD means the most effectual resistance to Satan.

But further, the apostle Peter tells us to "resist, steadfast in the faith." The devil overcomes men by deceiving them; and the only safeguard against deception is to know the truth. We know the truth by knowing the word of GOD. John 17:17. Faith is a shield, wherewith, says St. Paul, "ye shall be able to quench all the fiery darts of the wicked." Eph. 6:16.

This great apostle made a successful warfare with Satan, and at its conclusion he said, "I have fought a good fight, I have finished my course, I have kept the faith." 2 Tim. 4:7. And he had the full assurance that there was then laid up for him a crown of righteousness, which would be given him in the day of his LORD'S appearing. So we are to resist the devil by submitting to GOD, and knowing and keeping His word. Keep the faith, and the faith will keep you.

November 1, 1893

"The Power of Forgiveness" *The Bible Echo* 8, 21.

E. J. Waggoner

"And, behold, they brought to Him a man sick of the palsy, lying on a bed; and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee. And, behold, certain of the scribes said within themselves, This man blasphemeth. And JESUS knowing their thoughts said, Wherefore think

ye evil in your hearts? For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (then saith He to the sick of the palsy,) Arise, take up thy bed, and go unto thine house. And he arose, and departed to his house. But when the multitudes saw it, they marvelled, and glorified GOD, which had given such power unto men." Matt. 9:3-8.

One of the most common expressions to be heard among professed Christians when speaking of religious things, is this, "I can understand and believe that GOD will forgive sin, but it is hard for me to believe that he can keep me from sin." Such a person has yet to learn very much of what is meant by GOD'S forgiving sins. It is true that persons who talk that way do often have a measure of peace in believing that GOD has forgiven or does forgive their sins, but through failure to grasp the *power* of forgiveness, they deprive themselves of much blessing that they might enjoy.

Bearing in mind the statement concerning the matters that "these are written, that ye might believe that JESUS is the CHRIST, the Son of GOD; and that believing ye might have life through his name," not as simply the miracle before us. The scribes did not believe that JESUS could forgive sin. In order to show that He had power to forgive sins, He healed the palsied man. This miracle was wrought for the express purpose of illustrating the work of forgiving sin, and demonstrating its power. JESUS said to the palsied man, "Arise, take up thy bed, and go unto thine house," that they and we might know his power to forgive sin. Therefore the power exhibited in the healing of that man is the power bestowed in the forgiveness of sin.

Note particularly that the effect of the words of Jesus continued after they were spoken. They made a change in the man, and that change was permanent. Even so it must be in the forgiveness of sin. The common idea is that when GOD forgives sin the change is in himself, and not in the man. It is thought that GOD finally ceases to hold anything against the one who has sinned. But this is to imply that GOD had a hardness against the man, which is not the case. GOD is not a man; He does not cherish enmity, nor harbor a feeling of revenge. It is not because He has a hard feeling in his own heart against a sinner that He forgives him, but we cause the sinner has something in *his* heart. GOD is alright,-the man is all wrong, therefore GOD forgive the man, that he also may be alright.

When JESUS, illustrating the forgiveness of sin, said to the man, "Arise, take up thy bed, and go unto thine house," the man arose obedient to his voice. The power that was in the words of JESUS, raised him up, and made him well. That power remained in him, and it was in the strength that was given him on removing the palsy that he walked in all the time to come, provided, of course, that he kept the faith. This is illustrated by the Psalmist, when he says: "I waited patiently for the LORD; and He inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and *established my goings*." Ps. 40:1, 2.

There is life in the words of GOD. Jesus said, "The words that I speak unto you, they are spirit, and they are life." John 6:63. The word received in faith brings the Spirit and the life of GOD to the soul. So when the penitent soul hears

the words, "Son, be of good cheer, thy sins be forgiven thee," and receives those words as for living words of the living GOD, he is a different man, because a new life has begun in him. It is the power of GOD'S forgiveness, and that alone, that keeps him from sin. If he continues in sin after receiving pardon, it is because he has not grasped the fullness of the blessing that was given him in the forgiveness of his sins.

In the case before us, the man received new life. His palsied condition was simply the wasting away of the natural life. He was partially dead. The words of CHRIST gave him fresh life. But this new life that was given to his body, and which enabled him to walk was but an illustration, both to him and to the scribes, of the unseen life of GOD which he had received in the words, "Thy sins be forgiven thee," and which had made him a new creature in CHRIST.

With this simple and clear illustration before us, we may understand some of the words of the apostle Paul, which otherwise are "hard to be understood." First read Col. 1:12-14: "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light; who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son; in whom we have redemption through his blood, even the forgiveness of sins." See the same statement concerning redemption through CHRIST'S blood, in 1 Peter 1:18, 19; Rev. 5:9.

Mark two points: We have redemption through CHRIST'S blood, and this redemption is the forgiveness of sins. But the blood is the life. See Gen. 9:4; Rev. 17:13, 14. Therefore Col. 1:14 really tells us that we have redemption through CHRIST'S life. But does not the Scripture say that we are reconciled to GOD by the death of his Son? It does, and that is just what is here taught. CHRIST "gave Himself for us, that He might redeem us from all iniquity." Titus 2:14. He "gave Himself for our sins." Gal. 1:4. In giving Himself, He gives his life. In shedding his blood, He pours out his life. But in giving up his life, He gives it to us. That life is righteousness, even the perfect righteousness of GOD, so that when we

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receive it we are "made the righteousness of GOD in Him." It is the receiving of CHRIST'S life, as we are baptized into His death, that reconciles us to GOD. It is thus that we "put on the new man which after GOD is created in righteousness and true holiness," after the image of Him that created him." Eph. 4:24; Col. 3:10.

Now we may read Rom. 3:23-25, and find that it is not so very difficult: "For all have sinned, and come short of the glory of GOD; being justified [that is, made righteous, or doers of the law] freely by his grace through the redemption that is in CHRIST JESUS; whom GOD hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission [sending away] of sins that are past, through the forbearance of GOD."

All have sinned. The whole life has been sin. Even the thoughts have been evil. Mark 7:21. And to be carnally minded is death. Therefore the life of sin is a living death. If the soul is not freed from this, it will end in eternal death. There is no power in man to get righteousness out of the holy law of GOD, therefore GOD in his mercy puts his own righteousness upon all that believe. He makes us righteous as a free gift out of the riches of his grace. He does this by his words,

for He declares-speaks-his righteousness into and upon all who have faith in the blood of CHRIST, in whom is GOD'S righteousness, "for in Him dwelleth all the fulness of the Godhead bodily." And this declaring or speaking the righteousness of GOD upon us, is the remission or taking away of sin. Thus GOD takes away the sinful life by putting his own righteous life in its place. And this is the power of the forgiveness of sin. It is "the power of an endless life."

This is the beginning of the Christian life. It is receiving the life of GOD by faith. How is it continued?-Just as it is begun. "As ye have therefore received CHRIST JESUS the LORD, so walk ye in Him." Col. 2:6. For "the just shall live by faith." The secret of living the Christian life is simply that of holding fast the life which, received at the beginning, forgives the sin. GOD forgives sin by taking it away. He justifies the ungodly by making him godly. He reconciles the rebel sinner to Himself by taking away his rebellion, and making him a loyal and law-abiding subject.

"But it is difficult to understand how we can have the life of GOD as an actual fact; it can't be *real*, for it is by faith that we have it." So it was by faith that the poor palsied man received new life and strength; but was his strength any the less real? Was it not an actual fact that he received strength? Can't understand it? Of course not, for it is a manifestation of "the love of God that passeth knowledge." But we may believe it, and realize the fact, and then we shall have an eternal life in which to study the wonder of it. Read again and again the story of the healing of the palsied man, and meditate upon it until it is a living reality to you, and then remember that "these are written that ye might believe that JESUS is the CHRIST, the Son of GOD, and that believing ye might have life through his name."

"Recreation" *The Bible Echo* 8, 21.

E. J. Waggoner

This is the time of the year when everybody who can do so, leaves the city for the country, the mountains, or the seaside, for the purpose of finding recreation. And yet there are far more people who are obliged to keep up their daily round of toil, than there are who are able to take a holiday vacation. It is not the very poor only, who cannot leave their tasks; there are many whose labour demands their constant attention, and who are for this reason obliged to forego the pleasure that they would gladly take. It is for this larger class especially, that we write this.

Recreation is not always obtained by those who go away for their holidays; for be it known that not all pleasure-seeking is recreation. Recreation means re-creation, reviving, refreshing. It means the receiving of new life. But very many who go away thinking to get recreation, come back jaded and weary, hoping to find rest at home, in their usual employment. We wish therefore to let the weary ones at home into a secret, which may also be profitable to those who go away.

All life comes from God, for with Him is "the fountain of life." Ps. 36:9. He is the Creator. Therefore He is the only one who can re-create. Whatever blessing of health and life any person enjoys, comes directly from God. "Do not err, my beloved brethren. Every good gift and every perfect gift is from above, and

cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." James 1:16, 17.

Let us see, now, how the Lord can give to those who are obliged to stay at home and work, all the advantages that they could hope to gain by a trip abroad. How many there are who would choose the fields, and the cool waters. Well, those who know the Lord can say, "The Lord is my Shepherd; I shall not want. He maketh me to lie down in green pastures; He leadeth me beside the still waters. He restoreth my soul." Ps. 23:1-3. He who knows this may have more real recreation, both for soul and body, than he who is lying in the cool meadows, but is ignorant of it.

If we long for the mountains, or the ocean, we read, "Thy righteousness is like the great mountain; Thy judgments are a great deep; O Lord, Thou preservest man and beast." Ps. 36:6. And in his righteousness He will be to us "as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land." Do not the very words bring a sense of refreshment?

On these sultry days memories of mountains streams of clear, sparkling, life-giving water haunt us and tantalise us until the heat seems almost unendurable. Now let us find something that is more substantial than a memory, and which satisfies. "How excellent is thy lovingkindness, O God! therefore the children of men put their trust under the shadow of thy wings. They shall be abundantly satisfied with the fatness of thy house; and Thou shalt make them drink of the river of thy pleasures. For with Thee is the fountain of life." Ps. 36:7-9.

Of course it is refreshing. Recreation, new life, is what we want, and with God is the fountain of life. We may drink it in as we would drink from the mountain spring, and find far more real refreshment. He who is with God, therefore, finds the truest recreation.

This is evident, further, from the fact that the memory of former draughts from the pure spring, just as it gushes cool and sparkling from the earth, serves rather to increase our present discomfort than to allay our heat and thirst. It did not last. Even before we were home from our excursion we were vainly longing for more. Now listen to Jesus as He talks with the woman at the well of Samaria. It was a deep well, and the water was cool and good, but He said, "Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." John 4:13, 14. We can carry it with us continually.

That water is "living water," and that is what we want. But how may we get it? Why, if you are taking it in now, if you receive these texts as the living words of the living God, spoken directly to you. Jesus said, "It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are Spirit, and they are life." John 6:63. All this refreshment is to be found in the words that tell of it.

Some one will say that this is imaginary. Not a bit of it. It is real. In the chapter just quoted from we have an example of the ability of Christ to give real recreation-the renewal of wasted energy. The day before several thousand

people were in the hot and sultry desert, with nothing to eat, and Jesus fed them with bread, so that they were filled and refreshed. This He did, in order that they and we might know the real life that is in his Word.

Take another instance. A nobleman's beloved son was lying at the point of death. His frame was wasted away, and his life was being burned up with fever. What was needed? Something to stop the fever,-something cooling. The man went to Jesus and asked Him to come and heal his son. Jesus said, "Go thy way; thy son liveth." "And the man believed the word that Jesus had spoken unto him, and he went his way. And as he was now going down, his servants met him, and told him, saying, Thy son liveth. Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth." John 4:46-53.

Whoever believes that miracle, must know that the word of the Lord has cooling, refreshing,

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and healing properties. Nothing is so good in fever as cool water, both within and without. Many physicians have testified as to the value of water in fevers, and how the skillful application of it has reduced the temperature and saved the patient's life. But all this was accomplished by the word of Jesus, which is living water. Therefore we know that in His word we may find on the hottest day refreshment for the body.

At another time Simon's wife's mother, "was taken with a great fever; and they besought Him for her. And He stood over her, and rebuked the fever; and it left her; and immediately she arose, and ministered unto them." Luke 4:38, 39. Many other instances might be mentioned, but these are sufficient to show the life-giving power of the word of the Lord. Now what the Lord wants us to do is to take His words for all that they are worth, and use them in our every-day life.

That which we call nature is simply the ordinary working of God. The sunshine, the air, the dew and the rain, the great mountains, the broad ocean, the crystal springs, and the laughing mountain stream, all come from Him. They exist because of His word. When He speaks, they immediately appeared, because they are all in His word. Therefore we may find all the benefit of them in his word.

Try it, and you will find that it is true. The words of the Lord are restful. They give peace. Without them, a person may fret himself into a fever on the coolest day, or in the deepest recesses of the mountains. With them in the heart, he may find the fever of his blood allayed even in the crowded city, on the hottest day. When you have learned that the words of the Lord are righteousness and life, and that we may drink them in as water, you can say with the psalmist:-

"My soul shall be satisfied as with marrow and fatness; and my mouth shall praise thee with joyful lips; when I remember Thee upon my bed, and meditate on Thee in the night watches. Because Thou hast been my help, therefore in the shadow of Thy wings will I rejoice." Ps. 63:5-7.

December 1, 1893

"Move to Adjourn" *The Bible Echo* 8, 25.

E. J. Waggoner

"Resolved, that the Christian life is one of gloom." Perhaps you do not remember having heard this resolution read anywhere, but we dare say you notice something about it that sounds familiar. Some one has presented that resolution to you, and asked you to endorse it. Can you say that you have never assented to it? It has been presented a great many times, not only to you, but to all who have any thoughts of living a Christian life; and its author has had a wonderful success in pulling it off for truth.

This resolution is drawn up by the devil, the father of lies. He comes to you with a company of his imps, choosing some opportune time, and with a voice full of the semblance of a mournful reality; he repeats the words. "I move," he says, "that the Christian life is a hard, toilsome, and gloomy one." The motion is at once seconded by his imps, and you-you, it may be, give your assent. So it is moved, seconded, and carried unanimously that the Christian life is hard and cheerless and full of gloom. You are discouraged and tempted to give up, angels are made sad, and the devil and his imps rejoice.

You know the wicked falsity of the whole proceeding. Your whole Christian experience, if it has been genuine, tells you so. Genuine Christian experience is based on belief in the promises of GOD. You know, if you have taken GOD at His word, that He "is a Sun and a shield"; that JESUS CHRIST is the "Sun of righteousness," and "the bright and morning Star," that rises upon you and dispels your night; that "the blessing of the Lord maketh rich, and He addeth no sorrow;" that "the fruits of the Spirit our love, joy, peace"; and that the psalmist spoke with no impropriety when he said, "Be glad in the LORD, and rejoice, ye righteous; and shout for joy, all ye that are upright in heart." You know the peace, and joy, and satisfaction that comes into the heart from believing and trusting GOD. You know the brightness of the hope that is set before you, that is always in sight to the eye of faith. Then do not allow Satan and his evil company to hold a meeting with you and pass a joint resolution on the gloominess of the Christian life. Keep these texts and others before your mind, and when the prince of darkness comes next time to discuss Christianity with you, and begins his old story of "I move that the Christian life is one of gloom," you say, "I move that we adjourn!" Angels will second that motion, and the devil and all his imps will have no power to prevent its being executed.

December 8, 1893

"Creative Power" *The Bible Echo* 8, 26.

E. J. Waggoner

Creative power is the distinguishing mark of Divinity. The Spirit of the LORD through the prophet Jeremiah describes the vanity of idols, and then continues: "But the LORD is the true GOD, He is the living GOD, and an everlasting King; at

his wrath the earth shall tremble, and the nations shall not be able to abide his indignation.

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Thus shall ye say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens. He hath made the earth by his power. He hath established the world by his wisdom, and hath stretched out the heavens by his discretion." The earth was made by his power, and established by his wisdom. But CHRIST is "the power of GOD, and the wisdom of GOD." So here again we find CHRIST inseparably connected with creation as the Creator. Only as we acknowledge and worship CHRIST as the Creator, do we acknowledge his divinity.

CHRIST is Redeemer by virtue of his power as Creator. We read that "we have redemption through his blood, even the forgiveness of sins," because that "by Him were all things created." If He were not Creator, He could not be Redeemer. This is shown in the statement of the apostle but the gospel is the power of GOD unto salvation, which statement is immediately followed by another to the effect that the power of GOD is seen by means of the things that have been made. When we consider the works of creation, and think of the power manifested in them, we are contemplating the power of redemption.

There has been a great deal of idle speculation as to which is greater, redemption or creation. Many have thought that redemption is a greater work than creation. Such speculation is idle, because only infinite power could perform either work, and infinite power cannot be measured by human minds. But while we cannot measure the power, we can easily settle the question about which is a greater, because the Scriptures give us the reformation. Neither is greater than the other, for both are the same. Redemption *is* creation. Redemption is the same power that was put forth in the beginning to create the world and all that is in it, now put forth to save men and the earth from the curse of sin.

The Scriptures are very clear on this point. The Psalmist prayed, "Create in me a clean heart, O GOD, and renew a right spirit within me." The apostle says that "if any man be in CHRIST, he is a new creature," or a new creation. And again we read: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of GOD; not of works, lest any man should boast. For we are His workmanship, created in CHRIST JESUS unto good works, which GOD hath before ordained that we should walk in them."

Compared with GOD, "man is less than nothing, and vanity." In him "dwelleth no good thing." But the same power that in the beginning made the earth from nothing, can take every one who is willing, and make of him that which is "to the praise and glory of His grace."

The same word that created the earth also upholds it. We quote again the words concerning CHRIST: "For in Him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones, or dominions or principalities or powers; all things have been created through Him, and unto Him; and He is before all things, and in Him all things consist." To consist means to hold together. Therefore all things on the earth, and the earth

itself, owe their continued existence to Christ. So Paul declared on Mar's Hill, "In Him we live, and move, and have our being."

This upholding is by his word. Thus: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom He hath appointed heir of all things, by whom also He made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when He had by Himself purged our sins, sat down on the right hand of the majesty on high." CHRIST is the divine Word; He is in the spoken word, and so, since all things hold together in Him, they are upheld by his powerful word.

Read also the words written by the apostle Peter: "By the word of GOD the heavens were of old, and the earth standing out of the water and in the water; whereby the world that then was, being overflowed with water, perished; but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." The same word that made the earth caused its overflow by a flood, brought it transformed from the waters, and still upholds it. That word, therefore, must indeed be substantial. It is more real and solid than the earth itself, even as the foundation of a thing must be more substantial than the thing. That word "liveth and abideth forever." Therefore the one who trusts it will never be at a loss.

There will come a time when "the earth shall reel to and fro like a drunkard, and shall be removed like a cottage;" when every island shall flee away, and "the mountains be carried into the midst of the sea." But even in that awful time the Christian can say, "GOD is our refuge and strength, a very present help in trouble. Therefore will not we fear."

The Bible Echo, Vol. 11 (1896)

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"Faith" *The Bible Echo* 11, 32.

E. J. Waggoner

"Whatsoever is not of faith is sin." Romans 14:23.

Therefore it is that "being justified"--made righteous--"by faith, we have peace with God through our Lord Jesus Christ." Romans 5:1

Faith, not works, is that through which men are saved. "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast." Ephesians 2:8-9

"Where is boasting, then? It is excluded. By what law? of works? Nay; but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law." Romans 3:27-28

The gospel excludes boasting, and boasting is a nature consequence of all attempts at justification by works; yet the gospel does not exclude works. On the contrary, works--good works--are the one grand object of the gospel. (For we are

His workmanship, created in Christ Jesus unto good works, which God hath before prepared that we should walk in them." Ephesians 2:10, with margin.

There is not the slightest contradiction here. The difference is between our works and God's works. Our works are always faulty; God's works are always perfect; therefore it is God's works that we need in order to be perfect. But we are not able to do God's works, for He is infinite, and we are nothing. For a man to think himself able to do God's works is the highest presumption. We laugh when a five-year-old boy imagines that he can do his father's work; how much more foolish for puny man to imagine that he can do the works of the Almighty.

Goodness is not an abstract thing; it is action, and action is found only in living beings. And since God alone is good, only His works are of any account. Only the man who had God's works is righteous. But since no man can do God's works, it necessarily follows that God must give them to us, if we are saved. This is just what He does for all who believe.

When the Jews in their self-sufficiency asked, "What shall we do that we might work the works of God?" Jesus replied, "This is the work of God, that ye believe on Him whom He hath sent." John 6:28-29. Faith works. Galatians 1:6; 1 Thessalonians 1:3. It brings God's works into the believing one, since it brings Christ into the heart (Ephesians 3:17), and in Him is all the fulness of God. Colossians 2:9. Jesus Christ is "the same yesterday, and today, and forever" (Hebrews 13:8), and therefore God not only was but is in Christ, reconciling the world unto Himself. So if Christ dwells in the heart by faith, the works of God will be manifest in the life; "for it is God which worketh in you both to will and to do of His good pleasure." Philippians 2:13

How this is done, is not within the range of our comprehension. We do not need to know how it is done, since we do not have it to do. The fact is enough for us. We can no more understand how God does His works, than we can do those works. So the Christian life is always a mystery, even to the Christian himself. It is a life hidden with Christ in God. Colossians 3:3. It is hidden even from the Christian's own sight. Christ in man, the hope of glory, is the mystery of the gospel. Colossians 1:27

In Christ we are created unto good works which God has already prepared for us. We have only to accept them by faith. The Acceptance of those good works is the acceptance of Christ. How long "before" did God prepare those good works for us?--"The works were finished from the foundation of the world. For He spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all His works. And in this place again, If they shall"--that is, they, the unbelieving, shall not--"enter into my rest." Hebrews 4:3-5. But "we which have believed do enter into rest."

The Sabbath, therefore--the seventh day of the week-- is God's rest. God gave the Sabbath as a sign by which men might know that He is God. and that He sanctifies. Ezekiel 20:12, 20. Sabbathkeeping had nothing whatever to do with justification by works, but is, on the contrary, the sign and seal of justification by faith; it is a sign that man gives up his own sinful works and accepts God's perfect works. Since the Sabbath is not a work, but a rest, it is the mark of rest in God through faith in our Lord Jesus Christ.

No other day than the seventh day of the week can stand as the mark of perfect rest in God, because on that day alone did God rest from all His works. It is the rest of the seventh day, into which He says the unbelieving cannot enter. It alone of all the days of the week is the rest day, and it is inseparably connected with God's perfect work.

On the other six days, including the first day of the week, God worked. On those days we also may and ought to work. Yet on every one of them we also may and ought to rest in God. This will be the case if our works are "wrought in God." John 3:21. So men should rest in God every day in the week; but the seventh day alone can be the sign of that rest.

Two things may be noted as self-evident conclusions of the truths already set forth. One is that the setting apart of another day than the seventh, as a sign of acceptance of Christ and of rest in God through Him, is in reality a sign of rejection of Him. Since it is the substitution of man's way for God's way, it is in reality the sign of man's assumption of superiority above God, and of the idea that man can save himself by his own works. Not everyone who observes another day has that assumption, by any means. There are many who love the Lord in sincerity and who accept Him in humility, who observe another day than that which God has given as the sign of rest in Him. They simply have not learned the full and proper expression of faith. But their sincerity, and the fact that God accepts their unfeigned faith, does not alter the fact that the day which they observe is the sign of exaltation above God. When such hear God's gracious warning they will forsake the sign of apostasy as they would a plague-stricken house.

The other point is that people cannot be forced to keep the Sabbath, inasmuch as it is a sign of faith, and no man can be forced to believe. Faith comes spontaneously as the result of hearing God's Word. No man can even force himself to believe, much less can he compel somebody else. By force a man's fears may be so wrought upon that he may say he believes, and he may act as though he believed. That is to say, a man who fears man rather than God may be forced to lie. But "no lie is of the truth." Therefore since the Sabbath is the sign of perfect faith, it is the sign of perfect liberty--"the glorious liberty of the children of God"--the liberty which the Spirit gives; for the Sabbath, as a part of God's law, is spiritual. And so, finally, let no one deceive himself with the thought that an outward observance of even God's appointed rest-day--the seventh day--without faith and trust in God's word alone, is the keeping of God's Sabbath. "For whatsoever is not of faith is sin."

[This article is also found in the compiled book "Lessons on Faith," pp. 75-78.]

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"The Nature of Christ's Kingdom" *The Bible Echo* 12, 1.

E. J. Waggoner

"For the kingdom of GOD is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." Over that kingdom CHRIST has been set as King, for GOD has said, "Yet have I set My King upon My holy hill of Zion." Ps. 2:6. Now read further the words of the Father to the Son, whom He has appointed heir of all things: "Thy throne, O GOD, is forever and ever; a sceptre of righteousness is the sceptre of Thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore GOD, even Thy GOD, hath anointed thee with the oil of gladness above thy fellows." Heb. 1:8, 9.

A sceptre is the symbol of power. CHRIST'S sceptre is a sceptre of righteousness; therefore the power of His kingdom is righteousness. He rules by righteousness. His life on earth was a perfect manifestation of righteousness, so that He rules His kingdom by the power of His life. All those who own His life are subjects of His kingdom. No other thing but the life of CHRIST is the badge of citizenship in the kingdom of CHRIST.

But with what was CHRIST anointed King? The text last read says that it was with "the oil of gladness." Then gladness, or joy, is a necessary part of the kingdom of CHRIST. It is a kingdom of joy, as well as of righteousness. Therefore it is that every subject of that kingdom must be filled with joy. "A gloomy Christian" is as much a contradiction of terms as "a cold sun." The sun is for the purpose of shedding the warmth of which it is composed; so the Christian is for the purpose of diffusing the peace and joy which is a part of his nature. The Christian is not joyful simply because he thinks that he ought to be, but because he has been translated into the kingdom of joy.

"He that in these things serveth CHRIST is acceptable to God, and approved of men. Let us therefore follow after the things which make for peace, and things wherewith one may edify another." He who in what things serves CHRIST? Why, he who serves CHRIST in righteousness, and peace, and joy. Or, as some translations have it, "He that thus serves Christ." GOD accepts such service, and men approve. Not only do Christians approve such service, but unbelievers are constrained to approve. The enemies of Daniel were forced to bear witness to the uprightness of his life, when they said that they could find nothing against him except in the law of his GOD. But that very statement was an approval of the law of his GOD, obedience to which made him the faithful man that he was.

Peace is a characteristic of the kingdom. Therefore those who are in the kingdom must follow the things which make for peace. But selfishness never causes peace. On the contrary, selfishness is always the cause of war, and inevitably produces war if it is persisted in. Therefore the subject of the kingdom must always be ready to sacrifice his own desires and ideas in behalf of others. The unselfish person will give up his own ways whenever they interfere with the peace of another.

But do not forget that the kingdom of GOD is righteousness as well as peace. Righteousness is obedience to the law of GOD; for "all unrighteousness is sin" (1 John 5:17), and "sin is the transgression of the law" (1 John 3:4). Therefore,

although by the laws of the kingdom one must necessarily give up his own wishes in order not to interfere with the feelings of others, by those same laws he is precluded from giving up any of the commandments of GOD. Obedience to the law of GOD is that which makes for peace, for we read: "Great peace have they which love Thy law." Ps. 119:165. "O that thou hadst hearkened to My commandments! Then had thy peace been as a river, and thy righteousness as the waves of the sea." Isa. 48:18. Therefore he who is so "charitable" as to give up any portion of the law of GOD because some people are displeased with it, is not following the things which make for peace. On the contrary, he is rebelling against the kingdom of CHRIST.

E. J. WAGGONER.

March 1, 1897

"The Turkish-Armenian Question" *The Bible Echo* 12, 9.

E. J. Waggoner

A CONSIDERATION OF SOME TRUTHS

For a long time, especially for the last eighteen months, the attention of the whole civilized world has been directed to the events taking place in Turkey. The Armenian massacres have been discussed in doubtless every pulpit in Christendom, and the papers, both secular and religious, have overflowed with accounts, comments, and suggestions. Indeed, one expects to see in his daily paper a column devoted to the situation in Turkey or to the relation of the Powers to it, just as regularly as to the state of the market.

It is therefore not necessary in this place to devote any space to the detailing of the outbreaks and massacres. No neglect has been shown in keeping them before the public in all their awful enormity; no details have been omitted, that would tend to excite the horror of the reader or hearer. While we do not repeat the reports of these massacres, we shall, for the purpose of our present study, assume that they are all true, both as to the numbers of Armenians slain, and as to the cruelties perpetrated. It might be well, however, to remember that in these reports we have the testimony from only one side,-that of the Armenians and those who are prejudiced against the Turks,-yet we will not now stop to question their truthfulness; let each one think that the outrages are as fearful as his imagination has pictured them.

A STILL MORE TERRIBLE THING

But fearful as the massacres in Turkey may have been, there is something to which we do not see anybody's attention specially called, which is still more shocking, so much more shocking that there can be no comparison. What is that thing?-it is *the almost universal cry for vengeance*, the demand for war,-for more

killing,-that has issued and is still issuing from the lips and pens of professed followers and ministers of Christ.

One man, who shows his strong religious sentiments by the statement, "We want a leader filled with the Holy Ghost, whose only fear is to displease God," writes thus to a leading religious journal:-

Sir, I am the father of a family, but my sons and I are only waiting the call to go out. In God's name let us raise an army of volunteers, and wipe out the awful stain upon our fair island home of accomplices in crime, and *sweep the old murderer and all his tribe into the sea.*

Another person, a woman, a regular correspondent of the same religious paper, quotes the story of two English captains who received some Armenian refugees on board their ships in the Bosphorus, and then when the Turks demanded the refugees, hoisted the British flag, upon which the Turks went away. Then she says:-

How fervently one wishes for a moment that they had fired upon our flag! It would have been the signal for instant war!

GROSS PERVERSION OF THE GOSPEL

We have before us a report of a great representative meeting of Wesleyan Methodists, that was held in the historic City Road Chapel a few weeks ago. The writer says that a resolution was passed,-

"Among Her Majesty's Government of united and vigorous support in any steps it may take to bring to a speedy end those disgraceful and unparalleled atrocities."

That by this resolution was meant support even in the event of war, is clearly shown by what preceded. One speaker said that "if necessary, England must stand alone in order to bring to an end this chapter of Eastern misrule." This, as another truly said, would doubtless "provoke a European war," yet even this the reverend gentlemen assembled were ready to accept, for still another said, "With Russia or without her, with the Concert of Europe or without it, we can, we must, we will, deliver the Armenians."

Jesus said, in the sermon on the mount, "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth; but I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also." And further, "I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven;

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for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Matt. 5:38, 39, 44, 45.

The killing of a few thousands of people by men who do not profess to be Christians, is horrible enough; but more horribly wicked still is it when professors and ministers of the Gospel everywhere fill the minds of the people with the idea that war and vengeance are in harmony with and manifestations of the fundamental principles of Christianity. Such teaching only serves to nourish and

glorify the natural fierceness which the Bible says will be characteristic of the last days; and with the people become fully imbued with it, there will be needed only a spark to set the whole world ablaze with the fire of hell. When the name of Christ, the Prince of Peace, is used as a war cry, where shall we look for peace on earth?

THE VENGEFUL SPIRIT

It seems as though Christendom were becoming intoxicated with the spirit of vengeance, so that the most peaceably inclined men have lost their senses. One religious paper reprints some floating newspaper stories derogatory to the character of Turks in general, and then exclaims editorially:-

Ought such a nation to be tolerated for a moment on the face of the earth?
and that but expresses the general sentiment among preachers and people.

Just analyze this: "Ought such a nation to be tolerated for a moment on the face of the earth?" is the same as, "Ought such people to be tolerated for a moment on the face of the earth?" and that includes thousands of individuals, and of each of whom it is virtually said, "Ought such a person to be tolerated for a moment on the face of the earth?" That is to say, the spirit of intolerance is already so firmly rooted in the hearts of professed Christians, that they do not wish to tolerate for a moment the existence of those whom they, taking the throne of judgment, have decided to be unfit to live. What is that but charging God with laxness in the discharge of His duty, because He suffers wicked men to live?

How different from the Spirit of Christ. When He was rejected by the Samaritans, and two disciples wished to command fire to come down and consume the inhospitable people, He rebuked them, saying, "Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them." Luke 9:51-56. The Spirit of desiring to be the instruments of God's vengeance has always been more prominent than the desire to be instruments of His mercy, and when it is once cherished it inevitably results in getting ahead of the Lord, and being both judge and executioner.

THE TRUE CHRISTIAN SPIRIT

But we have a still stronger rebuke of this bitter, warlike spirit. When Jesus had been betrayed into the hands of His enemies, and a mob of man came to seize Him and put Him to death, Peter drew a sword in His defence. The blow just missed the head of one of the gang of murderers, and cut off his ear. "Then Jesus said to him, Put up again thy sword into his place; for all they that take the sword shall perish with the sword." Matt. 26:51, 52. And then, as an evidence that He came not to take life but to save it, Jesus healed His wounded enemy. Luke 22:50, 51.

If there was ever a time when it was right to resist oppression and injustice, it was then. Jesus was innocent, as even His judges declared. Here was the worst kind of religious persecution. Every indignity, insult, and outrage was heaped upon Jesus, yet He opened not His mouth, and forbade His followers to fight in

His defence. How then can any of His followers fight in defence of themselves, or even of their brethren who are persecuted? The disciple is not greater than his Lord.

Peter was well-meaning and sincere in his defence of the Lord, and so would we fain believe are those who now counsel drawing the sword in behalf of the Armenians. But Peter did not then know the spirit of the Gospel. He was not converted, and within a few hours after his impulsive defence he denied that he knew the Lord.

Christians are *called* to follow Christ's example, and to suffer unjustly, without complaining, much less resisting; yet all over the world professed Christians are denying this calling. Why is it?—It is because a spirit, not from the Lord, is seeking to drive them to destruction, for Jesus said, "All they that take the sword shall perish with the sword." If Satan can only succeed in filling Christians with such zeal for any cause whatever, and no matter how worthy, that they will fight for it, he knows that their destruction is sure.

Mark the word "all." There is no exception. "All they that take the sword shall perish with the sword." It makes no difference who handles it. The sword vigorously wielded by the hands of professed Christians will work as much havoc and destruction as in the hands of infidels, as history abundantly proves. The fact that a man calls himself a Christian, does not make it any more a righteous deed for him to cleave another man's head with the sword, than it would be if a Turk did the same thing.

WHERE THE DIFFERENCE?

The Crusaders are applauded, while the Turks, who have not equaled them in ferocity, are execrated. Why this difference?

In the Philippine Islands the Spaniards are at this very time slaughtering their Mohammedan subjects by the hundreds, showing no mercy to prisoners, but perpetrating the grossest cruelties. Yet there is no demand for the wiping out of the Spanish nation.

At the same time that the troubles were taking place in Turkey, English soldiers in Africa, under the direction of the Government, were slaughtering African natives. The white man's machine guns mowed down the comparatively unarmed blacks making "a mere jujube of black humanity." When the natives fled and took refuge in caves, these were blown up with dynamite; men, women, and children, torn and mangled, were thus buried, both dead and alive in one common grave. These reports come not from the victims, but from the victors; yet we hear of no meetings called to protest, nor any claims that English people are too wicked to be allowed to live, as indeed they are not. The same course has been pursued with the Indians in America, until now there are but few left.

We do not cite these things as accusations, but simply for the purpose of asking why it is so much worse for Turks to kill people than it is for English and Americans; why that which is denounced as an outrage when done by Mohammedans is a thing for applause when done by professed Christians. Truly, the times are sadly out of joint. Why is it so much worse for Mohammedans to kill

Christians than for "Christians" to kill Mohammedans? Can anybody tell. Is it worse to kill a Christian, who has hope in his death, then to cut short the probation of one who does not know the Lord? Think of the awful responsibility men take upon themselves when they set themselves not merely to execute God's judgment on the ungodly, but to anticipate Him, and to send them into eternity while He is waiting for them to repent.

A MISTAKEN IDEA

It is generally taken for granted that the trouble in Turkey is simply religious persecution. The prevailing sentiment is thus expressed:-

"The recent atrocities are an exhibition of Moslem fanaticism and hatred of Christians, which the Powers strangely permit."

Now anybody who will take the trouble to think calmly and seriously, can satisfy himself that this is not at all the case. One simple fact alone is sufficient evidence. The Greek Church is just as much Christian as is the Armenian, yet it is a well-known fact that in all the troubles in Turkey, the Greeks have not suffered. In the midst of the greatest excitement in Constantinople, if a man were arrested, or were in danger of death, he would secure his instant release by showing that he was a Greek. If the Turks were persecuting Christians, why should they be so careful not to molest the Greeks?

Again, there are many Roman Catholics in Turkey, yet there has been no proceeding

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against them. We mention these three bodies-Armenians, Greeks, and Roman Catholics-together, because they are very similar. While the Armenian Church is nominally Christian, it is a well-known fact that it is most intolerant of Protestants, as much so as is the Roman Catholic. Protestant work in territory exclusively Armenian is attended with as much difficulty as in Spain. That is no reason why they should be killed, or why those who are suffering should not be assisted; but it may help some who assist the needy to do so on the simple ground that they are needy mortals, and not under the mistaken notion that they are suffering for conscience sake.

In September last, just after the last outbreak, the writer witnessed a baptismal scene at Constantinople. It was at a time when the Turkish soldiers were patrolling the streets night and day; one could not turn a corner without seeing a squad of them. In the open day, without asking permission of anybody, a company of Christians went through the streets to the sea, to witness the immersion of some believers. The place of baptism was about midway between the Mohammedan mosques, and within bowshot of each. About half of the company were Armenians, the rest Greeks, and the administrator of the rite was an Armenian. Such a company walking together very naturally attracted a little attention, and a policeman asked what it meant. Upon being told, he said that was all right, and paid no more attention. At the sea there were Turks standing near, witnessing the baptism, and yet there was not so much as a disrespectful

or irreverent word or gesture. There could not have been better decorum in any city in the world.

It might be well to add that the body represented on that occasion are not revolutionists, and are known to have no connection whatever with politics, but are content with being simply Christians. This is why they have had no difficulty.

Another instance will show that the Turkish opposition is against those who are plotting insurrection, and not against those who are teaching the Gospel. A young man, an Armenian residing in Scutari, was in Stamboul, and not being known to the police there, was arrested as a possible revolutionist. He told the police that he was a Sabbatarian, and they brought him to the house where the Sabbatarians were known to be assembled holding religious services, to see if it were so. When they were assured that he spoke the truth, he was released. But that was not all. The young men engaged the policeman in religious conversation, and the writer twice passed the door of the room where they were, and saw that Mohammedan Turkish policeman sitting on a divan with the Christian Armenian, each with a Bible in his hand, reading. The thought would not be repressed, that if all profess to be Christians had used the sword of the Spirit instead of the carnal weapon in their dealings with the Turks, there might be a different story to tell.

IS THE GOSPEL FOR THE TURKS?

It is said, as proof that the Turks are animated solely by hatred of Christians, that people have been promised their lives on condition that they would turn Mohammedan, and give up the name Christian. That is very probably true. When revolution and anarchy are upheld and applauded throughout Christendom, what wonder is it if the Turks should, to a certain extent at least, associate Christianity and anarchy together? When to be a "Christian" is considered, and with good reason, synonymous with being an enemy of the Turks and the Turkish Government, the repression of revolution would very naturally be considered as simply the repression of too active Christianity. In such case it could easily be that real Christians, who hold the name as something more than a national sign, might suffer because they would not give up their faith, the Mohammedans not being able to distinguish between them and those who use the name as a cover for anarchy.

In prophetic vision the Apostle John saw "a great multitude, which no man could number, of all nations, and kindreds, and peoples, and tongues," standing before the throne of God, clothed with white robes, and bearing palms of victory over sin and Satan. Rev. 7:9. That is positive evidence that there will be Turks in heaven. Yet one would not gather from reading the religious press, that there was any possibility of salvation for a Turk. It may be said that the Turks are bitterly prejudiced against Christianity. That is true, and who could expect it to be otherwise? Christianity is to them embodied in the boasted "Christian nations" of Europe, and none of these have ever done anything to recommend the name. But that is not all. Those religious bodies, professing to be Christian, of which the Turks have most knowledge, are the Greek and Armenian churches, and in one

important particular the Mohammedan has good reason to believe that his religion is superior to theirs; for he sees the members of those bodies bowing down to and adoring images and pictures, while the Mohammedan abominates the worship of titles. But even this is not the worst. From the time of the Crusades professed Christians as a rule have regarded the Turks with lofty contempt, as beings to be execrated and driven off; now, all Christendom is ringing with unchristian cries for vengeance upon the Turks, and even their utter extermination. Can it be wondered at that the Turks are not drawn towards Christianity, or that they are suspicious of foreigners? But when the just Judge of all the earth punishes the Turks for their misdeeds, who dare say that none of their blood will be upon the garments of those who bear the name of Christian? We appeal to individual Christians to clear themselves, by being Christlike in their words and acts, from all responsibility for Turkish indifference to Christianity.

THE GREAT DECEPTION

There is a cause for this present cry against the Turks. That it is not caused by the Spirit of Christ, needs no argument. What spirit it is that is even now working, may be seen by remembering what it is desired to do with the Turks. The least thing that is demanded, is that they be driven from Europe. Such atrocities, it is said, ought not to be allowed on European soil. But will they be any better on Asiatic soil?-Certainly not. Then what would necessarily be the next step after driving them from Europe-manifestly, to drive them from Asia, that is, from the earth, so far at least as their existence as a nation is concerned. This is even now demanded. Their overthrow will be the last act in the scheme to place the world under the dominion of so-called Christian powers, thus to fulfill the dreams of a temporal millennium, in which so many have indulged. But each one of these "Christian Powers" will wish to have the supremacy, and so the armies of all will be assembled in Palestine, the centre of the Sultan's Asiatic dominion,-when the last struggle takes place. That gathering is thus described in prophecy:-

"And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. . . And he they gathered them together into a place called in the Hebrew tongue Armageddon." Rev. 16:13-16.

Here we are plainly told what spirit brings the kings of the earth together at that place. That deception we see working even now; for that Christendom is being deceived is painfully evident. If men were not already grossly deceived, how could they *in the name of Christ* counsel war? How could they so misrepresent true Christianity before the world as to claim that the blood even of martyrs demands revenge by the sword? Is it not a terrible deception that is even now closing in upon the world? What an awful thought, that every man, be he minister of the Gospel or not, who is upbraiding the powers for naught concerning the Turks, is simply an unconscious agent of Satan to gather the kings of earth to that great battle which is to result in the ruin of all. God grant

that many who have thoughtlessly been led away by a popular clamor, may recover themselves from the

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snare of the devil before it is too late, and show to the world, including the Turks, that Christianity means to be like Christ. We have full faith that this prayer will be answered.

E. J. WAGGONER.

April 26, 1897

"The 'Beast' of Rev. 13 and 14" *The Bible Echo* 12, 17.

E. J. Waggoner

The "beast" against which the solemn, world-wide warning is given, as described in Rev. 14:9-11, is not first mentioned in connection with this message of the "third angel." The prophet here speaks in reference to what has been introduced and described in the preceding chapters; the character and work of the "beast" are already before the eye when the message of the "third angel" is proclaimed.

Turning therefore to the thirteenth chapter, we find a description, beginning with the first verse, of the rise of the "beast," and the characteristics of its appearance.

"And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion; and the dragon gave him his power, and his seat, and great authority."

The work and character of this beast are set forth in the verses which follow, to verse 11.

In prophetic language, a beast is the symbol of an earthly government or power. This we are plainly told in the prophecy of Daniel. In the seventh chapter of that prophecy Daniel describes a vision given him, in which he saw "four great beasts," concerning which the angel who explained the vision to him said, "These great beasts, which are four, are four kings that shall arise out of the earth." Verse 17. That they were not symbols of individuals but of kingdoms is evident from the words of the angel, "The fourth beast shall be the fourth kingdom upon earth." Verse 23.

The beast which John saw arise out of the sea had many and diverse features. It had the body of a leopard, the feet of a bear, and the mouth of a lion. If we are familiar with the prophecy of Daniel we shall note at once a connection between this description and that of certain beasts seen in a vision by that prophet. See Daniel vii. The prophet saw "four great beasts" come up out of the sea, the first of which was like a lion, the second like a bear, the third like a leopard, and the fourth "dreadful and terrible" and evidently quite dissimilar to all created beasts.

As previously noted, the angel explained to Daniel that these great beasts were four kings, which should arise out of the earth; and that the fourth beast should be the fourth kingdom upon earth, which was to be "diverse from all kingdoms" and should "devour the whole earth," and "tread it down and break it in pieces." Verses 17, 23.

These four great kingdoms, then began with the kingdom of Babylon which was ruled by Nebuchadnezzar. That kingdom was succeeded by the kingdom of Media and Persia. Daniel lived to see Babylon captured and the kingdom taken by "Darius the Median" (chap. v. 30, 31), and the beginning of "the reign of Cyrus the Persian" (chap. vi. 28). Medo-Persia was succeeded by Grecia, with Alexander the Great at its head, and Grecia was

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succeeded by Rome. The overthrow of Medo-Persia by Grecia is described in the vision of chapter viii. as we have previously noticed.

When Babylon was overthrown by Medo-Persia, "Darius the Median took the kingdom." The kingdom of Medo-Persia ruled over all the territory of the kingdom of Babylon, and included all the people formerly subjects of it. The kingdom of Grecia, in turn extended over all the kingdom of Medo-Persia; and Rome embraced in her kingdom all the territory of the kingdom of Grecia. Each successive kingdom incorporated into itself all that had existed before it. Thus Rome, the fourth kingdom, and the strongest of all, included the three kingdoms of Babylon, Medo-Persia, and Grecia, symbolised respectively by the lion, the bear, and the leopard. This points very clearly to the identity of the beast of Revelation xiii. 1-13. It is a symbol of the great empire of Rome, which, first as a pagan kingdom under the Caesars, and again as a great spiritual empire-the Papacy-has trodden down the earth, and broken the nations in pieces.

FURTHER PARTICULARS

Some further points of similarity may be noted. In the image of Nebuchadnezzar's dream, the fourth kingdom was shown divided into ten kingdoms (Dan. 2:41-44), and the fourth beast of Daniel vii., which was the fourth kingdom, had ten horns, and upon the horns ten crowns. Rev. 13:1.

It has also an additional feature in its "seven heads." The head is that which governs or directs the body. Rome has had various forms of government since it became a power in the earth. One of these heads was seen by the prophet to be "wounded to death," which wound, as we learned from verse 14, was inflicted by the sword. Such a wound was given to the papal head, beginning in 1798, when the French general Berthier entered Rome with an army and took the Pope prisoner. From that time the power of the Papacy diminished until in 1870 the Pope's temporal power was limited to the Vatican, and his influence among the nations was utterly gone. But the "deadly wound" was to be healed, and this we now see in a fair way of accomplishment. The growing prominence of the Pope in the political affairs of the world, within the last few years, is marvellous, and Protestants seem to be vying with Catholics and showing respect to him. At the

present rate it cannot be long until all the world will wonder after the beast, saying, "Who is like unto the beast? Who is able to make war with him?"

This beast received "his power and his seat, and great authority" from the "dragon." The preceding chapter describes this "dragon," and identifies it as the power which sought to destroy the infant Son of God. Verse 4. That attempt was made by Herod, the Roman governor of Judea. But Herod, and the pagan empire which he served, were agencies of Satan, through which he manifested his hatred and his power against Christ and His followers. The "dragon," representing primarily the devil (verse 9) also stands for that which then visibly represented the devil's power in his opposition to Christ, and through which his evil purposes were carried out. That was pagan Rome; and this power gave to the "beast" his "power, and his seat, and great authority." This is exactly what was done for the Papacy when, by the removal of the pagan seat of the empire to Constantinople, Rome, the "eternal city," with all the prestige and authority which were hers from having been for centuries the "mistress of the world," became the seat of the Papacy.

ITS WORK

But this beast is still further identified by his character and the work which he does. "There was given him," we read, "a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them; and power was given him over all kindreds, and tongues, and nations." Verses 5-7.

The power which, above all others, has spoken blasphemies and overcome the saints is the papal power. It is the "man of sin" "who opposeth and exalteth himself above all that is called God or that is worshipped, so that he as God sitteth in the temple of God, showing himself that he is God." 2 Thess. 2:4. The Pope claims titles and prerogatives which belong alone to God. Leo X. was "the Lion of the pride of Judah;" Leo XII., "the Lord our God." Martin V. called himself "the most holy and most happy, who is the arbiter of heaven and the lord of the earth, . . . the anointed of the Lord, the master of the universe, the father of the kings, the Light of the world." One of the latest encyclicals of Leo XIII. is addressed "To the Princes and Peoples of the Universe;" and in it he says, "We hold the regency of God on earth;" that is to say, he governs in God's minority, absence, or disability! for that is the office of the regent. He assumes to be infallible when he speaks "from the chair of blessed Peter" touching a doctrine of faith or morals. He claims the power to forgive sin. In brief, he sets himself forth as God on earth, a visible head to the Church, supplanting the invisible One who is the church's real head, and who has said to His church, "Lo, I am with you always, even to the end of the world."

The Papacy has made "war with the saints" and "overcome them." During the long dark period when it wielded temporal as well as spiritual power, it put to death scores of millions of "heretics," employing in its terrible work the civil arm,

and that instrument of its own creation, the Inquisition. The modern claim of Rome, that she has never persecuted, since it was the civil authority which passed and executed sentence of death upon the "heretics," is as baseless as the claim made by the Jews that their ancestors did not persecute Jesus Christ, since He was put to death by the power of pagan Rome in the person of Pontius Pilate.

PERIOD OF ITS SUPREMACY

This blasphemous and persecuting power was to continue "forty and two months," three and one half years, or 1260 days (thirty days making a month by the ancient Bible reckoning). In prophetic language a "day" signifies a year. Eze. 4:6. The establishment of the Papacy as a kingdom possessing what it has ever claimed as its right-spiritual authority and temporal power-dates from the overthrow of the last of the temporal powers that opposed the claims of the Bishop of Rome, which was accomplished in A.D. 538. Previous to this the Emperor Justinian had declared the Bishop of Rome to be head over all the churches. But two Arian powers, the Vandals and Ostrogoths, still opposed the claims of the Papacy. A third Arian power, the Heruli, had been overthrown in A.D. 493. Justinian turned his arms against the two remaining powers, subduing the Vandals in 538, and the Goths, who held possession of Rome, in 538.

Thus was "taken out of the way" that which "hindered," and "that wicked," the "man of sin," was "revealed," and left in undisputed supremacy at Rome, where, ever since the removal of the seat of the empire to the East by Constantine, he had been centering upon himself, as its chief person, the glory and prestige which still clung to the "eternal city."

From this date 1260 years reaches to the year 1798; at that date the "forty and two months" end. And in that year, as we have noticed, the French general Berthier entered Rome with an army, took the Pope prisoner, and carried him into exile, where he died. From that day the temporal power of the Pope has waned, until, as he now complains, he is but "the prisoner of the Vatican."

Such are the fulfilments of history which identify the power designated by the remarkable symbol introduced in the thirteenth of Revelation. It is seen first to be a symbol of Rome; and then, by its character and work, to designate Rome in its Papal form,-that great spiritual kingdom which was to rule over men with greater power and authority than pagan Rome had known. And this is the power-the "beast"-after which

the world wonders, and against which the warning is given, "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb. And the smoke of their torment ascendeth up for ever and ever, and they have no rest day nor night, who worship the beast and his image, and whosoever

receiveth the mark of his name."
E. J. WAGGONER.

May 3, 1897

"God's Rest" *The Bible Echo* 12, 18.

E. J. Waggoner

The rest promised to Abraham and his seed, and referred to in Heb. 4:1-11, is God's rest—the rest into which Adam entered when the Lord "caused him to rest in the garden of delight."

It is sin that brings weariness. Adam in the Garden of Eden had work to perform, yet he had absolutely perfect rest all the time he was there, till he sinned. If he had never sinned, such a thing as weariness would never have been known on this earth. Work is no part of the curse, but fatigue is. "Because thou hast . . . eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground." Gen. 3:17-19.

KEEPING THE REST

Up to this time he had enjoyed perfect rest while labouring. Why?—Because his work was simply to "keep" that perfect work which God had prepared for him and committed to him. "This is the work of God, that ye believe." Adam's work, therefore, consisted in keeping the faith. He was not required to create anything. If he had been asked to create no more than one flower or a single blade of grass, he could have wearied himself to death over the task, and died leaving it unfinished; but God did the work, and placed Adam in possession of it, with directions to *keep* it, and this he did so long as he "kept the faith."

Note that this perfect rest was rest in the new earth, and note further that if sin had never entered, the earth would have remained new for ever. It was sin that brought a blight upon the earth, and has caused it to wax old. God's perfect rest is found only in a heavenly state, and the new earth was most decidedly "a better country, even an heavenly." That which was given to man in the beginning, when he was "crowned with glory and honour," which he lost when he "sinned, and came short of the glory of God," but which the Second Adam has in His own right, being crowned with glory and honour, because of the suffering of death, is what God has promised to Abraham and his seed, and will be given to them when the Messiah comes at "the times of restitution of all things."

A BIT OF EDEN STILL REMAINS

That perfect, new creation has disappeared-but the rest still remains. The proof that the works were finished and the rest prepared from the foundation of the world, is that "God did rest the seventh day from all His works." The

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Sabbath of the Lord-the seventh day-is a portion of Eden that remains amid the curse; it is a portion of the new-earth rest spanning the abyss from Eden lost till Eden restored. For as the Sabbath rounded out the creation week, and was the proof that the work was finished, it was the seal of a perfect new creation. Now a new creation is necessary, and it must be brought about by the same power as in the beginning. In Christ all things were created, and "if any man be in Christ he is a new creation;" and the seal of perfection is the same in both cases. The Sabbath therefore is the seal of perfection, of perfect righteousness.

WHAT THE SIGN SIGNIFIES

But it must be understood that Sabbath rest does not consist merely in abstaining from manual labour from sunset on Friday evening till sunset on Saturday;-that is but a sign of the rest, and like all other signs is a fraud if the thing signified is not present. The true Sabbath rest consists in complete and continuous recognition of God as the Creator and Upholder of all things, the One in whom we live, and move, and have our being, our life and our righteousness. Keeping the Sabbath is not a duty to be discharged in order to obtain the favour of God, but the keeping of the faith by which righteousness is accounted to us.

There is no room for the objection that we ought not to keep the seventh-day Sabbath because we are not saved by works; for the Sabbath is not a work, it is a rest-God's rest. "He that is entered into his rest, he also hath ceased from his own works, as God did from His." Heb. 4:10. True Sabbath-keeping is not justification by works, and is utterly disconnected from any idea of such a thing; it is, on the contrary, justification by faith-it is the absolute rest that comes from perfect faith in the power of God to create a new man and to keep the soul from falling into sin.

But "faith cometh by hearing, and hearing by the word of God," (Rom. 10:17), so that it is idle for anybody to profess faith in God while ignoring or rejecting any word of God. Man is to live by every word that proceedeth out of the mouth of God. In every word of God there is life. If a man knew no more than one word of God, and accepted that word as God's word indeed, he would be saved by it. God has compassion on the ignorant, and does not require that men should know a certain amount before they can be saved; but wilful ignorance is a different thing. A person's ignorance may be the result of deliberately rejecting knowledge, and he who does that, rejects life. For as there is life in every word of God, and the life is one and the same in every word, whoever rejects but one word that clearly comes to him, thereby rejects the whole. Faith takes the Lord for all that He is,-for all that we see of Him, and for all the infinite unknown.

A GIFT TO MAN

Let it not be forgotten that the Sabbath is not a burden which God lays upon people (whoever heard of perfect rest being a burden?) but a blessing which He offers them; it is the removal of burdens. "Come unto Me all ye that labour, and are heavy laden, and I will give you rest." Instead of forcing it upon people, God says that it is impossible for anybody to share the Sabbath rest, if he does not believe. To the man who says, "I don't believe that it is necessary for me to keep the Sabbath," the Lord replies, "You cannot keep it; you shall not enter into My rest; you have no part nor lot in it." It is impossible for a man to keep the Sabbath of the Lord without faith, because "the just shall live by faith." The Sabbath is God's rest, God's rest is perfection, and perfection cannot be obtained except by perfect faith.

"God is a Spirit; and they that worship Him must worship Him in spirit and in truth." John 4:24. His rest therefore is spiritual rest, so that mere physical rest without spiritual rest, is not Sabbath-keeping at all. Only those who are spiritual can truly keep the Sabbath of the Lord. So long as Adam was led by the Spirit, he enjoyed perfect rest, both of body and soul; but as soon as he sinned, he lost the rest. But although the curse upon the earth causes weariness of body, the Sabbath still remains from Eden, the pledge and seal of spiritual rest. The abstaining from all our own work and pleasure on the seventh day-from everything by which we could personally profit-is simply in recognition of God as Creator and Upholder of all things-the one by whose power we live; but this apparent rest is but a farce if we do not really and wholly recognise Him as such, and commit ourselves fully to His keeping.

The Sabbath, therefore, is especially the poor man's friend; it appeals above all to the labouring man, for it is to the poor that the gospel is preached. The rich will hardly listen to the Lord's call, for they are likely to feel content with their lot; they trust in their riches, and feel able to take care of themselves in the present, and as for the future, "their inward thought is that their houses shall continue for ever;" but to the poor man, who knows not how he is to get a living, the Sabbath comes bringing hope and joy, in that it directs his mind to God, the Creator, who is our life. It says, "Seek first the kingdom of God, and His righteousness, and all these things shall be added unto you." Instead of being obliged to say, "How can I get a living if I keep the Sabbath?" the poor man may see in the Sabbath the solution of the problem of life. "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." 1 Tim. 4:8.

THE BLESSED DAY AND THE BLESSED MAN

Bear in mind that while *the Sabbath day* is the seventh day of the week, the rest which the Sabbath day brings to view is continuous. Just as a day is not a man, so there is a difference between blessing a day and blessing a man. God blessed the seventh day (Gen. 2:3), but He blesses men every day. The Sabbath is kept only by those who rest in the Lord all the time. While nobody can be a Sabbath-keeper and ignore the day upon which God has placed his blessing, it is equally true that the man who does not continually rest in the Lord does not keep the Sabbath.

Thus, rest in the Lord is found only by faith in Him; but faith saves from sin, and living faith is as continuous as the breath, for "the just shall live by faith." If now a man distrusts the Lord during the week, is doubting and fearing as to how he shall get along, perhaps fretting and worrying, is impatient, or harsh, or in any way unjust to his fellow-men, he is certainly not resting in the Lord-he is not remembering the Sabbath day, to keep it holy; for if he really remembered the Sabbath day, he would know God's power to provide for him, and he would commit the keeping of his soul to Him in well-doing, "as unto a faithful Creator."

THE CROSS OF CHRIST

The Sabbath comes revealing Christ the Creator as the burden bearer. He bears the burdens of the whole world, with all its toil and sin and sorrow, and He bears it easily-His burden is light. "His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes we are healed." 1 Peter 2:24. It is in the cross of Christ that we receive life, and are made new creatures. The power of the cross, therefore, is creative power. So when on the cross Jesus cried, "It is finished," He was simply announcing that in Him, through His cross, could be obtained the perfect works of God, which were finished from the foundation of the world. Thus the Sabbath-the seventh day rest that commemorates creation completed in the beginning-is a blessed reminder of the fact that in the cross of Christ that same creative power is freely offered to deliver us from the curse, and make us in Him as complete as was everything when God saw it and pronounced it "very good." The word of life which is proclaimed to us in the Gospel is "that which was from the beginning."

He does not fail nor become impatient or discouraged; therefore we may confidently cast all our care on Him. Thus the Sabbath is indeed a delight. In the Psalm for the Sabbath day, David sang, "Thou, Lord, hast made glad through Thy work; I will triumph in the works of Thy hands." Ps. 92:4. The Sabbath means triumphing in the works of God's hands, not in our own works. It means

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victory over sin and death-everything connected with the curse-through our Lord Jesus Christ, by whom the worlds were made. It is a remnant of Eden before the curse came, and therefore he who keeps it indeed really begins his eternal rest-he has the rest, the perfect rest, which the New Earth alone can give.

GOD'S INVITATION TO SABBATH-KEEPING

Now we can understand why the Sabbath occupies so prominent a place in the record of God's dealings with Israel. It is not because the Sabbath was for them exclusively, any more than salvation was exclusively for them; but it is because Sabbath-keeping is the beginning of that rest which God promised His people in the land of Canaan. It is sometimes said that the Sabbath was not given to the Gentiles, but it must also be remembered that the land was not promised to the Gentiles. The Gentiles are "strangers from the covenants of promise." But it is true that the Gentiles-all the world-were called to come to

Christ, the living water. "Ho, every one that thirsteth, come ye to the waters." The promise to Israel was, and is, that "nations that knew not thee shall run unto thee because of the Lord thy God, and for the Holy One of Israel." Isa. 55:5. Still further in the call, the Lord says:-

"Keep ye judgment, and do justice; for My salvation is near to come, and My righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hands from doing any evil. Neither let the son of the stranger, that hath joined himself to the Lord, speak, saying, "The Lord hath utterly separated me from His people. . . . Also the sons of the stranger, that join themselves to the Lord, to serve Him, and to love the name of the Lord, to be His servants, every one that keepeth the Sabbath from polluting it, and taketh hold of My covenant; even them will I bring to My holy mountain; and make them joyful in My house of prayer; their burnt-offerings and their sacrifices shall be accepted upon Mine altar; for Mine house shall be called an house of prayer for all people. The Lord God which gathereth the outcasts of Israel saith, Yet will I gather others to him beside those that are gathered to him." Isa. 56:1-8.

And to both these and those-to all to whom He proclaims peace, both near and far (Isa. 57:19),-the Lord declares:-

A GLORIOUS PROMISE

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." Isa. 58:13, 14.

Those who call the Sabbath a delight-not a burden-shall delight themselves in the Lord. Why?-Because the Sabbath of the Lord is the Lord's rest-rest that is found only in His presence, where there is "fulness of joy" and everlasting pleasure. It is the rest of Eden, for Eden is delight, pleasure; it is the rest of the new earth, for Eden belongs to the new earth. We have read that those who come to the Lord to keep His Sabbath, shall be made joyful in the house of the Lord, and of them it is said, "They shall be abundantly satisfied with the fatness of Thy house; and Thou shalt make them drink of the river of Thy pleasures," literally, "Thy Eden." Ps. 36:8. This is the heritage of the Lord, now is the time, to-day is the day in which we may enter upon it, for He is the portion of our inheritance, and in Him we have all things.

E. J. WAGGONER.

October 25, 1897

"Getting Rid of the Burden" *The Bible Echo* 12, 43.

E. J. Waggoner

"Who can bring a clean thing out of an unclean?" asked Job; and he replied to his own question: "Not one."

All who have ever lived have known themselves sinners, for the law of God speaks that "all the world may become guilty before God." Rom. 3:19. Even the unevangelised heathen, without the written revelation of God, have sufficient trace of the law of God written in their hearts by nature so that they know better than they do, and their consciences bear witness to their guilt. Rom. 2:11, 15.

How to get rid of the burden has been the problem. Paul's difficulty has been that of all who have tried to loose the burden themselves: "The law is spiritual: but I am carnal, sold under sin. For that which I do I allow not: for what I would, that do I not; but what I hate that I do." "How to perform that which is good I find not." Rom. 7:14, 15, 18. He was trying to bring a clean thing out of an unclean. But when he found Jesus Christ, he found power that was able to destroy the carnal mind and work the righteousness of God in the life. And the awful burden was gone. Out of the heart renewed came the cleansed life.

Luther, toiling on his knees up the so-called holy stairs in Rome, was trying to punish sin out of his flesh; but when he heard the voice speaking, "The just shall live by faith," he began to learn of a power able to set him free. All that system of penance and punishing of the flesh that has come into Christendom with monkery is based on the idea that there is good in man, and if only he is punished sufficiently the evil will be suppressed and the good remain. True, Jesus said, "If thy hand offend thee, cut it off," but it was only a striking way of emphasising His teaching that "from within, out of the heart of men" proceeds the evil. The trouble is not with hand, or foot, or tongue, but with the heart, and only the Lord Jesus who can give a new heart can deal with the trouble. The new heart and the new life come with the free forgiveness of sin, and if any weary, heavy-laden one will but confess his helplessness, and choose the life of obedience, the gift is his by the power of God. Professing Christians who still want to be saved in sin and not front sin need this message of life and righteousness by the gift of God, and the myriad souls in darkness who know nothing of a burden-bearing, loving Saviour need it.

Rome has no monopoly of penance and self-salvation. It is the religion of human nature. The Hindu, on his pilgrimage to a distant shrine may make his way on hands and knees or rolling over and over along the rough way; but his burden rolls with him. He may hold an arm in one position until shrunken and fixed; but the guilt is in the heart still. A veteran Indian missionary recently told a story of a seeker after liberty that is typical. Many years ago, after a days' work among the villages, he returned to his tent. Near by it a venerable grey-haired Brahmin was engaged in counting his beads and performing a wearisome service before a shrine. He says:-

Much struck by his reverent demeanour and evident earnestness, we watched him through the corded meshes of our tent window; and when he had finished his devotions, and had sat down to rest, we went out and, courteously

addressing him, asked him what he sought by these prayers and circumambulations.

"Oh, sirs," said he, in a tone that struck us as one of intense earnestness, "I am seeking to get rid of the burden of sin. All my life I have been seeking it; but each effort that I make is as unsuccessful as the one before, and still the burden is here. My pilgrimages and prayers and penances for sixty years have all been in vain. Alas I know not how my desire can be accomplished."

Then, in answer to our inquiries, he gave us the story of his life. He told us how, in early life, he had been sorely troubled by the thought of his unexpiated sins; that his parents had both died when he was seventeen years of age, leaving him an only child, sole heir of their wealth; that the priests whom he consulted told him that if he would give all his property to endow a temple the burden of sin would be removed.

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He gave his property, all of it. He endowed a temple; but the burden of sin was no lighter. His mind was not at peace. Obedient to further advice from the priests, his counsellors, he made the pilgrimage on foot all the long way to Benares, the holy city. He spent two years in the precincts of the temples in worship. He spent two years in bathing in the holy Ganges. "But," said he, "the Ganges water washed the foulness from my skin, not the foulness from my soul, and still the old burden was there, uneased." He told us how he had gone from thence, on foot, all the way to Rameswaram; begging his food all the two thousand miles; for he had given all his money to the temple, and thence again to Srirangam, and thence to other holy places. He told us how he had spent his whole life in these pilgrimages, and in penances, and in desert wanderings, apart from his kind, living on roots and nuts and jungle fruits, remaining for years at a time in the forest jungles, in the vain search for relief from the burden of sin.

"And now, sirs," said he, "my life is almost gone: my hair is thin and white; my eyes are dim; my teeth are gone; my cheeks are sunken; my body is wasted; I am an old, old man; and yet, sirs, the burden of sin is just as heavy as when, a young man, I started in pursuit of deliverance. Oh, sirs, does your Veda tell how I can get rid of this burden and be at peace? Our Vedas have not shown me how."

"How gladly did we tell him of our gracious "Burden-bearer," and of His loving call, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." How eagerly did he listen as we told him of Jesus Christ, the God-man, the Saviour of the world, and told him what He had done for our salvation. How gladly did he pore over the Gospels we gave him, and what earnest questions did he ask during the day as to points in their teachings which he did not quite understand. During that night he left and went upon his way, taking the Gospels with him, and we never again saw him.

Though so many years have intervened, his earnest, reverent countenance remains photographed on my memory, and I shall look for him up there among the redeemed; for I believe that he was in earnest in seeking deliverance from the burden of sin; in vain, indeed, as he said, through Hinduism; I trust not in vain through the Gospel of Jesus Christ.

E. J. WAGGONER.

November 15, 1897

"No Scripture Authority for Sunday Observance" *The Bible Echo* 12, 45.

E. J. Waggoner

STATEMENTS FROM EMINENT MEN

WHY SUNDAY LAWS ARE WICKED

When people are shown that the Bible gives no warrant what ever for the observance of Sunday, but that it declares now, as in the beginning, that "The seventh day is the Sabbath of the Lord thy God," and requires that we, following price example, should keep it only, the often asked, "Why have not learned men in the church found this out?" The paragraphs which followed show that they are have found it out. They are not simply "admissions" extorted from them, but are there delivered statement of well-known facts. We commend them to the careful consideration of all, calling attention to the fact that the Scripture is profitable "for instruction in righteousness," and is alone sufficient to make a man "thoroughly furnished unto all good works." 2 Tim. 3:16, 17.

Mr. Gladstone: -"The seventh day of the week has been deposed from its title to the obligatory religious observance, and its prerogative has been carried over to a first, under no direct precepts of Scripture."-*Church Monthly March 1895.*

Canon Eyton: -"There is no word, no hint, in the New Testament about abstaining from work on Sunday."

"No commandment of God bids us to do this or not do that on Sunday; we are absolutely free as far as His law goes."

"The observance of Ash Wednesday or Lent stands on exactly the same footing as the observance of Sunday."

"Constantine's decree was the first public step in establishing the first day of the week as a day on which there should be secular rest as well as religious worship. . . . Into the rest of Sunday no Divine law enters."-*The Ten Commandments, Truber and Co.*

Sir William Dossville: -"Centuries of the Christian era passed away before the Sunday was observed as the Sabbath."-*Examination of Six Texts.*

Dr. R. W. Dale: -"It is quite clear that however rigidly or devoutly we may spend a Sunday, we are not keeping the Sabbath."

"The Sabbath was founded on a specific divine command. We can plead no such command for the observance of Sunday." "There is not a single sentence in the new testament to suggest that we incur any penalty by violating the suppose sanctity of Sunday."-*The Ten Commandments, Hodder and Stoughton.*

The Belfast Witness (Presbyterian):-"The dropping of the seventh day Sabbath, and the substitution of the Lord's day, was an innovation accomplished by the Church, with sufficient reason, but without any scriptural command."

M. Barthelemy Saint-Milaire: -"From what motive has the Sabbath, which is Saturday, become in the Christian Church the Sunday? I have sought in vain the reasons for this act in the best authorities."-*Speech in French Senate*.

Dr. Isaac Williams: -"The reason why we keep the first day of the week holy instead of the seventh is for the same reason that we observe many other things, not because the Bible, but because the Church has enjoyed it."-*Plain Sermons on the Catechism," Longman's and Co.*

Canon Knox-Little: -Speaking of those who quote the example of Christ against Ritualism he says:-

"It is certain that our Lord when on earth *did* observe Saturday, and did *not* observe Sunday."

"If they are consistent, as I have said, they must keep Saturday, not Sunday, as the day of rest."-*Sacerdotalism," Longman's and Co.*

The Catholic Mirror (the official organ of Cardinal Gibbons):-"Of those who follow the Bible as their guide, the Israelites and Seventh-day Adventists have the exclusive weight of evidence on their side, while the Biblical Protestant has not a word in self-defence for his substitution of Sunday for Saturday."-Sept. 9, 1893.

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The foregoing statements are all from observers of the Sunday, and some of them occur in the midst of Appeals for the more strict observance of that day. If there were any Scripture authority for the observance of Sunday, they would have cited it, instead of saying that there is none. Read the Bible carefully, and you will find the same thing for yourself.

On the other hand, the Bible most clearly establishes the seventh day of the week as the Sabbath of the Lord-the Lord's day. The Fourth Commandment says:-

"Remember the Sabbath day, to keep it holy. Six days shall thou labour, and will work; but the seventh is the Sabbath of the Lord thy God; in it thou shall not do any work, thou, nor by son, nor the daughter, thy manservant, nor the maidservant, nor the cattle, nor thy stranger that is within the gate; for in the six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord bless the Sabbath day, and hallowed it." Ex. 20:8-11.

Jesus said, "It is easier for heaven and earth to pass, than one tittle of the law to fail." Luke 16:17. In Isaiah 58:13 the Lord calls the Sabbath, "My holy day;" and Jesus, speaking of the seventh day of the week, the very day that the Jews observe, declared Himself to be its Lord. Mark 2:28. It is most evident, therefore, that the seventh day of the week, and none other, is the Lord's day.

It will thus be clearly seen that the observance of Sunday is the exultation of a human custom above the precepts of the Bible. But the exultation of customs and traditions to a level with the Bible, and even above it,-the substitution of the human for the Divine-is what constitutes the Papacy. The substitution of Sunday for the Sabbath, without any Scripture warrant, and in direct opposition to the commandment of God, is there for the great mark of the Papacy; so that the

Catholic work, "Plain Talk about the Protestantism of To-day," makes a true statement when it says:-

"The observance of Sunday by the Protestants is an homage which they pay, in spite of themselves, to the authority of the Church."

The reason why Sunday laws are wicked is very plain, therefore. In short, it is because such laws require men to commit sin against God. No other reason is needed. They tend to establish the Papacy, in opposition to the Lord. "No man can serve two masters." "Choose ye this day whom ye will serve." "If the Lord be God, serve Him."

E. J. WAGGONER.

December 13, 1897

"Imagining Difficulties" *The Bible Echo* 12, 49.

E. J. Waggoner

"O, I can't sleep at night, I can't sleep!"

"Poor fellow, you must cease your overwork, and at once make use of soothing remedies!"

"O, that will do no good; the trouble is not with me; I could sleep well if I had an opportunity, but there is no time in which to sleep; I can never sleep any more!"

"Why not? How can that be?"

"I have just learned that the earth is round, and that it isn't night at all places on the earth at the same time, and that therefore it is impossible for people to sleep."

"Foolish fellow! Who has been telling you that?"

"Nobody; but my pastor, who is a learned man, has told me that it is impossible to keep the seventh-day Sabbath, because it is not the seventh day all over the world at one time; and I have sense enough to see that if we can't rest on the seventh day, then we can't sleep on the seventh night; and if we can't sleep on the seventh night, we can't sleep on any other night. What shall I do?"

"Do! why, go to bed to-night, when the night comes to you, and sleep where you are, instead of thinking you must sleep where you are not. Didn't you sleep well last night?"

"First-rate: never slept better in my life; but then you see I had not heard the parson's theory."

"Well, don't let a theory run away with the fact. The fact is, you can and do sleep every night when it comes to you; when the night is on the other side of the earth, you do not need to sleep. So with the Sabbath-the seventh day-which God made for man-for all men-to keep. Keep it when it comes to you; when it is not present with you, then you are not required to rest on it. Let your soul rest in the assurance that God has never given a commandment that it is not possible for all men everywhere to obey."

E. J. WAGGONER.

The Bible Echo, Vol. 13 (1898)

January 3, 1898

"Sacrifices" *The Bible Echo* 13, 1.

E. J. Waggoner

There is only one sacrifice in the Christian religion, and that was made by Christ. We have never made a sacrifice. God does not call us to make sacrifices, but to accept the sacrifice that has been made. True, we have to give up all things that pertain to self, but giving up self is simply taking Christ.

Suppose a poor beggar comes to us, with ragged clothing, and a few coppers in his pocket, and we say to him, "Take off these rags, and we will give you a new suit; and give up the coppers, and we will fill your pockets with sovereigns." Would he begin to mourn, or talk about the great sacrifice he was called upon to make in giving up his rags and the coppers he had in them?

Of course we give up something, but what sacrifice is it, when we get ten thousand times as much, and infinitely more? God wants us to give up our miserable ways, and take his ways; our narrow, circumscribed thoughts, and take his thoughts; our poverty, and get his robes; our gross ignorance, and get his wisdom; our wickedness, and get his righteousness.

E. J. WAGGONER.

January 10, 1898

"Asking and Receiving" *The Bible Echo* 13, 2.

E. J. Waggoner

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; for every one that asketh receiveth; and he that seeketh findeth." Matt. 8:7, 8. If we seek, with this assurance, it is worth while to know what to seek, what it is that is worth the finding. The same One who gives the assurance that we shall find, tells us what to seek: "Seek ye the Lord while He may be found." Isa. 55:6. "Seek the Lord, and his strength; seek his face evermore." Ps. 105:4.

Here is something that is certainly worth finding. If we find the Lord, we find His strength. He is the Almighty, therefore whoever finds Him becomes "strengthened with all might, according to His glorious power, unto all patience and long-suffering with joyfulness." Col. 1:11. In His presence is fulness of joy. Not only so, but "in Him all things consist" (Col. 1:17, R.V.), and therefore he who finds the Lord has with Him all things. Rom. 8:23.

But is the Lord, with all this treasure, hard to find? Nay, quite the contrary; "he that seeketh, findeth," because He is not far from every one of us. Acts 17:27. More than this, He is seeking us: "For the Son of man is come to seek and to save that which was lost." Luke 19:10. Since He is seeking us, what can possibly

hinder us from finding him, if we also seek Him? Each seeking the other, we are sure to come together.

The statement that the Lord came to seek the lost, points to the fact that man was once with Him, but wandered away.

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"All we like sheep have gone astray; we have turned every one to his own way." Isa. 53:6. When people sin, they imagine that God is angry with them, and that He has turned away from them. Not so; it is they who turn away and hide from Him, while He seeks them. Adam and Eve, after their sin, "hid themselves from the presence of the Lord God amongst the trees of the garden." Gen. 3:8. But the Lord did not hide from them; on the contrary, He sought them, and when they responded to His call, they found each other.

Therefore, since it is we who "hid as it were our faces from Him" (Isa. 53:3), and He is all the time seeking us, it is evident that all we have to do to seek and find Him is to turn round and look up. How easy the way, and how blessed the result! Let each one, then make these words his own: "When thou saidst, Seek ye My face, my heart said unto thee, Thy face, Lord, will I seek," assured that the finding will be sure, speedy, and glorious.

E. J. WAGGONER.

January 24, 1898

"A Practical talk about Sabbath-keeping" *The Bible Echo* 13, 4.

E. J. Waggoner

Let us first notice the objection that so many, especially poor people who labour for their daily bread, make to the keeping of the Sabbath, namely,-

"I COULDN'T LIVE IF I KEPT THE SABBATH"

That the seventh day is the Sabbath, and that the Lord has given it to men to keep, is admitted, but against all this is the frightful thought, "I couldn't make a living and keep the seventh day; I should certainly lose my situation."

As to losing the situation, that is quite possible, and yet not so absolutely certain as many suppose. God would have His witnesses everywhere, and in every legitimate calling, and therefore He is able to give His faithful children favour with the people, if He sees that their witness can be of use in any place. People who begin to keep the Sabbath often lose their situations, often because they expect it, and plan for it. Some on becoming Christians seem to think it is necessary to leave unbelieving employers and get among those who have the same faith, forgetting that a light is needed only where there is darkness. The man who cannot live the truth when surrounded by darkness and unbelief, cannot live it anywhere. A candle that will not burn except in the stove, is good for nothing except to throw into the fire. Of course it is understood that the individual must be where God wishes him to be; but if a person accepts the truth while in service among unbelievers, he should take it as God's will that he is to stay there

until God makes it plain to him that he should leave. "Let every man abide in the same calling wherein he was called. Art thou called being a servant? care not for it; but if thou mayest be free, use it rather. For he that is called in the Lord, being a servant, is the Lord's freeman." 1 Cor. 7:20-22.

The Lord gave Joseph and Daniel, and Nehemiah, and "they of CÆsar's household" so much favour with worldly men that they kept important situations while faithfully living the truth of Christ. On the other hand, Abraham had to leave his father's house, and Moses lost one of the best situations that the world ever had to offer any man, and neither of them were ever sorry for it. "The eyes of the Lord run to and fro throughout the whole earth,

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to show Himself strong in the behalf of them whose heart is perfect toward Him." 2 Chron. 16:9. He has always been able to take care of His people. "When they went from one nation to another, from one kingdom to another people, He suffered no man to do them wrong; yea, He reprov'd kings for their sakes; saying, Touch not Mine anointed, and do My prophets no harm." Ps. 105:13-15. The same God lives to-day.

THE LABOURING MAN'S FRIEND

But, as a matter of fact, the Sabbath is the labouring man's friend. It comes to him, laden with God's richest blessings, and brings him perfect rest from all weariness and oppression. All the hopes and aims of Socialists of the best class, and of the most disinterested philanthropists, fall infinitely short of the blessed realities that the Sabbath of the Lord opens before those who accept it. The plans and efforts of the best of social reformers (outside, of course, of those who use Gospel methods only), have not materially if at all lessened the amount of poverty and suffering, but have resulted simply in arousing and augmenting discontent. The Sabbath of the Lord, on the other hand, makes known to men the power that will enable them patiently and contentedly to endure that which for a season must be borne, and gives them the certainty of the speedy removal of all ills.

The Sabbath keeps ever before our minds the wondrous power manifested in creation, that power by which all who believe are saved from sin, and by which all men, whether they believe or not, are kept alive from day to day and from one moment to another. "In Him we live, and move, and have our being." Acts 17:25. "It is of the Lord's mercies that we are not consumed, because His compassions fail not. They are new every morning; great is Thy faithfulness." Lam. 3:22, 23. The Sabbath, which makes known God as Creator, Preserver, and Redeemer (Eze. 20:12), teaches confidence in Him, for whoever becomes acquainted with God trusts Him. Ps. 9:10. Therefore the Sabbath takes from the poor man the heavy load of care and anxiety that he has borne so long, by introducing him to the Almighty Father, "in whose hand is the soul of every living thing, and the breath of all mankind." Job 12:10. It is only when a man does not know the Sabbath and its Lord, that he says, "I couldn't live if I served Him." The one who knows the Lord will rather say, "I cannot live without Him."

Think a moment of the incongruity of the statement by a professed Christian, that he couldn't live if he kept the Sabbath of the Lord; that he wouldn't dare take the risk. But if he dare not trust the Lord for the life that now is, how dare he trust Him for the life to come? If the Lord cannot keep us alive for a few short years, what possible hope is there of eternal life? "Is not the life more than meat, and the body than raiment?" "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. 6:32, 33.

SUNDAY THE SIGN OF JUSTIFICATION BY WORKS

We see that the Sabbath is the great and final test of faith in God, and is therefore the seal of righteousness; for "the just shall live by faith," and "whatsoever is not of faith is sin." Rom. 1:17; 14:23. It is the exact opposite of the Sunday, which is the badge of a system of religion that consists in justification by works. Let it be understood that it is not asserted that all those who observe the Sunday depend on works for justification. Far from it. The writer knows many by personal acquaintance, and is fully persuaded that there are many thousands more, who keep Sunday instead of the Sabbath, thinking it to be the Sabbath, and who nevertheless are loving disciples of the Lord Jesus Christ, trusting in His merits alone for their salvation. We say "nevertheless," for their trust in the Lord Jesus is in spite of their observance of Sunday, having by no means any connection with it, except to be hindered by it; for if they could but see the Sabbath as it is in Jesus, they would find a "joy and peace in believing" such as they never had before.

Now for the proof that the Sunday stands only for "another gospel" than that of the Lord Jesus, a gospel which consists in exalting the creature above the Creator. We have already seen that the Sabbath-God's rest-is the assurance that God's work is perfect and complete, and the acceptance of it in Spirit and in truth, is the ceasing of our own works and the resting in the finished work of God, who created all things by Jesus Christ. God worked, and then rested in the enjoyment of His perfect work; we, having wearied ourselves with our imperfect work, obey His call, and, leaving our works, rest in His.

"In six days the Lord made heaven and earth; the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:11. A fact is a thing done, the fact remains for ever, since it can never cease to be a fact that it has been done. It is a fact that God rested on the seventh day, and that fact will remain throughout eternity. In order, therefore, for the Sabbath to be "changed," from the seventh day to some other day it would have to cease to be a fact that God rested on the seventh day; but that is impossible; so it is impossible for the Sabbath to be changed,-as impossible as for it to cease to be a fact that God created the heavens and the earth in six days, and rested the seventh day.

It is possible that another than the seventh day *might* have been made the Sabbath day, if God had so ordered it. In that case, however, the week would not have consisted of seven days, as now. Thus: God doubtless could have created

all things in five days, and rested the sixth, making a week of six days; or He might have finished the work in four days, and rested the fifth; or He could have completed the work of creation in three days, and rested the fourth; or in two days, resting the third; or, since there is no limit to the power of God, He might have completed the work of creation in one day, and rested the second, making the week consist of but two days, and giving man a Sabbath every second day. God *did not* do any of these things: we only say that He *might* have done so if it had seemed good to Him; but one thing He could not possibly have done, and that is, to have created all things in one day, and at the same time rest on that day from all His works. That is to say, the first day of the week is the one day of the week which could not by any possibility be made the Sabbath of the Lord. But the first day of the week has been set apart by man as the Sabbath.

Thus, Dr. Isaac Williams, in "Plain Sermons on the Catechism" (Longmans, Green, & Co.), says:-

The reason why we keep the first day of the week holy instead of the seventh is for the same reason that we observe many other things, not because the Bible, but because the Church, has enjoined it.

"The Church," therefore, in attempting to make a Sabbath day which God could not use as the Sabbath, shows itself to be that power "who opposeth and exalteth himself above all that is called God, or that is worshipped." 2 Thess. 2:4.

Scores of testimonials from doctors of divinity and learned men who themselves observe and teach others to observe Sunday, might be cited to show that the observance of Sunday rests on no Divine authority whatever, but is only an ordinance of men. The religion, therefore, of which it stands as the sign, and, as many of its advocates say, even the foundation, is a religion that rests on human works and human inventions, instead of the works and words of the Lord. To make Sunday the Sabbath, the facts and record of creation, must be ignored, and with these go the basis of the Gospel, since redemption is creation. Therefore we repeat that while the Sabbath of the Lord teaches redemption through trust in *the finished work* of God in Christ, the Sunday teaches redemption through man's own imperfect work.

In so saying, we refer to the institution, and not to any man. As before stated, there are thousands of men and women who are strict observers of Sunday, supposing it to be the Sabbath, who are nevertheless depending on Christ for salvation, so far as they know Him. May God grant that they may soon see Him, as the

Alpha, and Omega, the Beginning and the End, the First and the Last, the One in whom all things were created, and in whom all things consist, who redeems by no other word than that by which He in the beginning made the worlds. Reader, which will you choose; your own incomplete and imperfect works and unrest, or God's complete and perfect work and His everlasting rest? He calls, "Come unto Me, all ye that labour and are heavy laden; and I will give you rest." Now is the time to choose; "to-day, if ye will hear His voice, harden not your hearts."

E. J. WAGGONER.

February 7, 1898

"The Hour of His Coming" *The Bible Echo* 13, 6.

E. J. Waggoner

The Lord gives the evidence in the word by which we may know when His coming is near at hand, even at the door. We may see these evidences even now, and the message to the world is a message of preparation for the coming of the Lord.

"But of that day and hour knoweth no man." Matt. 14:36. Yet some men are continually guessing and speculating and making calculations about periods and cycles in the effort to fix the date for the Lord's coming.

Now, this much we know, "The Son of man cometh at an hour when ye think not." Luke 12:40. When men, therefore, have made their last guess, we may know that at that hour at least the Lord will not come. His coming will take all unawares who are not following His instructions. The knowledge of the exact time of His coming would not prepare a soul for that day. "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when He will return from the wedding; that when He cometh and knocketh, they may open unto Him immediately. Blessed are those servants whom the Lord when He cometh shall find watching." Luke 12:35-37.

E. J. WAGGONER.

March 14, 1898

"The Righteousness of God" *The Bible Echo* 13, 11.

E. J. Waggoner

"But seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." Matt. 7:38.

The righteousness of God, says Jesus, is the one thing to be sought in this life. Food and clothing are minor in comparison with it. God will supply them, as a matter of course, so that anxious care and worryment need not be depended on them; but to secure God's kingdom and His righteousness should be the only object of life.

In 1 Cor. 1:30 we are told that Christ is made unto us righteousness as well as wisdom; and since Christ is the wisdom of God, and in Him dwelleth all the fulness of the Godhead bodily, it is evident that the righteousness which life is made to us is the righteousness of God. let us see what this righteousness is.

In Ps. 119:172 the Psalmist thus addresses the Lord: "My tongue shall speak of Thy Word; for all Thy commandments are righteousness." The commandments are righteousness, not simply in the abstract, but they are the righteousness of God. For proof read the following:-

"Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner; but My salvation shall be for ever, and My righteousness shall not be abolished. Harken unto Me,

ye that know righteousness, the people in whose heart is My law; fear ye not the reproach of men, neither be ye afraid of their revilings." Isa. 51:6, 7.

What do we learn from this? That they who know the righteousness of God are those in whose heart is His law, and therefore that the law of God is the righteousness of God.

This may be proved again, as follows: "All unrighteousness is sin." 1 John 5:17. "Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law." 1 John 3:4. Sin is the transgression of the law, and it is also unrighteousness; therefore sin and unrighteousness are identical. But if unrighteousness is transgression of the law, righteousness must be obedience to the law. Or, to put the proposition into mathematical form:-

Unrighteousness-sin. John 5:17.

Transgression of the law-sin. 1 John 3:4.

Therefore, as two things that are equal to the same thing are equal to each other, we have:-

Unrighteousness-transgression of the law. which is a negative equation. The same thing, stated in positive terms, would be:-

Righteousness-obedience to the law.

Now what law is it obedience to which is righteousness and disobedience to which is sin? It is that law which says, "Thou shalt not covet;" for the Apostle Paul tells us that this law convinced him of sin. Rom. 7:7. The law of ten commandments, then, is the measure of the righteousness of God. Since it is the law of God and is righteousness, it must be the righteousness of God. There is, indeed no other righteousness.

Since the law is the righteousness of God-a transcript of His character-it is easy to see that to fear God and keep His commandments is the whole duty of man. Eccl. 12:13. Let no one think that his duty will be circumscribed if confined to the ten commandments, for they are "exceeding broad." "The law is spiritual," and comprehends a great deal more than can be discerned by an ordinary reader. "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." 1 Cor. 2:14. The exceeding breadth of the law of God can be realised only by those who prayerfully meditate upon it. A few texts of Scripture will suffice to show us something of its breadth.

In the sermon on the mount Christ said: "Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment; but I say unto you, that whosoever is angry with his brother without a cause shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say, Thou fool, shall be in danger of hell fire." Matt. 5:21, 22. And again: "Ye have heard that it was said by them of old time, Thou shalt not commit adultery; but I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." Verses 27, 28.

This does not mean that the commandments, "Thou shalt not kill," and, "Thou shalt not commit adultery," are imperfect, or that God now requires a greater degree of morality from Christians than He did from His people who were called

Jews. He requires the same from all men in all ages. The Saviour simply explained these commandments, and showed their spirituality. To the unspoken charge of the Pharisees, that He was ignoring and undermining the moral law, He replied by saying that He came for the purpose of establishing the law, and that it could not be abolished, and then He expounded the true meaning of the law in a way that convicted them of ignoring and disobeying it. He showed that even a look or a thought may be a violation of the law, and that it is indeed a discerner of the thoughts and intents of the heart.

In this Christ did not reveal a new truth, but only brought to light and unfolded an old one. The law meant just as much when He proclaimed it from Sinai as when He expounded it on the mountain in Judea. When, in tones that shook the earth, He said, "Thou shalt not kill," He meant, "Thou shalt not cherish anger in the heart, thou shalt not indulge in envy, nor strife, nor anything which is in the remotest degree akin to murder." All this and much more is contained in the words, "Thou shalt not kill." And this was taught by the inspired words of the Old Testament; for Solomon showed that the law deals with things unseen as well as things seen, when he wrote:-

"Let us heart the conclusion of the whole matter: Fear God and keep His commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12:13, 14.

The argument is this: The judgment passes upon every secret thing; the law of God is the standard in the judgment,-it determines the quality of every act, whether good or evil; therefore the law of God forbids evil in thought as well as in deed. So the conclusion of the whole matter is that the commandments of God contain the whole duty of man, and are therefore the true standard of righteousness.

E. J. WAGGONER.

March 21, 1898

"Righteousness and How Obtained" *The Bible Echo* 13, 12.

E. J. Waggoner

"The doers of the law," says Paul, "shall be justified." To *justify* means to *make righteous*, or to show one to be righteous. It is evident that perfect obedience to a perfectly righteous law would constitute one a righteous person. It was God's design that such obedience should be rendered to the law by all His creatures; and in this way the law was ordained unto life. Rom. 7:10.

But for one to be judged "a doer of the law" it would be necessary that he had kept the law in its fullest measure every moment of his life. If he had come short of this, he could not be said to have done the law. It is a sad fact that there are in all the human race no doers of the law, for both Jews and Gentiles are "all under sin; as it is written, There is none righteous, no not one; there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unpardonable; there is none that doeth good, no,

not one." Rom. 3:9-12. The law speaks to all who are within its sphere; and in all the world there is not one who can open his mouth to clear himself from the charge of sin which it brings against him. Every mouth is stopped, and all the world stand guilty before God. Verse 19. "For all have sinned, and come short of the glory of God." Verse 23.

THE LAW CANNOT JUSTIFY THE SINNER

Therefore, although "the doers of the law shall be justified," it is evident that "by the deeds of the law there shall no flesh be justified in His sight: for by the law is the knowledge of sin." Verse 20. The law, being "holy, and just, and good," cannot justify a sinner. In other words, a just law cannot declare that the one who violates it is innocent. A law that would justify a wicked man would be a wicked law. The law should not be reviled because it cannot justify sinners. On the contrary, it should be extolled on that account. The fact that the law will not declare sinners to be righteous,-that it will not say that men have kept it when they have violated it, is in itself sufficient evidence that it is good. Men applaud an incorruptible earthly judge, one who cannot be bribed, and who will not declare a guilty man innocent. Surely, they ought to magnify the law of God, which will not bear false witness. It is the perfection of righteousness, and therefore it is forced to declare the sad fact that not one of Adam's race has fulfilled its requirements.

Moreover, the fact that to do the law is simply man's duty shows that when he has come short in a single particular he can never make it up. The requirements of each precept of the law are so broad,-the whole law is so spiritual,-that an angel could render no more than simple obedience. Yea, more, the law is the righteousness of God,-a transcript of His character,-and since His character cannot be different from what it is, it follows that even God Himself cannot be better than the measure of goodness demanded by His law. He cannot be better than He is and the law declares what He is. What hope, then, that one who has failed, in even one precept, can add enough extra goodness to make up the full measure? He who attempts to do that sets before himself the impossible task of being better than God requires, yea, even better than God Himself.

MAN'S INABILITY TO DO RIGHT

But it is not simply in one particular that men have failed. They have come short in every particular. It is impossible for fallen man, with his weakened power, to do even a single act that is up to the perfect standard. This proposition needs no further proof than a restatement of the fact that the law is the measure of God's righteousness. Surely there are none so presumptuous as to claim that any act of their lives has been or could be as good as if done by the Lord Himself. Everyone must say with the psalmist, "My goodness extendeth not to Thee." Ps. 16:2.

Christ, who "needed not that any should testify of man: for He knew what was in man" (John 2:25), said: "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornication, murders, thefts, covetousness, wickedness,

deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness; all these evil things come from within, and defile the man." Mark 7:21-23. In other words, it is easier to do wrong than it is to do right and the things which a person naturally does are evil. Evil dwells within, and is a part of the being. Therefore the apostle says: "The carnal [fleshly, natural] mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God." Rom. 8: 7, 8. And again: "The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other so that ye cannot do the things that ye would." Gal. 5:17. Since evil is a part of man's very nature, being inherited by each individual from a long line of sinful ancestors, it is very evident that whatever righteousness springs from him must be only like "filthy rags" (Isa. 64:6) compared with the spotless robe of the righteousness of God.

The impossibility of good deeds proceeding from a sinful heart is thus forcibly illustrated by the Saviour: "For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes. A good man out of the good treasure of his 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; for of the abundance of the heart his mouth speaketh." Luke 6:44, 45. That is to say-

A MAN CANNOT DO GOOD UNTIL HE FIRST BECOMES GOOD

Therefore, deeds done by a sinful person have no effect whatever to make him righteous, but, on the contrary, coming from an evil heart, they are evil, and so add to the sum of his sinfulness. Only evil can come from an evil heart, and multiplied evil cannot make one good deed; therefore it is useless for an evil person to think to become righteous by his own efforts. He must first be made righteous before he can do the good that is required of him, and which he wants to do.

The case, then, stands thus: 1. The law of God is perfect righteousness; and perfect conformity to it is demanded of everyone who shall enter the kingdom of heaven. 2. But the law has not a particle of righteousness to bestow upon any man, for all are sinners, and are unable to comply with its requirements. No matter how diligently nor how zealously a man works, nothing that he can do will meet the full measure of the law's demands. It is too high for him to attain to; he cannot obtain righteousness by the law. "By the deeds of the law there shall no flesh be justified [made righteous] in His sight." What a deplorable condition! We must have the righteousness of the law or we cannot enter heaven, and yet the law has no righteousness for one of us. It will not yield to our most persistent and energetic efforts the smallest portion of that holiness without which no man can see the Lord.

WHO THEN, CAN BE SAVED

Can there, then, be such a thing as a righteous person?-Yes, for the Bible often speaks of them. It speaks of Lot as "that righteous man;" it says, "Say ye to

the righteous, that it shall be well with him; for they shall eat the fruit of their doings" (Isa. 3:10), thus indicating that there will be righteous persons to receive the reward; and it plainly declares that there will be a righteous nation at the last, saying: "In that day shall this song be sung in the land of Judah: We have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in." Isa. 26:1, 2. David says, "Thy law is the truth." Ps. 119:142. It is not only truth, but it is the sum of all truth; consequently the nation that keeps the truth will be a nation that keeps the law of God. Such will be doers of His will, and they shall enter into the kingdom of heaven. Matt. 7:21.

HOW RIGHTEOUSNESS IS OBTAINED

The question, then, is, How may the righteousness that is necessary in order that one may enter that city, be obtained? To answer this question is the great work of the gospel. Let us first have an object lesson on justification, or the imparting of righteousness. The fact may help us to a better understanding of the theory. The example is given in Luke 28:9-14, in these words:-

"And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others. Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank Thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other; for everyone that exalteth himself shall be abased; and he that humbleth himself shall be exalted."

This was given to show how we may not, and how we may, attain to righteousness. The Pharisees are not extinct; there are many in these days who expect to gain righteousness by their own good deeds. They trust in themselves that they are righteous. They do not always so openly boast of their goodness; but they show in other ways that they are trusting to their own righteousness.

But what is the result?-The man who trusted in his own righteousness had none, while the man who prayed, in heart-felt contrition, "God be merciful to me, a sinner," went down to his house a righteous man. Christ says that he went justified, that is, made righteous.

Notice that the publican did something more than bewail his sinfulness; he asked for mercy. What is mercy?-It is unmerited favour. It is the disposition to treat a man better than he deserves. And this is God's disposition towards repentant sinners. "As the heaven is high above the earth, so great is His mercy toward them that fear Him. As far as the east is from the west, so far hath He removed out transgressions from us." Ps. 103:11, 12. "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.

A FREE GIFT

Let us now read the direct Scripture statement of how righteousness is bestowed. The apostle, having proved that all have sinned and come short of the glory of God, so that by the deeds of the law no flesh shall be justified in His sight proceeds to say that we are "justified [made righteous] freely by His grace through the redemption that is in Christ Jesus." "Being made righteous freely." How else could it be? Since the best efforts of a sinful man have not the least effect toward producing righteousness, it is evident that the only way it can come to him is as a gift. That righteousness is a gift is plainly stated by Paul in Rom. 5:17: "For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by One, Jesus Christ." It is because righteousness is a gift that eternal life which is the reward of righteousness is the gift of God through Jesus Christ our Lord.

RECEIVED BY FAITH

"But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe." God puts His righteousness upon the believer. He covers him with it so that his sin no more appears. Then the forgiven one can exclaim with the prophet:-

"I will greatly rejoice in the Lord, my soul

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shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels." Isa. 61:10.

RIGHTEOUSNESS WITHOUT THE LAW

But what about "the righteousness of God without the law?" How does that accord with the statement that the law is the righteousness of God, and that outside of its requirements there is not righteousness? There is no contradiction here. The law is not ignored by this process. Note carefully: Who gave the law?- Christ. How did He speak it?-"As one having authority," even as God. The law sprang from Him the same as from the Father, and is simply a declaration of the righteousness of His character. Therefore the righteousness which comes by the faith of Jesus Christ is the same righteousness that is epitomised in the law; and this is further proved by the fact that it is "witnessed by the law."

Let the reader try to picture the scene. Here stands the law as the swift witness against the sinner. It cannot change, and it will not call a sinner a righteous man. The convicted sinner tries again and again to obtain righteousness from the law, but it resists all his advances. It cannot be bribed by any amount of penance or professedly good deeds. But here stands Christ, "full of grace" as well as of truth, calling the sinner to Him. At last the sinner, weary of

the vain struggle to get righteousness from the law, listens to the voice of Christ, and flees to His outstretched arms. Hiding in Christ, he is covered with His righteousness; and now behold! he has obtained, through faith in Christ, that for which he has been vainly striving. He has the righteousness which the law requires, and it is the genuine article, because he obtained it from the Source of Righteousness,-from the very place at whence the law came. And the law witnesses to the genuineness of this righteousness. It says that so long as the man retains that, it will go into court and defend him against all accusers. It will witness to the fact that he is a righteous man.

E. J. WAGGONER.

April 11, 1898

"Acceptance with God" *The Bible Echo* 13, 15.

E. J. Waggoner

Many people hesitate to make a start to serve the Lord, because they fear that God will not accept them; and thousands who have been professed followers of Christ for years are still doubting their acceptance with God. For the benefit of such I write; and I would not bewilder their minds with speculations, but will endeavor to give them the simple assurances of God's word.

"Will the Lord receive me?" I reply by another question, Will a man receive

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that which he has bought? If you go to the shop and make a purchase, will you receive the goods when they are delivered? Of course you will; there is no room for any question about it. The fact that you bought the goods, and paid your money for them, is sufficient proof, not only that you are *willing*, but you are *anxious*, to receive them. If you did not want them, you would not have bought them. Moreover, the more you paid for them, the more anxious you are to receive them. If the price that you paid was great, and you had almost given your life to earn it, then there can be no question but that you will accept the purchase when it is delivered. Your great anxiety is lest there should be some failure to deliver it.

Now, let us apply this simple, natural illustration to the case of the sinner coming to Christ. In the first place, he has bought us. "What? Know ye not that *your* body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price." 1 Cor. 6:19, 20.

The price that was paid for us was His own blood-His life. Paul said to the elders of Ephesus, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His own blood." Acts 20:28. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation [manner of life] received by tradition from your fathers; but with the precious blood of Christ, as of a Lamb without blemish and without spot." 1 Peter 1:18, 19. He "gave Himself for us." Titus 2:14. He "gave Himself for our sins, that He might deliver us from this present evil world, according to the will of God and our Father." Gal. 1:4.

He bought not a certain class, but the whole world of sinners. "For God so loved *the world*, that He gave His only-begotten Son." John 3:16. Jesus said, "The bread that I will give is My flesh, which I will give for the life of the world." John 6:51. "For when we were yet without strength, in due time Christ died for the ungodly." "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." Rom. 5:6, 8.

The price paid was infinite, therefore we know that He very much desired that which He bought. He had His heart set on obtaining it. He could not be satisfied without it. See Phil. 2:6-8; Heb. 12:2; Isa. 53:11.

"But I am not worthy." That means that you are not worth the price paid, and therefore you fear to come lest Christ will repudiate the purchase. Now, you might have some fear on that score if the bargain were not sealed, and the price already paid. If He should refuse to accept you, on the ground that you are not worth the price, He would not only lose you, but also the amount paid. Even though the goods for which you have paid are not worth what you gave for them, you yourself would not be so foolish as to throw them away. You would rather get some return for your money than get nothing.

But, further, you have nothing to do with the question of worth. When Christ was on earth in the interest of the purchase, He "needed not that any should testify of man; for He knew what was in man." John 2:25. He made the purchase with His eyes open, and He knew the exact value of that which He bought. He is not at all disappointed when you come to Him and He finds that you are worthless. You have not to worry over the question of worth; if He, with His perfect knowledge of the case, was satisfied to make the bargain, you should be the last one to complain.

For, most wonderful truth of all, he bought you for the very reason that you were not worthy. His practiced eye saw in you great possibilities; and He bought you, not for what you were then or are now worth, but for what He could make of you. He says, "I, even I, am he that blotteth out thy transgressions for Mine own sake." Isa. 43:25. We have no righteousness; therefore He bought us, "that we might be made the righteousness of God in Him." Says Paul, "For in Him dwelleth all the fulness of the Godhead bodily. And ye are complete in Him, which is the head of all principality and power." Col. 2:9, 10. Here is the whole process:-

"We all. . . were by nature the children of wrath, even as others. But God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved), and hath raised us up together, and made us sit together in heavenly places in Christ Jesus; that in the ages to come He might shew the exceeding riches of His grace, in His kindness toward us, through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast. For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 2:3-10.

We are to be "to the praise of the glory of His grace." This we could not be if we were originally worth all He paid for us. There would in that case be no glory to Him in the transaction. He could not in the ages to come show in us the riches

of His grace. But when He takes us, worth nothing, and at the last presents us faultless before the throne, it will be to His everlasting glory. And then there will not be any to ascribe worthiness to themselves. Throughout eternity the sanctified hosts will unite in saying to Christ: "Thou art worthy; . . . for thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests." "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." Rev. 5:9, 10, 12.
E. J. WAGGONER.

April 18, 1898

"Bond-servants and Freemen" *The Bible Echo* 13, 16.

E. J. Waggoner

The power of faith in bringing victory may be shown by many lines of Scripture texts, which are exceedingly practical.

In the first place, let it be understood that the sinner is a slave. Christ said, "Whosoever committeth sin is the servant of sin." John 8:34. Paul also says, putting himself in the place of an unrenewed man, "For we know that law is spiritual; but I am carnal, sold under sin." Rom. 7:14. A man who is sold is a slave; therefore the man who is sold under sin is the slave of sin. Peter brings to view the same fact, when, speaking of corrupt, false teachers, he says, "While they promise them liberty, they themselves are the servants of corruption; for of whom a man is overcome, of the same is he brought in bondage." 2 Peter 2:19.

The prominent characteristic of the slave is that he cannot do as he pleases, but is bound to perform the will of another, no matter how irksome it may be. Paul thus proves the truth of his saying, -that he, as a carnal man, was the slave of sin: "For that which I do I allow not; for what I would, that do I not; but what I hate, that do I." "Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not; but the evil which I would not, that I do." Rom. 7: 15, 17-19.

The fact that sin controls proves that a man is a slave; and, although every one that committeth sin is the bond-servant of sin, the slavery becomes unendurable when the sinner has had a glimpse of freedom, and longs for it, yet cannot break the chains which bind him to sin. The impossibility for the unrenewed man to do even the good that he would like to do may be seen from Rom. 8:7, 8 and Gal. 5:17.

How many people have in their own experience proved the truth of these scriptures! How many have resolved, and resolved again; and yet their sincerest resolutions have proved in the face of temptation as weak as water! They had no might, and they did not know what to do; and, unfortunately, their eyes were not upon trod so much as upon themselves and the enemy. Their experience was one of constant struggle against sin, it is true; but of constant defeat as well.

Call you this a true Christian experience? There are some who imagine that it is. Why, then, did the apostle, in the anguish of his soul, cry out, "O wretched man that I am! who shall deliver me from the body of this death?" Rom. 7:24. Is a true Christian experiencing a body of death so terrible that time soul is constrained to cry for deliverance? Nay, verily!

Again, who is it that, in answer to this earnest appeal, reveals Himself as a deliverer? Says the apostle, "I thank God through Jesus Christ our Lord." In another place he says of Christ:-

"Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death 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 lifetime subject to bondage." Heb. 2:14, 15.

Again, Christ thus proclaims His own mission:-

"The Spirit of the Lord God is upon Me: because the Lord hath anointed Me to preach good tidings unto the meek; He hath sent Me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." Isa. 61:1.

What this bondage and captivity are has already been shown. It is the bondage of sin-the slavery of being compelled to sin, even against the will, by the power of inherited and acquired evil propensities and habits. Does Christ deliver from a true Christian experience? No, indeed! Then the bondage of sin, of which the apostle complains in the seventh of Romans, is not the experience of a child of God, but of the servant of sin. It is to deliver men from this captivity that Christ came; not to deliver us, during this life, from warfare and struggles, but from defeat; to enable us to be strong in the Lord and in the power of His might, so that we could give thanks unto the Father "who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son," through whose blood we have redemption.

How is this deliverance effected? By the Son of God. Says Christ, "If ye

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continue in My word, then are ye My disciples indeed; and ye shall know the truth, and the truth shall make you free."

"If the Son therefore shall make you free, ye shall be free indeed." John 8:31, 32, 36. This freedom comes to every one that believeth; for to them that believe on His name, He gives the "power to become the sons of God." The freedom from condemnation comes to them who are in Christ Jesus (Rom. 8:1); and we put on Christ by faith (Gal. 3:26, 27). It is by faith that Christ dwells in our hearts.
E. J. WAGGONER.

June 13, 1898

"Judaism and Christianity" *The Bible Echo* 13, 24.

E. J. Waggoner

Many people speak familiarly about "Judaism," who have very faint ideas of what it is. When they hear of some who keep the Sabbath according to the fourth

commandment, they speak of them as "Judaising," because they think that Judaism means the religion enjoined in the Old Testament. But that is a great mistake.

Judaism means the religion of the Jews, but neither in the days of Christ and the apostles, nor since that time, have the Jews understood and believed the teaching of the Old Testament. If they had, they would have been Christians; for the religion of the Old Testament is Christianity.

Jesus said to the unbelieving Jews: "Had ye believed Moses, ye would have believed Me; for he wrote of Me. But if ye believe not his writings, how shall ye believe My words?" John 5:46, 47. From these words we learn that the Jews did not believe the writings of Moses. Therefore it is evident that the religion of the Jews-Judaism-was not and is not the religion taught by Moses. The religion taught by Moses was that which he received directly from the Lord, and it set forth Christ and Him only.

The apostle Paul says that in his earlier days he made great progress in "the Jews religion," "being more exceedingly zealous of the traditions" of the fathers. Gal. 1:13, 14. The Jews' religion, therefore, or Judaism, consisted in following tradition. But this was directly opposed to Old Testament teaching, for Jesus told them that by their traditions they made void the commandments of God (Matt. 15:3), and said of them, "In vain they do worship Me, teaching for doctrines the commandments of men." Verse 9. Here again we see that Judaism is the rejection of the Old Testament, instead of the acceptance of it. No man, therefore, who faithfully follows the religion of the Old Testament, can be called a Judaizer. On the contrary he is a Christian.

Again, the apostle Paul tells us that a veil was upon the hearts of the Jews, even in the days of Moses, so that they could not understand what Moses delivered to them. See 2 Cor. 3:13-16. He says, "Even unto this day, when Moses is read, the veil is upon their heart." But he adds that when the heart turns to the Lord the veil is taken away. This shows still further that the religion of the Old Testament is Christianity, and that the Jews who reject Christ, do so solely because they do not really believe the writings of Moses.

What, then, is Judaism?-It is the rejection of the gospel, as set forth in the Old Testament, and a following of tradition. When, therefore, we find people who know that the fourth commandment requires the observance of the seventh day of the week, commonly called Saturday, and who keep Sunday instead of that day, although they know that the Scriptures nowhere sanction it, neither in the Old Testament nor the New, but that Sunday observance stands wholly on tradition and custom, we may know that they *are following the essential principles of Judaism*, which consists in substituting tradition for the commandments of God. They may differ from the Jews in regard to the tradition which they follow, but they are one with them in principle.

Further, we have read the words of Jesus to the Jews, telling them that they could not believe Him, because they did not believe Moses. The reason is that Moses wrote of Christ. It is evident, therefore that they do not see Christ in the Old Testament, even in the writings of Moses, do not understand and believe the Old Testament. But they who do not believe the Old Testament, including the

writings of Moses, do not really believe in Christ. Therefore they who reject the Old Testament writings, do really also reject the New Testament. They are in precisely the same condition as the Jews, for both fail to see Christ in the Old Testament.

Every word of God is pure and true, and has life. A person, therefore, who

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knows only a very small portion of the Bible, may know and believe in Christ. But it is impossible for any to be real believers in Christ, when they reject any portion of the word which He has spoken, and which testifies of Him. And it was his Spirit that testified in all the writers of the Old Testament. 1 Peter 1:10, 11.

Let no one fear that by keeping the commandments of God, as set forth in the Old Testament, he will be a Judaiser. He can not keep those commandment except by faith in Christ. They are in Christ and Christ is in them. The keeping of the commandments of God, by the faith that appropriates the life of Christ, is true Christianity. He kept the commandments (John 15:10), and He is the same to-day that He was when on earth in the flesh. Heb. 13:8. All that He did on earth was in order "that the righteousness of the law might be fulfilled in us." Rom. 8:4. It is by His obedience that we are made righteous. Rom. 5:19. "He that saith he abideth in Him ought himself also so to walk, even as He walked." 1 John 2:6.
E. J. WAGGONER.

The Bible Echo, Vol. 14 (1899)

April 3, 1899

"The Reality of God's Gift" *The Bible Echo* 14, 14.

E. J. Waggoner

As we have freely received, so are we freely to give. That is, we are to give as much as we have received, and on the same terms. We have received everything; we are to give everything. The fact that we do not have a big stock to carry about with us to exhibit, does not prove that we have nothing. God is our treasure house. "The unsearchable riches of Christ" are all and always "in Him," for "in Him are all things created," and "in Him all things consist," and He is ours. He saves us the trouble of looking after and caring for our vast property, while we have all the use of it on demand. He says, "Concerning the work of My hands, command ye Me." Isa. xlv. 11. These are realities, and not empty words.

In all this God is trying to teach the world that "a man's life consisteth not in the abundance of the things which he possesseth" or seemeth to have. He would have us know, and teach others, that He cares for us, and keeps us. He would have all man know that all things come from Him, so that all may give Him glory, by receiving from Him the things that He gives. True, He has said that the man who will not work shall not eat, but that does not teach us that man must support himself. No man on earth "earns his own living." No man can earn a living. Life is too precious a commodity to be bought with money, or earned by human labour. Life is a gift. God "*giveth* to all life, and breath, and all things." The occasions

when He gives us help, when it is manifest that we are unable to do anything for ourselves, are to show us that even where we are most active we simply gather up what He showers down. Now when Christ's followers rise to their privileges as "workers together with Him," realising that He was on earth as a representative Man, showing what every child of God ought to do when occasion calls for it, the world will see that there is something better than what this world can give. They will not all believe, but the work that God designs for the world will speedily be accomplished. They will see that poverty does not handicap a man of God; that the expression "rich in faith" is not an empty phrase; and that the poor Christian can do what the wealthy worldling cannot. How to give with nothing is the lesson that God teaches, for He takes the things that are not, when He has a great work to do.

Therefore let us know that a great need only magnifies God's gift. Instead of despairing when we cannot see the way to accomplish a necessary thing, remember that Christ Himself is the way. Yea, He is a "new and living way." With Him at hand, knowing His real presence, we do not need to be worried over "ways and means." When the Lord asked Philip how they could buy bread for the multitude, Philip might well have answered, "Lord, Thou knowest, for Thou art the Bread."

E. J. WAGGONER.

April 17, 1899

"The Water of Life" *The Bible Echo* 14, 16.

E. J. Waggoner

Some one will say, "I thought it was spiritual water that Jesus offered; I didn't suppose He meant to be taken literally." So it was spiritual water that He offered; even as the water that flowed from the rock in the wilderness, to the refreshing of thousands of thirsty men and cattle, was spiritual drink. The spiritual is not imaginary, but very real. It is only by the things that we can see, that Jesus makes known to us the reality of the things that we cannot see. Everything that God has created is designed to teach us the reality of the redemption that is in Christ Jesus; "for in Him were all things created, in the heavens and upon the earth, things visible, and things invisible, whether thrones or dominions principalities or powers; all things have been created through Him, and unto Him; and He is before all things, and in Him all things consist." Col. 1:16, 17. He is the image and the fulness of the invisible God, and is wholly spiritual; therefore everything that comes from Him, and is in Him must be spiritual.

Did you never drink water from the same Source that the Israelites drank from in the desert?-No one ever drank water from any other source. God is "the fountain of living waters." Jer. 11:13. Stop a moment, and think where the water comes from that you drink. It comes from the earth, from springs, or wells that have been dug. Now when you see a spring of water gushing forth from the rocks, you see just what the children of Israel saw in the desert. They did not see Christ, and few of them ever believed that He had anything to do with providing it.

They died in unbelief. They saw no more than you see when you drink water from a spring or a running brook.

Can you not see back of that well or spring? Do you not know that the spring is only the aperture whence the water emerges; it does not furnish the water, any more than does the tap in your bath room. There are bodies of water stored up in the earth, yet the earth does not produce it, and if it were not continually replenished, the stock would be exhausted. The clouds, however, pour out water abundantly upon the earth, and so we have a constant supply. The streams flow on in undiminished rate year after year. But the clouds do not manufacture water; they are simply floating bodies of water gathered together by evaporation and condensation. The earth supplies the clouds, and the clouds supply the earth. You say therefore that there is no new supply of water, but only that which was the beginning.

That which was in the beginning, however, was from Christ, "who is the Beginning." Col. 1:18. That which was from the beginning, was the Word of life. 1 John 1:1. Out of Eden there went a river, which, unlike any rivers now on this earth, divided into four parts, going toward the four points of the compass, and so watering the whole earth. That Eden, with its tree of life, is now in heaven, God's dwelling place. There, from the throne of God, flows the pure river of water of life, clear as crystal. Rev. 22:1. It is from this river of God's pleasure (Eden) that God allows those to drink, who seek shelter under the shadow of His wing. Ps. 36:7, 8.

As that river, flowing right from God's dwelling place from God Himself furnished moisture to all the earth, even so it is still. "Thou visitest the earth, and waterest it; Thou greatly enrichest it with the river of God, which is full of water. Thou preparest them corn, when Thou hast so provided it." Ps. 65:9. So the water that refreshes the earth, and gushes forth from it to renew the life of mankind, is direct from God Himself. We never drink a glass of water without unconsciously complying with Christ's invitation, "If any man thirst, let him come to Me, and drink!" But because men do not realise whence the water comes, they do not receive the fulness of life that is in it. They drink unworthily, not of faith, not discerning the Lord.

E. J. WAGGONER.

May 29, 1899

"Satan's Ambition" *The Bible Echo* 14, 22.

E. J. Waggoner

"I will sit also upon the mount of the congregation in the sides of the north." Literally, "in the uttermost north." Everybody knows that the farther north he goes, the higher the north star appears. From this each can learn that if he stood at the north pole, north would be directly overhead. North, therefore, is up. God is "the Most High," and therefore He dwells "in the uttermost north." His dwelling-place is "the high and holy place." Isa. lvii. 15. "Great is the Lord, and greatly to be praised in the city of our in the mountain of

His holiness. Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north [literally, "the uttermost north"], the city of the great King. God is known in her palaces for a refuge." Ps. 48:1-3.

"Promotion cometh neither from the east, nor from the west, nor from the south. But God is the Judge; He putteth down one, and setteth up another." Ps. 75:6, 7. Promotion comes not from the east, the west, nor the south; therefore it must come from the north; and since God alone is Judge, to lift up and to put down, it follows that He dwells in the north. There alone is where promotion comes from. Therefore when Lucifer thought to occupy the north, he meditated an impossibility, for he could not get there without being drawn up by the Lord of hosts.

There is a mystery about the north. This is true even of this earth. The Hebrew word rendered "north" signifies secret, hidden. What is this attraction-this drawing power? It is God. Every manifestation of force is but the working of God. Christ said of His crucifixion, "I, if I be lifted up, will draw all men unto Me." John 12:32. By the cross of shame and humiliation He was lifted up to the right hand of God,-up to "the uttermost north." The power therefore by which God draws all things, by which the worlds are kept in their places, is the power of the cross. All creation, the whole universe, preaches the cross. Every manifestation of attractive energy tells us of the power of the cross to save us from sin. The way to the Highest is the way of the cross. If we humble ourselves to the death of the cross, we may even now dwell in the "secret place of the Most High," and "abide under the shadow of the Almighty." For "the secret of the Lord is with them that fear Him."

"How art thou cut down to the ground, which didst weaken the nations!" Righteousness is strength; sin is weakness. Satan, the adversary, once Lucifer, the light-bearer, brought sin into the world, and all sinned. By sin man lost his dominion. It was not arbitrarily taken from him, but he could not hold it any longer. He lost his power to rule. He could not rule himself, and so could rule nothing. Then "when we were yet without strength, in due time Christ died for the ungodly." Rom. 5:6. Satan weakens us, but it is our glorious privilege to "be strong in the Lord, and in the power of His might." Eph. 6:10. Christ, the meek and lowly One, is given to us, and He is "the power of God." He has conquered, and in Him we have "power and authority over all devils." Luke 9:1. One of the most blessed of all the words of comfort is the assurance that by faith we may be "made strong" "out of weakness." Heb. 11:34.

E. J. WAGGONER.

June 15, 1899

"The Labour Struggle" *The Bible Echo* 14, 24.

E. J. Waggoner

The following is taken from a leading daily paper:-

The Trust system in America has attained gigantic dimensions since the close of the Spanish-American war. So rapid has been its growth and so widespread its operation during the last year that a complete change has been brought about in the industrial system of the United States. Today in America all the chief industries of modern life, except farming and banking, are concentrated into the hands of fifty-four great combinations, controlling between them some three hundred and sixty-six million pounds of capital. Such enormous aggregations of wealth and the power that wealth brings in the hands of a few may seem to be a direct menace to labour all the world over. But the amalgamation of millionaire interests promote as nothing else can the real solidarity of labour.

And when millionaire interests are consolidated, and the solidarity of labour secured, what will be the position? Each will form a powerful army, and there will be war to the death. "Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces." Isa. 8:9.

The Scriptures recognise that there will be oppression of the poor by the rich in the last days. But the Lord judges the cause of the poor. In this is their only hope. "Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth." James 5:4. The Lord hates oppression, but when the labourers organise, that they may oppress their oppressors, they take their case out of the Lord's hand. He cannot approve or support their course.

"Shall men sit down tamely then under oppression?" If they commit their cause to God they may be quite sure that all that God can do for them will be done. "Be patient therefore, brethren, unto the coming of the Lord." "For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of Hosts [the Lord of sabaoth] Himself; and let Him be your fear, and let Him be your dread." Isa. 8:11 13. Labour organisations may have good objects, but they often work hardships on those whose interests they seek. There is only one Union which will never fail to secure its objects, and which will never work an injury to its members, its resources are sufficient for every struggle, and no applicant for membership is refused. "And the glory which 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.

E. J. WAGGONER.

June 24, 1899

"The Baptism of Fire" *The Bible Echo* 14, 25.

E. J. Waggoner

The words of John the Baptist to the Pharisees and Sadducees among the crowds of Jews assembled on the bank of Jordan were these: "I indeed baptize

you with water unto repentance; but He that cometh after me is mightier than I, whose shoes I am not worthy to bear; He shall baptize you with the Holy Ghost, and with fire; whose fan is in His hand, and He will thoroughly purge His floor, and gather His wheat into the garner; but He will burn up the chaff with unquenchable fire." Matt. 3:11, 12. The record in the third of Luke is the same.

We have here two classes of people brought to view,-the wheat and the chaff; and likewise we have two treatments mentioned,-the baptism of the Holy Ghost, and the baptism of fire. The two baptisms are as distinct as are

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the two classes of people. As the question concerns only the baptism of fire, we shall consider that alone.

It would seem as though the text itself should be sufficient to give a good idea, if not to settle the question, as to what is meant by the baptism of fire. Having stated of Christ that He will baptize with fire, it says that He will burn up the chaff with unquenchable fire. This sets us on the right track; let us see how perfectly the figure fits the final destruction of the wicked.

In the first place, it must be borne in mind that "baptism" always and everywhere means immersion, and that only. "Baptism" of a whole congregation with a quart of water was a thing unheard of for the first two or three centuries after Christ. John baptized in Δnon near to Salim, "because there was *much water* there." John 3:23. It would not require as much water to "baptize" a thousand people according to the papal perversion of the ordinance, as would suffice to quench the thirst of half a dozen men. Without going further into detailed proof, let it be remembered that whenever a person or thing is said to be baptized in any fluid substance, the person or thing baptized is wholly enveloped in the substance.

Let the well-known fact also be borne in mind that it is the nature of fire to consume and destroy that which is cast into it. This is its nature, and it will also do so unless the thing is immediately removed after being cast in, or else the fire is quenched before it can begin its devouring work. But if the fire is so great and so fierce as to be unquenchable, then there is no hope of saving anything that it has enveloped. Especially is this so when the substance cast into it is as combustible and as light as chaff, to which the wicked are compared.

Now read Rev. 21:8: "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death." Rev. 20:14, 15 also speaks of the "*lake of fire*."

This lake of fire will be at the time when "the elements shall melt with fervent heat" (2 Peter 3:10), and the earth shall be "clean dissolved" by the fire of destruction. See Isa. 24:19. When the earth is melted with the intensity of the heat, there will be indeed a "lake of fire," into this the wicked, as chaff, thorns, and worthless branches, will be cast, and burned up. They will literally be immersed in a lake of liquid fire. And this is the "baptism of fire," for which some earnest but misinformed souls sing and pray.

Baptism in water is for the remission of sins, and so it is sometimes referred to as washing away sin. See Acts 22:16. Consistently with this idea, the baptisms

of fire for the purpose of washing away sin; but there is this difference; the baptism by water is for the remission of sin and the salvation of the individual; but the baptism by fire is for the destruction of the sin and of the individual upon whom it is found. It is this that is brought to view in Isa. 4:3, 4:-

"And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem: When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning."

This is the time when "whomsoever was not found written in the book of life ["written among the living in Jerusalem"] was cast into the lake of fire" (Rev. 20:15); the time of the melting of the elements with fervent heat, in the day of judgment and perdition of ungodly men (2 Peter 3:7, 10), when "the inhabitants of the earth are burned, and few men left." Isa. 24:6.

At that time the filth of the daughters of Zion shall be washed away, and the blood of Jerusalem purged with fire. The earth will be cleansed from the curse of sin. Before that time all will be given a chance to wash themselves from sin in the blood of the Lamb; on such the second death-the lake of fire-will have no power. But those who refuse the gracious offer will have to be baptized when the time comes for this to be done, those who have fully identified themselves with sin, and who are permeated with it, will necessarily be destroyed by the same fire which removes it from the earth.

E. J. WAGGONER.

"The Dust of Pharaoh" *The Bible Echo* 14, 25.

E. J. Waggoner

When Moses chose to suffer affliction with the Israelitish people rather than to accept the throne of Egypt, the popular verdict, we can well understand, was that the young man had thrown, himself away. His name must have been a by-word in the court for all that was foolish and fanatical. But the Scripture says that "he had respect unto the recompense of the reward." His choice was not a blind one. He weighed both sides, and decided that the honour of being a Pharaoh was not to be compared with the glory of sharing the reproach of Christ.

After his death, Moses was raised to life, and he appeared with Christ in glory on the mount of transfiguration. We know, therefore, that he now lives in the City of God, amidst glories that human eyes have never seen. What about the Pharaohs, amongst whom he might have ranked for a few years? They are but dust. Some have been discovered in recent years, and may be seen in museums for a small entrance fee. An incident that occurred several years ago is thus related:-

"Brugsch Bey, the famous explorer of the tombs of ancient Egypt, who discovered the mummy believed to be that of the Pharaoh who oppressed the Israelites, recently found another mummy, on the coffin of which was the royal cartouche, indicating that the body was that of one of the Pharaohs. He was delighted with his discovery, and with great care packed it up for conveyance to

Cairo. On arriving at the railway station, he was directed to have his 'luggage' put in the luggage-van. The Bey was concerned about its safety and insisted on its going in the carriage with him. The officials consented on the condition that the fare was paid as for a living passenger. Brugsch Bey accordingly paid Pharaoh's fare, and the mummy went in the passenger coach. At the custom-house of Cairo a new difficulty arose. The custom officers demanded duty. The Bey explained that the package was the mummy of a Pharaoh, and that no duty could be levied upon it. But the officers were convinced that it might be made dutiable under some category, and they searched their list for a suitable class. Finally, they decided to charge for it as dried fish, on which a duty is imposed. The Bey scorned to contend about the small charge involved, and the mummy having been weighed and the duty paid, the dead body of Pharaoh entered the capital of Egypt as a package of dried fish. With such contempt did they treat the body of a potentate, who, in his lifetime, doubtless received the homage of all who came into his presence. In his case with startling force were the words of the prophet fulfilled that the terrible ones shall be despised and shall become as chaff. Isa. xxix. 9."

E. J. WAGGONER.

The Bible Echo, Vol. 15 (1900)

January 1, 1900

"The Hope of His Coming" *The Bible Echo* 15, 1.

E. J. Waggoner

The glorious appearing of the great God and our Saviour Jesus Christ is the "blessed hope" that is set before the church of Christ. It has been the hope of the church in all ages. The ancient prophets foretold in minutest detail "the sufferings of Christ," and at His first advent the "sure word of prophecy" was fulfilled to the letter, but "the glory that should follow" was no less the theme of inspired penmen, and the followers of Christ were pointed forward to the time when His glory should be revealed, as the time when they also should "appear with Him in glory," and "be glad also with exceeding joy." 1 Peter 4:13; Col. 3:4. It was with this hope that our Saviour comforted His sorrowing disciples.

"I will come *again*." This means "another time once more." Not thousands of times, as they would have us believe who claim that in fulfilment of His promise he comes whenever a saint dies, but only *once more* will He come again, to consummate the great plan of salvation. To this the apostle gave emphatic testimony, in these words: "Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear *the second time* without sin unto salvation." Heb. 9:28. It is appointed unto men once to die. In order that men might have life, Christ was once offered for sin, bearing "our sins in His own body on the tree;" and so, when His work for sinners shall have been finished, He will come once more-"the second time"-not bearing the sins of the world, as at his

first advent, but for the salvation of those who, by means of His sacrifice and mediation, have "put away sin."

If He should not come the second time, His first coming would have been in vain. Said He, "And if I go and prepare a place for you, I will come again, and receive you unto Myself, that where I am, there ye may be also." He comes to take to Himself the purchase of His own blood. He has gone to prepare a place for those who become His friends indeed, and when He has the place prepared for them, he will come and take them to it. His coming will be the grand consummation of the plan of salvation. In vain would be all His sufferings for men; in vain would be the faith which men have placed in him, if He should not return to complete that which He has begun.

E. J. WAGGONER.

January 8, 1900

"Terrible Manifestations of Mercy" *The Bible Echo* 15, 2.

E. J. Waggoner

The terrors of Sinai reveal the mercies of Calvary. Men are accustomed to think and speak of the terrors of the law as given on Sinai, but they forget that Calvary is equally terrible. Was it death to touch the mount where the law was proclaimed? even so Calvary meant death. There were thunders and darkness and earthquake at Sinai, and at Calvary there were the same. Yea, even from the throne of grace, to which we are invited to come and obtain mercy and find grace to help in time of need, proceed lightnings and thunderings, and voices which cause the earth to quake. Rev. 4:5; 11:19. The awfulness of Calvary, which wrung from the lips of the Saviour the cry, "My God, My God, why hast Thou forsaken Me?" and which broke His heart, show the greatness of the law which had been broken. On the cross Jesus magnified the law of God. There it was shown that so unchangeable is the law, that it will take the life even of the only begotten Son of God, when He is "numbered among the transgressors." But the greater and more awful it appears, the more may we rejoice, because we know that God has pledged His own existence to the bestowal of all its righteousness upon us. What a blessed promise it is, that God will magnify the law. Let no one speak lightly of that which Christ by His death made honourable.

E. J. WAGGONER.

January 22, 1900

"Not Under the Law" *The Bible Echo* 15, 4.

E. J. Waggoner

"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.

E. J. WAGGONER.

February 19, 1900

"God's Watchfulness" *The Bible Echo* 15, 7.

E. J. Waggoner

Surely there is not a more comforting passage of scripture in the Bible than this. It is full of tender, comforting words. "O Israel, thou shalt not be forgotten of Me." "He that keepeth thee will not slumber. Behold, He that keepeth Israel shall neither slumber nor sleep." Ps. cxxi. 3-4. How often we hear somebody say that God has forgotten him. Why, the very breath that he uses in saying it, is an evidence that God has not forgotten him. A man is not a mere machine. He is not like a clock which the owner winds up, and then leaves to run down when the spring has uncoiled. If that were the case, then everybody would live at least to old age. No man lives of his own power, for "there is no man that has power over the spirit to retain the spirit; neither hath he power in the day of death." Eccl. viii. 8. We lie down, and go to sleep, and we awake, simply because the Lord stays awake and watches. In the beginning He breathed the breath of life into man's nostrils, and He has continued doing that every moment since. If He thought only of Himself; if He gathered unto Himself His Spirit and His breath;

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all flesh would perish together, and man would turn again to dust. Job 34:14-15. But God does not forget a single individual; therefore we live. This does not imply that when a man dies it is because God has forgotten him. Not by any means. No; the God who has so complete a grasp of details that He knows every sparrow, and the number of the hairs upon every head, as well as the names of all the innumerable stars, can never be accused of forgetfulness. Details do not worry Him.

April 16, 1900

"The Open Grave" *The Bible Echo* 15, 15-16.

E. J. Waggoner

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 cut, 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

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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 grovelling 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."

E. J. WAGGONER.

December 10, 1900

"The Sabbath and Salvation" *The Bible Echo* 15, 50.

E. J. Waggoner

God is the Creator of all things. That fact constitutes His right to rule. "Know ye that the Lord He is God; it is He that hath made us, and we are His." Ps. 100:3. "The Lord is a great God, and a great King above all gods. In His hand are the deep places of the earth; the strength of the hills is His also. The sea is His, and He made it; and His hands formed the dry land. O come, let us worship and bow down; let us kneel before the Lord our Maker. For He is our God." Ps. 95:3-7. The last proclamation of the everlasting Gospel which is to be preached just before the end, "to every nation, and kindred, and tongue and people" as a witness to all nations, the announcement the fulness of which is to make ready a people prepared for the coming of Christ, is this: "Fear God, and give glory to Him, for the hour of His judgment is come; and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14:7. But this knowledge is just that which the Sabbath is designed to keep in our mind. "He hath made a memorial for His wonderful works." Through His work we have salvation; in the works of His hands we triumph; therefore the Sabbath, which makes known to us the wonderful, finished works of the Lord, is that which reveals to us to the full the sanctifying power of God. Thus it is the seal of God, which the Holy Spirit will put upon all true believers who live till the coming of the Lord. And as the forgiveness of sins, when fully appreciated, brings with it the healing of all diseases, and the healing of the body is the outward,

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visible sign of Christ's power to cleanse from sin, it was most fitting that some of the most wonderful works of healing should take place on the Sabbath day. It was to show that the Sabbath brings God's perfect rest to both soul and body. Whatever God blesses He makes a means of blessing. "God blessed the Sabbath day, and hallowed it." He sent it forth on its mission of carrying blessing to mankind. It is a truth that God has poured out His blessings freely on all men; the very possession of life is the blessing of the Creator; but it is the Sabbath that makes known to mankind the fulness of God's blessing. It brings with it to all who accept it for just what it is, the knowledge of such a blessing as they never before dreamed of, no matter how long they have had experience as Christians. It was given in Eden, and pertains to Eden, and brings the joy of Eden with it. It is, in fact, a remnant of Eden left in this sin-cursed world, to win us to Eden restored. In it we find the power of the world to come. "If thou turn away thy foot from the Sabbath," says the Lord, "from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father [and that heritage is Christ]; for the mouth of the Lord hath spoken it." Isa. 58:13, 14. Oh then, "taste, and see that the Lord is good." Accept His perfect rest,-His Sabbath,-and keep it, and know now the joy of the Lord. E. J. WAGGONER.

Australasian Signs of the Times, Vol. 18 (1903)

April 6, 1903

"The Personality of Satan" *Australasian Signs of the Times* 18, 14.

E. J. Waggoner

It is impossible to read the numerous references to Satan and his angels, and what they did, believing the record, without knowing that they are real, personal beings, as real as men are. But that they are supernatural beings, and not man, is plainly declared in Eph. 6:11, 12: "Put the whole armour of God, that ye may be able to stand against the wiles of the Devil. For we wrestle not with flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness ["wicked spirits," margin] in high places."

But they are bound, you say, and so are harmless. Yes, they are bound to this world. They have not, as the unfallen angels have, the freedom of heaven, nor the privilege of visiting other parts of God's universe. They are in bonds, under darkness so dense that no ray of heavenly light ever pierces it. This intense darkness they have plunged themselves into, through rejecting God, and so there is nothing for them to look forward to but "the blackness of darkness for ever"-utter extinction.

"THE GOD OF THIS WORLD"

The first ten verses in Eze. 38 are addressed to "the prince of Tyrus," and the languages such as could well apply to an earthly ruler having great riches, power, and wisdom. But from the eleventh verse to the nineteenth we have a "lamentation upon the king of Tyrus," in language that could not possibly apply to any human being. Read:-

Thus saith the Lord God, Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden, the garden of God; every precious stone was light covering, the sardius, topaz, and diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold [compare Rev. 21:10-21]; the workmanship of thy tabrets and thy pipes was prepared in thee in the day that thou wast created. Thou art the anointed cherub that covereth [compare Ps. 80:1]; and I have set thee so; thou wast upon the holy mountain of God, thou hast walked up and down in the midst of the stones of fire. Thou was perfect in thy ways from the day that thou wast created, till iniquity was found in thee. By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned; therefore I will cast thee as profane out of the mountain of God; and I will destroy thee, O covering cherub, and from the midst of the stones of fire.

The reading of this is enough to show us that it never was true of any man on this earth; it applies to the highest being ever created in heaven-one of the cherubim overshadowing the throne of God in heaven. The question then comes,

How is it that he is called the king of Tyrus? The answer is easy. Satan, "the spirit that now worketh in the children of disobedience" (Eph. 2:2), is "the God of this world" (2 Cor. 4:4), the chief of "the rulers of the darkness of this world." He is therefore the real ruler of every heathen nation that sets itself in opposition to God; while the nominal king is only his agent. So the visible ruler of ancient Tyre, that proud and wicked city, was in reality only the prince; the real ruler was the wicked spirit to whose control he had yielded himself, and whose designs he was carrying out.

This also applies in the fourteenth chapter of Isaiah. That is indeed in connection with prophecies of the destruction of the city over which Nebuchadnezzar ruled. Satan, who first brought sin into God's universe, by seeking to make himself equal with God, was the real ruler of ancient Babylon when its nominal ruler exalted himself against the God of heaven. That the prophecies in Isaiah concerning Babylon embrace a great deal more than the city famed in history, and whose ancient site is noted in our maps, is evident when we read the New Testament. That city was utterly destroyed long before the days of the apostles; and the kingdom of Babylon had been succeeded by three other world powers; yet the book of Revelation abounds in references to Babylon, and of prophecies of its fall. The very language of Isaiah is used by John. Compare Isa. 47:8, 9 and Rev. 18:7, 8. Babylon and its king exist as really to-day as they ever did, although the city and king known to secular history have long since ceased to be. In the destruction of Babylon of the Chaldees we have the type and the assurance of the destruction of Satan and his kingdom.
(Concluded next week.)

April 13, 1903

"The Personality of Satan" *Australasian Signs of the Times* 18, 15.

E. J. Waggoner

(Concluded.)

"By one man sin entered into the world"? This is perfectly consistent with the statement that Satan sinned in heaven, and that he is the originator of sin; it must be so, since both statements are in Scripture. Satan introduced into the universe; but Adam introduced it into this world; for although Satan was permitted to come to earth after he sinned, Adam was the ruler of it, and nothing could be done here without his consent. Satan might have roamed up and down on this earth without having the power to blight a single flower, or to cause a moment's pain or suffering to any human being, if man willed it to be so. Sin may crouch at the door, desiring to seize upon and ruin man; but it is powerless and harmless unless man consents; man may rule over it.

NECESSITY OF KNOWLEDGE CONCERNING SATAN

Someone may ask, What difference does it make whether or not we believe that there is a personal devil? If we earnestly resist the devil that we find striving

within us for the mastery, what difference does it make to us what its source is? It makes a great deal of difference whether we believe the Bible or not. The mere fact that the Bible tells us of a personal devil, and warns us against him, is sufficient evidence that it is a matter of vital importance for us to know the truth about him; for the Bible does not deal in trivialities.

Here is one all-sufficient reason for being well-informed concerning the devil and his devices: It is a sure safeguard against being led astray by that great delusion, Spiritualism. Without this knowledge, one is sure to fall into that horrible snare. If Satan can only persuade people that he and his host cannot exist, and that the Bible accounts of him are myths, then he has them at his mercy, which is cruel. Then when they get messages purporting to come from their dead friends, relating incidents that no other human beings could know; and when they even see and converse with and handle things that have every resemblance of those dead friends, they will certainly fall into the trap, and believe that their friends have surely returned to visit them. And when those supposed friends declare that they have just come from heaven, and that the things which they once learned from the scriptures they now know to be error, the poor dupes will inevitably throw away what hold they have on God and His Word. This is not fancy, for it has been done many times, and it will be done yet more.

Directly growing out of the fact that ignorance concerning Satan lays one open to the deception of Spiritualism, is the fact that this belief in his existence naturally tends to disbelief in Christ and the atonement. First of all, because Spiritualism itself is first and foremost of all a denial of Christ; and second, because that when a person believes that he has only himself to contend with, it is very natural for him to persuade himself that he can conquer by his own unaided power. Such an one will insensibly, no matter what his present belief in Christ, come to regard the power of the Lord working in him as proceeding only from himself; for that is a great temptation that continually besets all mankind. So from believing that he is his own tempter, he will come to believe that he is his own saviour.

Michael, the archangel, contended with the devil for the body of Moses. The mighty prince was not disputing with his "human nature unrestrained," but with a being as real as he himself. And this brings us to the close, with the blessed knowledge that the battle with the hosts of darkness is not ours, but the Lord's. The great controversy is between Christ and Satan, for the souls of men, and for the possession of the earth. Thank God, Christ has conquered at every turn, in every conflict, and we have the victory through our Lord Jesus Christ.

June 22, 1903

"A New Creation" *Australasian Signs of the Times* 18, 25.

E. J. Waggoner

Some people object to the fact that so much is made of the particular day of the Sabbath. They say that the Sabbath is spiritual. So it is, and it should never be considered as anything else. But all must see that we must have a Sabbath

day before we can consider its spirituality. "Spiritual" does not mean unreal or non-existent. What use to talk about the spirituality of a thing that has to us no definite existence? If our friends did not raise the question as to the existence of the Sabbath, there would be no need to talk about it; but let no one think that in dwelling upon the definiteness of the Sabbath day we are unmindful of its spirituality. We may abstain from labour on the very day of the Sabbath, and yet not keep the Sabbath holy unto the Lord. But that does not warrant us in ignoring the day of the Sabbath. We may abstain from taking human life, and still not keep the sixth commandment; but that does not warrant us in killing men.

In the beginning God sanctified the Sabbath as a memorial of His creative power. He set it apart for the use of men, in order to remind them of His power to sanctify them. See Eze. 20:12. The Sabbath, which calls attention to creation, and thus shows God's eternal power (Rom. 1:20), makes known the sanctifying power of God, since sanctification is the exercise of creative power. "Create in me a clean heart." Ps. 51:10. "If any man be in Christ, he is a new creation." 2 Cor. 5:17. Or, as the Revision has it, "there is a new creation." Christ is Creator, and He created all things. Col. 1:16. The Sabbath comes to us from Eden, when the earth was new, to remind us of the power of God in Christ to make us new creatures, as perfect as man and all things were in the beginning. And this will be its office throughout eternity; for the Lord says of the time when He shall have made all things new, and shall have made men also new, that they may fittingly inherit His new creation: "For as the new heavens and the new earth, which I will make, shall remain before Me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord." Isa. 66:22, 23.

July 6, 1903

"The Kingdom of Christ" *Australasian Signs of the Times* 18, 27.

E. J. Waggoner

Will the kingdom of Christ be established on this earth before His coming in glory? We sometimes hear it spoken of as though it could be advanced by civil power. Yet in Luke 19:11-27, Christ likens Himself to one who goes to a far country to receive his kingdom.

When Christ was before Pilate He said, "My kingdom is not of this world; if My kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews; but now is My kingdom not from hence." John 18:36 Christ did not refrain from fighting because His following was too small to cope with the Roman Government; for each one of His loyal disciples, together with Himself, could have had a legion of angels at His back. Matt. 26:53. But His kingdom was not of this world, and He could not use earthly power. The using of force would have been His ruin, for He Himself said, "They that take the sword, shall perish with the sword."

There was a time when the disciples and all the people were going to take Jesus by force to make Him King, and if He had consented, the whole Jewish nation would have flocked to His standard; but He would not listen to the proposition. Surely if the kingdom of Christ could be advanced by civil power, then was the time to make use of it. The fact that Christ would have nothing to do with it, shows what He expects of His followers. By allowing Himself to be betrayed into the hands of wicked men, and suffering the cruel death of the cross, Christ showed how only His kingdom can be gained and advanced. Because of the suffering of death, He was crowned with glory and honour. Let none of the professed servants of Christ think to gain the kingdom in a different manner. To make each an attempt is to deny Christ, and to make His sufferings of no account. Men have nothing to do with giving Christ His kingdom. All they are called upon to do is to yield themselves to the Holy Spirit, that they may be fashioned into fit subjects for the kingdom which the Lord God will give unto Him. True "the government shall be upon His shoulder," but it is "the zeal of the Lord of hosts" that is to give it to Him. Isa. 9:6, 7. The Father has sworn to give unto Him the heathen for His inheritance, and the uttermost parts of the earth for a possession (Ps. 2:7, 8); but when He receives them it is that He may dash them in pieces like a potter's vessel. But He will do it in person, and not by deputy.

"COMING IN HIS KINGDOM"

Christ Himself showed how and when He was to receive His kingdom. He spoke a parable for the benefit of those who thought that the kingdom of God should immediately appear. He likened Himself to a nobleman who "went into a far country to receive for himself a kingdom and to return." And it came to pass that when he was returned, having received the kingdom," etc. Luke 19:11-27. Christ has now gone to that far country to receive the kingdom. The receiving of it is described in Dan. 7:13, 14. When He comes the second time, He will come in His kingdom. Then He will be revealed from heaven with His mighty angels, in flaming fire,

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taking vengeance upon them that know not God. 2 Thess. 1:7-9. Then will those that would not have Him to rule over them be slain before Him,—"punished with everlasting destruction from the presence of the Lord, and from the glory of His power." And when He shall have destroyed all the wicked, "then shall the righteous shine, forth as the sun in the kingdom of their Father." Matt. 18:43. "Who hath ears to hear, let him hear."

Christ is now sitting upon His Father's throne (Rev. 3:21), reigning as a priest, and devising peace for His people. Zech. 6:12, 13. He is the "one Mediator between God and men." 1 Tim. 2:5. He is Mediator between God and men, not between God and nations. Moreover His authority as Mediator is not that of compulsion, but that of love and entreaty. "Behold, I stand at the door and knock; if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." Rev 3:20.

"In the Wilderness" *Australasian Signs of the Times* 18, 27.

E. J. Waggoner

When the Lord brought the children of Israel out of the land of Egypt it was "that they might observe His statutes, and keep His laws." Ps. 105:45. Accordingly when they murmured on account of hunger in the wilderness, a few weeks after leaving Egypt, the Lord said unto Moses,

"Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in My law, or know." Ex. 16:4.

Read the entire chapter, and you will find that the people were to go out and gather manna each morning for that day. They were to leave none of it until the next morning, for if they did it would breed worms, and be offensive. On the sixth day of the week, however, they were to gather twice as much as on other days, and the extra portion was to be kept over for the next day's use, since on the seventh day of the week none fell. And although it was ordinarily impossible to keep the manna overnight, without its utterly spoiling, no such trouble was experienced on the seventh day, for on that day they found that what remained over from the preceding day was sweet and good for food.

"And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none. And the Lord said unto Moses, How long refuse ye to keep My commandments and My laws? See, for that the Lord hath given you the Sabbath, therefore He giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day." Ex. 16:27-29.

From this it appears that the Sabbath is the test of whether or not men will keep the law of God. Whoever will keep the Sabbath in spirit and in truth will keep whole law of God. Whoever refuses to keep the Sabbath of the Lord, thereby shows that his apparent obedience to any of the requirement of the Lord is not out of reverence to God, but because of some selfish motive.

July 20, 1903

"Rome on Protestant Inconsistency" *Australasian Signs of the Times* 18, 29.

E. J. Waggoner

Ever since the Reformation raised the question of the Bible vs. Tradition, Rome has charged Protestants with inconsistency in claiming to follow the Bible, while yet keeping Sunday, which both the Bible and history show to have been introduced after Bible times and to have no authority in the Word, of late this has been pressed by Roman controversialists with increasing frequency.

The "Catholic Mirror," the official organ of Cardinal Gibbons, recently printed a sermon in which Mr. O'Keefe, a Catholic priest of prominence, carefully went through the texts referring to the Sabbath and the first day of the week, showing, as any reader who looks will see, that they give not a hint of Sunday sacredness nor-of Sunday observance, while on the contrary the Bible declares the seventh

day to be the Sabbath, kept by Jesus as our example. He thus, in the name of Rome, calls Protestants to the bar for inconsistency, and we hope his words may have the effect, not of drawing any still further toward Rome, but of showing many that it is only the authority of the apostate Church of Rome, that was to "think" to change God's law (Dan. vii. 25), that has set Sunday in the place of God's holy Sabbath, and deprived the world of the blessing of Sabbath rest in the Lord:-

"Christ, as their Teacher, informs them, 'If thou wilt enter into life, keep the commandments,' and the chief and most emphatic of these is, "Remember the Sabbath day."

"Viewing the situation from a commonsense standpoint, it is almost incredible that men endowed with average intelligence could consent to occupy before the world, for an hour, such a self-stultifying, self-contradictory position as this. Professing to adore God, professing to obey His commands, yet they stand to-day before heaven and earth, with His written word clasped to their breast, and which they profess to obey, the most pronounced Sabbath-breakers on earth.

"The Jew is rational, he obeys his teacher, the Bible, pointing to the command, Keep holy the Sabbath; the Catholic is ever rational, he obeys the teacher [the church] appointed him by Christ; but the Protestant obeys neither God nor his teacher, the Bible. Thus I have in this sermon shown his utter abandonment of his professed teacher, the Bible, and his public apostasy from the positive injunctions of God, speaking to him through it; but he has descended to a still lower depth of degradation. Having abandoned the teachings of his Bible, and having poured out the vials of his apparently honest indignation against the Catholic Church, all his life, he is found to-day, after having consummated his apostasy from his own religious principles and teacher, knocking at the door of the Catholic Church to notify her that he is about to borrow her day; thus this traitor to his professed teacher and guide throws open the doors of his meeting-house on each Sunday with a notice overhead.

"'OPEN EVERY ROMAN SABBATH,'
'CLOSED EVERY BIBLE SABBATH.'"

August 10, 1903

"The Sabbath of the Lord" *Australasian Signs of the Times* 18, 32.

E. J. Waggoner

"I am convinced that the seventh day is the only true Sabbath, and that I ought to keep it. Can you provide me with work that will enable me to do so, or tell me where I can obtain it?"

This is a sample of letters that we occasionally receive from our readers. The question shows that the questioner does not yet really know the Sabbath and its Lord.

The Sabbath of the Lord, the seventh day of the week, on which the Lord rested after having created the heavens and earth in six days, is the memorial of

God's creative power. It is the sign of the power by which He makes men free. The Gospel is the power of God unto salvation to every one that believeth. Rom. 1:16. The power of God is seen in the things that are made. Verse 20. So the Sabbath is the sign of God's power to save. Therefore he who knows the Sabbath as God has given it, has no need to ask for the way to be made easy for him to keep it, because in the keeping of it he finds the way. It marks the measure of the power of God, who can make a way through the midst of the sea.

CHRISTIANITY AND HEATHENISM

The difference between the two is that the first is trust in a God who cannot be seen, while the second must have a god which can be seen. The Christian who endures "as seeing Him who is invisible" (Heb. 11:27), does not need to see the way before him; but the heathen, who cannot get along without a god that his natural eyes can see, must be able to see the end before he will begin, since he has to walk alone. The one who must "see his way" before he will begin to walk, is

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the same as the one who must see his god. If the Israelites had insisted on seeing their way before they proceeded to cross the Red Sea or the Jordan, they would never have reached the promised land.

The Saviour, after showing how God feeds the birds, and clothes the grass, and pointing out that He will much more clothe us, said: "Be not anxious, therefore, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things. But seek ye first His kingdom and His righteousness; and all these things shall be added unto you." Matt. 6:31-38, R.V. In these words the Lord shows us that Christianity means trust, while distrust is heathenism.

DEATH DOES NOT END ALL

But someone will say that we do not touch the real point. They do not fear man, but it is a question of life or death. We know that there are many who see their duty to keep the Sabbath of the Lord, but who are deterred by the fact that the keeping of it would almost certainly mean the loss of their situation. One man wrote to us: "The thought of hearing my children cry for bread is a very great difficulty in my mind." We sincerely sympathise with such, and we know that there are many. But when such ones see the Sabbath not merely as a duty, but as a blessed privilege, as the introduction to the Lord Himself, who owns the earth and its fulness, such difficulties will vanish.

It is indeed a sad thing to hear children cry for bread; but He who "giveth to the beast his food, and to the young ravens which cry" (Ps. 147:9), will not disregard the cry of children.

The Sabbath, which rests on God's word, carries with it all the promises of God's Word to support the man who embraces it. It is the great test of trust in God's word, and is thus the great seal of Christianity.

"But would you counsel a man with a large family depending on him, to begin to keep the Sabbath when it will mean the loss of his sole means of earning a living?" We would simply counsel a man to obey the word of the Lord, and to trust in the promises of the Lord of the Sabbath. God has said that He knows what we need, and that He cares more for us than earthly parents care for their children. The question is, Do we believe Him? A man must believe Him sufficiently to trust his life in His hands, or else his observance of the seventh day would not be true Sabbath-keeping. The man who says, "I will keep the Sabbath if you will provide me with employment whereby I can make a living," does not yet know what the Sabbath is, and therefore could not keep it. A man might as well not profess to keep the Sabbath, as to profess to keep it while trusting in man instead of in God. No one but God can ensure a man a living.

Everything comes from God. Even the wicked derive their support from Him. "He giveth to all life, and breath, and all things." Acts 17:25. Now since He provides even for those who blaspheme His name, is it not reasonable to suppose that He will care for His own? We may reason thus: "All these years I have been disobeying God, yet He has fed me; surely He will not cast me off now when I turn to Him to obey Him."

Let it be remembered, however, that the promises of God are not simply for this life. "Godliness is profitable unto all things, having promise of the life that now is, and of that which is, to come." 1 Tim. 4:8. But while God has promises for the present life, He has not promised that it shall continue for ever. In other words, He has not promised immortality before the coming of Christ. He has had faithful followers in all ages, but except in a few cases they are all dead. Let no one think therefore that it is an absolute necessity that this present life should be preserved at all hazards. Jesus said, "Whosoever will save his life shall lose it; and whosoever will lose his life for My sake shall find it. For what is a man profited if he shall gain the whole world, and lose his own soul?" Matt. 16:25, 26.

God alone knows the life and times of men; and when He is willing that one of His servant's should cease from labour, it is well. So if by any possibility a man should starve to death as a consequence of serving the Lord, that would not be the worst thing that could befall him, although it would be the first time such a thing ever happened. "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread."

Although God does not allow His servants to starve to death, He does suffer them to die for His sake. Thousands of men, with families depending on them, have died at the stake rather than disobey God. Their names and memories are honoured; yet many who honour them will refuse to serve the Lord if it means inconvenience. Men discourse eloquently of how their fathers died for the truth's sake; yet they themselves think that they cannot serve the Lord if it will cost them anything.

Now all this talk about people's not being able to serve God, because they are likely to lose their living if they do, is really an outgrowth of the heathen idea that

death ends all. Esau sold his birthright for a mess of pottage, because he felt that he was about to die, and he thought, "What good will this birthright do me?" He had no conception of any inheritance beyond the grave. But the promises of God are for this present life only to the end that men may "lay hold on eternal life." The man who dies in the service of God, gains his life in losing it. God is the living God, and He gives life. His servants know that the present life is of no profit whatever, except as it is the means of gaining the life to come; and if they lose this in gaining that, they have got full value out of it.

So to-day the Word of the Lord says to people as it did of old, "Choose ye this day whom ye will serve." Happy is the man who can say in the face of the greatest difficulties, and even of death itself, "As for me and my house, we will serve the Lord!"

August 24, 1903

"Suicide Made Easy" *Australasian Signs of the Times* 18, 34.

E. J. Waggoner

Some time ago we had the curiosity to read one of the quack medicine advertisements that are so regularly thrown in at the door. Two or three sentences in it were so striking that we repeat them here, omitting the name of the vaunted remedy, because we do not wish in the remotest way to assist in advertising such stuff. The reader can put in the name of almost any medicine he sees advertised, and it will fit. This particular medicine was lauded as a foe to indigestion. The advertiser said:-

"No, thank you, I'll take no cheese. I like it, but it does not like me." How often we hear people talk so about some article of food or another! Things that please the palate do not suit the stomach, and to eat them means the pain and distress of a sharp indigestion. . . . They are afraid to eat. Instead of being the best of friends, as Nature intended, food has become an enemy. Now, eating is not only a necessity, but should also be one of our chief pleasures. The use of-- makes it so. A moderate dose taken immediately after eating will enable you to digest almost anything you relish; and being digested, your food will do you good and strengthen you. as you get confidence in the power of -- to prevent and overcome indigestion, you will enjoy your meals and no longer feel afraid of them. You can eat the things you like.

That the medicine is designed especially for the purpose of enabling people to gratify their appetites without feeling any ill-effects therefrom, is evident not only from the foregoing, but from the following two paragraphs:-

"--Pills prevent ill effects from excess in eating or drinking. A good dose at bedtime renders a person fit for business or labour in the morning.

"The wisest and most cautious of us are sometimes tempted to eat and drink too much, and sit up too late at night. When we have been guilty of this indiscretion there is nothing in the world like-- to speedily correct the unlucky results and to send us off to business next morning with a clear head and elastic step."

There is now question that medicine thus advertised will find many purchasers; for almost all the ills that people suffer arise from errors and excesses in eating; and since most people love to eat so well, merely for the pleasure of eating, that even pain will not deter them from gratifying their appetites. It follows that the promise of unlimited self-gratification without accompanying or following pain, will prove an unfailing attraction.

The apostle Paul tells about men "having their conscience seared with a hot iron," and there are very many who have got into that sad condition. Most of us know what it is to have our fingers seared with a hot iron. The skin is not blistered, so that it comes off, but hardened, so that it has no feeling. Fingers in that condition cannot distinguish between soft and rough substances; all things have the same feeling. It is not at all pleasant.

There are many, however, who seek just such a condition for their consciences. They sometimes feel condemned for their evil practices, and they wish to be free from the feeling of condemnation, but have no notion of leaving off their evil ways. Now everybody must know that such a condition is the very worst thing that can come to any person. Sin is sin, whether a man is conscious of it or not; and "sin when it is finished bringeth forth death." So long as the conscience makes one uncomfortable over sins committed, there is hope of repentance and salvation; but when the conscience is dead, and one can commit crimes and still feel perfectly easy, the case is about hopeless.

What would you say now, if somebody should advertise a means sinners could be relieved of all compunctions of conscience, while still pursuing their sinful ways, "fulfilling the desires of the flesh?" Would you not say that he was in a most accursed business? But that is in reality what these patent medicine vendors are doing. A man sins against his own body, and therefore against God, because the body is the temple of God; as a result he suffers pain. This pain is the physical conscience, or remorse. It is not the sin, but is the evidence that sin has been committed. Now comes along a man who says: "I can give you something that will deaden that pain, and benumb your nerves, so that you can eat any sort of indigestible matter without consciousness of it." The injury to the system is just the same whether one feels it or not; the pain that follows the eating of improper substances is calculated to deter the misdoer from repeating the act; but when one promises to take away the pain, so that the harmful things can be eaten and enjoyed, it is nothing else than promising an easy and pleasant way of committing suicide. Such people are enemies of the human race. We need not advise any action being taken against them, but we can shun their evil counsel.

Let the reader be assured this fact, that perfect food can never injure the system when taken at proper times and in proper quantities. Even when these precautions are not heeded, it is not the food itself, but the abuse of it, that does the injury. Food which the Lord has created to be eaten with thanksgiving, if taken as God designs that it should be, can never do any injury and will never produce pain. It does only good, and produces nothing but pleasure, not only during the act of eating, but afterwards.

Further, let it be accepted as a fixed fact, that no amount of medicine of any kind whatever can do away with or in any degree modify the evil effects of errors in diet. The taking of medicine for indigestion is as useless and as senseless as learning and saying prayers, or wearing a hairshirt to cleanse the soul from sin. Both are most pernicious, because they lead a person to think that he can continue in sin with impunity.

What everybody ought to know is that "whatsoever a man soweth, that shall he also reap." Sin, of whatever kind or degree, will do injury, and will involve the penalty, so long as it exists, no matter what the sinner does. In the matter

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of eating and drinking, as well as in every other act of life, this rule applies: "Put away the evil of your doings from before Mine eyes; cease to do evil; learn to do well." Let no man deceive you with vain words, and do not listen to anybody who says that you can safely sin. If you sin, "be sure your sin will find you out." There is only one way to avoid the wages of sin, and that is to get rid, entirely rid of it.

September 21, 1903

"All Truth Essential" *Australasian Signs of the Times* 18, 38.

E. J. Waggoner

It is a very common thing for people to regard truth as of two kinds-essential and non-essential, important and unimportant. This is a great mistake. All truth is one, and cannot be divided into classes. Every point of truth is of equal importance with every other point. Truth is of God, for Jesus Christ whom He has sent is the truth. But the riches of Christ are unsearchable. He is infinite, therefore the truth is infinite. But there can be no comparison of infinities. To the human mind, at least, all infinities are equal. So the only thing necessary to be determined is whether or not a thing is true. If it is, then no matter how unimportant it may seem to human understanding, we may be sure that it cannot be ignored without sin.

In a perfect machine that smallest bolt is as important and necessary as the largest shaft, for the reason that without the bolt the shaft would be useless. So in God's perfect word the smallest matter is as important as what are called the great things. God has not wasted His time on non-essentials. He does not speak that which is of no importance. "Every word of God is pure; He is a shield unto them that put their trust in Him. Add thou not unto His words, lest He reprove thee, and thou be found a liar." Prov. 30:6, 7.

October 5, 1903

"Three Great Mistakes" *Australasian Signs of the Times* 18, 40.

E. J. Waggoner

Notice three great mistakes made by different parties in connection with the trial of Jesus, each having its special lesson.

1. Peter's self-confidence made a coward of him when he came to the test. Knowing the Lord and loving Him, he yet denied the truth because the flesh failed him.

2. The prejudices of the priests and rulers made them blind to all truth and honour, and while their attitude was in itself a confession that they were wrong, they so deceived themselves that they knew not what they did.

3. Pilate's love of office and position led him to yield to the clamour of prejudice, although he knew what he ought to have done. He knew Jesus was a just man, and half feared that He might be more than man, but he would endanger his position if he did right.

Here are lessons (1) for followers of the Lord who trust in their own ability and knowledge of the form of the truth, (2) for those whose prejudices refuse to let them investigate the truth with open hearts, (3) and for any whose positions may appear to stand in the way of right doing.

Jesus triumphed in it all because, as even His enemies said, "He trusted in God."

November 9, 1903

"Lifeless Forms" *Australasian Signs of the Times* 18, 45.

E. J. Waggoner

A writer in the "Spectator" comments on the power of ritual to hold people to the forms of religious service. One who knows India intimately says, for example:-

"A Brahmin who has lost all faith in the supernatural, will yet stand neck-deep in the Ganges water twice a day, going through an elaborate ceremonial, not that his neighbour may see, but because it is his habit."

One need not go to India to see the same truth illustrated. A great mass of professors make of Christianity but a round of ritual, having an idea that the religion of Christ is a life of right doing. There is the habit of church-going, the habit of performing this or that religious ceremony, and as a door swings open its hinges, they follow the forms which training and habit have made a part of their lives, without ever giving intelligent earnest thought as to whether they really mean anything by it, or whether there is any actual life and power in the service.

In order to hold men's minds in this state of apathy and yet to satisfy man's naturally religious nature, Satan has always devoted led to the manufacture of ritual and form by which to hide the simplicity of the Gospel. But it is at the same time true that the great danger is that multitudes who reject these importations, and would hold only the truth as it is revealed in the Word, may yet hold only the form and theory of the truth and miss its life. This is to fail as grievously as the other class who hold only the forms of error and superstition. "Having the form of godliness, but denying the

power thereof"-is the description of the condition from which the Apostle Paul warns us to turn. The only way to turn from it is by taking Jesus Christ, the life and power which alone can work righteousness in human flesh.

Australasian Signs of the Times, Vol. 19 (1904)

March 28, 1904

"Not Under the Law" *Australasian Signs of the Times* 19, 13.

E. J. Waggoner

"What you say concerning the Sabbath as a law to be observed by Christians is not scriptural; for we are not under the law, but under grace."

This is but a sample of numerous communications that come to us, or of statements which we frequently hear. So general is the idea that we are not to keep the Sabbath of the fourth commandment, because the apostle says, "Ye are not under law, but under grace," that it deserves special attention.

One strange thing is that we never hear that text applied to any other than the fourth commandment. But the fourth commandment is only a part of the law; and if the fact that we are not under the law absolves us from keeping the Sabbath, then it just as surely frees us from obedience to the other nine precepts of the law. Suppose therefore we make the application.

The eighth commandment says, "Thou shalt not steal." But when the thief is reproved for his dishonest practices, and is told that he should live by labour, and not by fraud, he may retort, "Your argument is not scriptural, for we are not under the law, but under grace."

Its Practical Working

The violent man whose hand is against every man, when told that hatred and violence are murder, and that the commandment says, "Thou shalt not kill," has as good a right to use the text to justify himself, as the man who uses it against the Sabbath. "We are not under the law, but under grace," he will say, as he makes an assault upon his neighbour.

Our friend sees a man who is going to the house of the woman whose "steps take hold on hell," and he admonishes him to turn back, quoting to him the commandment, "Thou shalt not commit adultery." But this man has heard our friends say that it is unscriptural to keep the fourth commandment, because we "are not under the law, but under grace," and so he says, "Have you forgotten your text so soon? Don't you know that we are not under the law, but under grace? Instead of reproving me, you had better come along with me, for surely so conscientious a man as you are does not want to be in opposition to Scripture." What can our friend reply?-Nothing whatever that will have any effect upon that man, unless he says, "I was mistaken; I made an unwarranted use of those words." Let us hope that he would do so.

"No Other Gods before Me"

Our friend goes as a missionary to China. He teaches the heathen that the Bible is the Word of God, and to be obeyed, and an honest-minded heathen who has read the Bible for himself begins to keep the seventh-day Sabbath, "according to the commandment." Our friend is shocked, and says, "That is not at all right; you must not keep the Sabbath; we are not under the law, but under grace." The poor Chinaman does not see it clearly; but since it is much more convenient not to keep the Sabbath than to keep it, he allows custom and convenience to make up for the obscurity, and yields to his new teacher.

But the next day our missionary friend is shocked to find his

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new convert making obeisance to a hideous idol, and burning some strange smelling stuff before it. "What!" he exclaims, "Have you forgotten that the great God who created all things has said, 'Thou shalt have no other gods before Me,' 'Thou shalt not make unto thee any graven image, . . . thou shall not bow down thyself to them'?" And the simple-minded man will reply, "Me no forget; me 'member your teaching velly well; not under law, under grace." By what arguments will our friend make it plain to him that while the expression, "not under the law, but under grace," takes away the obligation to keep the fourth commandment, it does not in the least diminish our obligation to keep all the others?

We have not drawn a fanciful picture. Many hundred years ago the same argument was used that we have put into the mouth of our friend. Read in Jer. 7:8-10 the reproof which the Lord gave to Israel of old:-

"Behold, ye trust in lying words, that cannot profit. Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not; and come and stand before Me in this house, which is called by My name, and say, We are delivered to do all these abominations?"

Why Not Applied to All?

As a matter of fact the words, "not under the law, but under grace," are not now used, at least not to any great extent, to justify disobedience to any other commandment than the fourth. And why not? There is but one reason, and that is, that in this country it would be unpopular to do so. This would be a severe accusation if it were not for the fact that those who make use of the excuse do not know what they are doing. They may say, and with truth, that they do not wish to steal, and murder, and commit adultery; that such things are abhorrent to them. Quite so; but that only proves that it is not the commandment of God that restrains them, but the impulse given them by their training and by public opinion. If it were popular to do those things, and they had been brought up to do them, they would plead the same excuse for them that they now do for not keeping the Sabbath.

Let us consider what the Scripture really does say, and thus we shall know what it means. The text is Rom. 6:12-15, and reads thus:-

"Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you; for ye are not under the law, but under grace. What then? shall we sin, because we are not under the law, but under grace? God forbid."

Note these obvious facts:-

1. Those who are not under the law are those over whom sin has no dominion. But "sin is the transgression of the law." 1 John 3:4. Therefore,

2. Those who are not under the law are the ones who are not transgressing the law, but who are keeping it.

3. It is not stated, as a universal fact, that all men are not under the law, but under grace. The words, "Ye are not under law, but under grace," are addressed to those who have been "baptized into Jesus Christ," "in the likeness of His death," and have been made "alive from the dead," "in the likeness of His resurrection." It is therefore not at all true of the transgressors of the law that they are "not under the law, but under grace." Such persons are still under the law.

4. But "the grace of God that bringeth salvation hath appeared to all men." Titus 2:11. Its object is to save men from sin-from the transgression of the law. Those to accept this grace are brought out from under the law, to walk in it without fault before God. For "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." Rom. 8:3, 4.

Let us take heed not to trust in vain words that do not profit, but in the Lord Jesus Christ, whose delight it was to do the will of God, whose law was in His heart.

July 18, 1904

**"Sunday the First Day of the Week" *Australasian Signs of the Times*
19, 29.**

E. J. Waggoner

"Can you kindly inform me what Bible authority we have for calling Sunday the first day of the week?"

The terms of your question should be inverted; for it is not Sunday that is called the first day of the week, but the first day of the week that is called Sunday. The number was before the name. Then when the question is inverted, and it is asked what Bible authority we have for calling the first day of the week Sunday, the reply must be that we have none; for the names of all the days of the week are of heathen origin.

It must be known to every reader of the Bible that from the beginning the days of the week were known only by number, as first, second, third, etc. Only one was named, and that was the seventh. Its name was Sabbath, and of course it is so still. See the first chapter of Genesis, and Ex. 20:8-11. Yet, in reality "Sabbath" is not the name, but only the description of the seventh day. The word "Sabbath" simply tells what the day is—a rest; for Sabbath is the Hebrew word for rest.

As might be expected, there is in the entire Bible no change in the titles of the days from those given in the beginning. They are always, with the exception of the seventh day as already noted, known only by number; and these titles they still retain. No matter what other names men may call them, no act of man can change what God is done. Whatever God has called a thing, that is the name of it.

The question, then, which is really to be settled is this: Have the days of the week come to us

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with the name designation that they had from the beginning, without change? In other words, Are the days now known as the first and the seventh the same ones that God so designated at the creation?

It is easy to show that the answer to these questions must be, Yes. God Himself keeps the record, and He can make no mistake. The deliverance of Israel from Egypt took place about twenty-five hundred years after the creation; and at that time God made it very plain which day was the seventh, so that there could not possibly be any mistake, even supposing that the people had previously lost the reckoning. For forty years God was their Time-keeper, marking the seventh day each week by wonderful miracles. Of course when they knew the seventh day, there was no trouble about the others.

And God continued to be the Time-keeper when the children of Israel came to Canaan. When they forgot Him, and began to break the Sabbath, becoming like the heathen, He reproved them again and again by His prophets; and at last they were carried into captivity, solely because they had not kept the Sabbath. See Jeremiah 17 and 2 Chronicles 36. From the time of the Babylonian captivity, the Jews never again went into idolatry, but, as far as outward acts were concerned, were most zealous worshippers of Jehovah, and very punctilious concerning the Sabbath.

Then Christ came, and testified both by word and deed that the day which the Jews were keeping was the true Sabbath of the Lord. Soon after His ascension, the Jews were scattered over all the earth, yet there has never arisen any doubt as to which day is the Sabbath. If a company of Jews from every nation were to meet in London, they would all be keeping the same day of the week—the seventh day.

Having the seventh day so firmly established, it is easy enough to determine all the other days in the week. One has only to be able to count seven, either forward or backwards. There are but seven days a week, and when the seventh is reached, the count begins with the first again, the next day. The day that follows immediately after the Bible Sabbath is the first day of the week and is now known as Sunday.

"In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre." Matt. 28:1.

Or, to state it another way. The resurrection of Jesus took place on the first in a week, "when the Sabbath was passed." Mark 16:1, 2. The day was by the heathen dedicated to the sun, and was known among the Romans as *dies solis*, - day of the sun, or, the sun's day, from which comes our word Sunday. So we see that there cannot possibly be any question that the day called Sunday is the first day of the week. This is established by indisputable Bible testimony, which at the same time shows that it is not, and cannot be, the Sabbath day.

The Signs of the Times, Vol. 21 (1906)

January 8, 1906

"The Christ of the Ages" *The Signs of the Times* 21, 1.

E. J. Waggoner

"We preach not ourselves, but Christ Jesus the Lord."

And who is this whom we preach? What claims has He upon the world, that "at the name of Jesus every knee should bow, of things in heaven, and things in the earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord?"

He is the "Alpha and Omega, the beginning and the ending. . . . which was, and is, and is to come, the Almighty"; and it is as the One possessing this threefold fulness that we worship Him and proclaim Him as "worthy to receive power, and riches, and wisdom, and strength, and glory, and honour, and blessing." To preach the perfect Christ is to present Him as the One who was, and is, and is to come; and we fail to take all that we should from Him, if we think of Him as any less than this.

And who was He? He was the Word that was in the beginning with God, and who was God. He was glorified with the Father before the world was; for His "goings forth have been from of old, from the days of eternity." He was the "eternal life that was with the Father, and was manifested unto us." "In Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities, or powers;" and apart from Him was not one thing made.

He is the One "who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by Him do believe in God." He was "slain from the foundation of the world," and so however far back in the past we discern Him, we recognise Him only as the crucified One.

As the Crucified One He was with "the church in the wilderness;" for they drank of that spiritual Rock that went with them, and that Rock was Christ." But since He was from the beginning, and was the beginning, time would fail to tell all that He was, and so we pass to consider Him for a moment as-

The One Who Is

"He that cometh to God must believe that He is," and no man cometh to the Father but by Jesus Christ, and His name also is I Am. In His birth in Bethlehem He was, as He still is, Immanuel-God with us. This "I Am" brings Him to view as the eternal presence, for it embraces both the past and the future. "Before Abraham was, I Am." It is only by believing on Him as the eternal I Am, that we are saved from sin (John 8:24); for it is only when we see Him "lifted up" on the cross that we know Him as the I Am.

When the disciples struggled in vain against contrary winds and boisterous waves, Jesus came walking to them on the sea; and when the strange sight only increased their terror, He said, "I Am; be not afraid."

"Jesus, the name that calms our fears,
That bids our sorrows cease;
'Tis music in the sinner's ears,
'Tis life and health, and peace."

His presence with us, when recognised, gives rest, and therefore He comforts us in our loneliness and tribulation with the assurance, "Lo, I AM with you alway." All that He was He still is-the mighty God, the Lord, the Creator of the ends of the earth, the Son of man in the cradle and on the cross, and the One "touched with the feeling of our infirmity," and moved to compassion at the sight of suffering. He is, "and in Him all things consist."

And this "Son of God with power, according to the Spirit of holiness," is-

The One Who Is to Come

"Behold, He cometh with clouds, and every eye shall see Him." "Our God shall come, and shall not keep silence." "For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord."

When we eat the bread and drink the fruit of the vine we show the Lord's death, but it is "till He come." The present communion looks forward as well as backward.

He comes not merely to command reverence from those who once mocked Him. He died for others; He ascended into the heavens, "now to appear in the presence of God for us;" and "He shall come to be glorified in His saints, and to be admired in all them that believe." Note the words: not to be admired by them that believe, but in them. And this shows that before He can be again manifest on this earth a great work must be accomplished, not by men, but in them; for He will not appear in the clouds of heaven until He appears in those who bear His name. "When He shall appear, we shall be like Him; for we shall see Him as He is;" and we shall be able to see Him as He is, only because we shall be like Him. They who do not bear His image will not be able to look upon Him. Only the good can know the good.

It is "all them who love His appearing," to whom a crown of righteousness will be given; and we show our love for His appearing only by such acceptance of Him as the One who is, as will enable us to "show forth the

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excellencies of Him who hath called us out of darkness into His marvellous light." Thus can we hasten His appearing. May our lives, then, be but the repetition of the cry of the prophet of old, "Even so, come, Lord Jesus."

January 15, 1906

"Why the Japanese Succeed" *The Signs of the Times* 21, 2.

E. J. Waggoner

One reason, which has been much exploited, is that they pay strict attention to personal hygiene, and that they live simply. That is no small factor in the success of the Japanese in whatever they undertake; but it is not the only one. A study of the precepts which have been instilled into their minds by their teachers reveals the fact that, although nominally heathen, they have some practical Christianity of which so-called Christian nations are largely destitute. One notable feature is that they do not boast of their future either of what they intend to do, or of what they have done. Nothing is surer than that boasting is excluded from all really successful work, from all work that is thorough and lasting. Other things being equal, the boaster is far more likely to fail than is the man who silently goes

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about his task, or who takes hold of it even with fear and trembling.

A note found on the body of a Japanese lieutenant, addressed to "officer or officers of the staff who may survive," contains some precepts that Christian workers would do well continually to bear in mind. Here are three paragraphs from it:-

"After the war with China, according to my experience, soldiers became too boastful of their achievements. Be modest and retiring.

"Do not act too proudly, lest you should be disliked by the people.

"Man is not God, therefore some injustice may be done you. Do not fight for rewards."

Here is another precept that was impressed upon the mind of Admiral Togo when he was a youth, and which goes far toward explaining the secret of his present greatness:-

"Where you see faults, take the blame of them yourself: where there is merit, attribute it to others."

This is but another form of the apostolic injunction: "Let nothing be done through strife or vainglory: but in lowliness of mind let each esteem other better than themselves." The reputed heathen who lives by this rule will go into the kingdom of heaven before the professed Christian who neglects it.

"Tired of Life" *The Signs of the Times* 21, 2.

E. J. Waggoner

We frequently see or hear the expression, "tired of life," and many people think that it indicates their condition; but the truth is, that nobody ever was or ever will be tired of life. That which causes weariness and disgust is lack of life. That which causes weariness and disgust is lack of life. Perfect life is perfect joy, even though tribulations may surround it. It is not to be wondered at that people become tired of the fractional, perverted, unreal lives that they live; but it is not real life that wearies. God would have all men become disgusted with the partial life that they lead, in order that they may accept His fulness of life, which is able to lift its possessor above the griefs and troubles of this present evil world.

"'Tis life, of which our nerves are scant;
'Tis life, not death, for which we pant;
More life, and fuller, that we want."
E. J. Waggoner.